THE ROYAL INSCRIPTIONS OF ESARHADDON, KING OF ASSYRIA (680–669 BC)

THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

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THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

VOLUME 4

The Royal Inscriptions of Esarhaddon, King of Assyria (680–669 BC)

ERLE LEICHTY

with a contribution by

Grant Frame

and the editorial assistance of

Jamie Novotny, Matthew T. Rutz, and Amy E. Barron

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To

A. Kirk and Eunice† Grayson

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Foreword

The present series of publications, Royal Inscriptions of the Neo-Assyrian Period (RINAP), is intended to present up-to-date editions of the royal inscriptions of a number of Neo-Assyrian rulers. It is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and will carry on where its RIMA (Royal Inscriptions of Mesopotamia, Assyrian Periods) publications ended. The RIM Project was initiated by A. Kirk Grayson at the University of Toronto in 1979 and over the years received extensive support from the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and private individuals, in particular Dr. Lawrence Shiff. In all, it produced ten volumes in its various sub-series. Dr. Grayson retired from the University of Toronto in 2000 and a few years later found it necessary to cease scholarly pursuits due to personal and family illnesses. At that time, he handed over responsibility for the work of the project to me, formerly the assistant director and at times acting director of the RIM Project. When I took up a position at the University of Pennsylvania in 2006 and when the last RIM volume (RIME 1 by Dr. Douglas R. Frayne) appeared in early 2008, the RIM Project officially ceased to exist. Work on several further volumes of inscriptions of Assyrian and Babylonian rulers had already begun during the time of the RIM Project and Dr. Grayson passed on responsibility for the materials and manuscripts to myself, and thus in 2007 I initiated the current project in order to continue the task of making the official inscriptions of the several important Neo-Assyrian rulers available in up-to-date, scholarly editions. While the volumes in the new series will resemble the format of the RIM volumes in most matters, the RINAP volumes will include indices of proper names, and editions of the texts will also be available online, in connection with the Cuneiform Digital Library Initiative (CDLI).

This, the first volume to appear, is number 4 in the RINAP series since it will be preceded by a volume of the inscriptions of Sargon II (currently being prepared by myself, with the collaboration of Dr. Andreas Fuchs for two texts), one of the inscriptions of Tiglath-pileser III and Shalmaneser V (begun by Dr. Hayim Tadmor and being completed by his collaborator Dr. Shigeo Yamada), and one of the inscriptions of Sennacherib (begun by Dr. Grayson and being finished by RINAP staff, in particular Dr. Jamie Novotny and Dr. Matthew Rutz). Dr. Jamie Novotny and Dr. Greta Van Buylaere are currently carrying out work on the inscriptions of Ashurbanipal and his successors.

The National Endowment for the Humanities awarded the RINAP Project a research grant in 2008 to help carry out its work and my thanks must be expressed to it. My appreciation must also be extended to the University of Pennsylvania, where the project is based in the Babylonian Section of its Museum of Archaeology and Anthropology.

Philadelphia
May 2010

G. Frame
Editor-in-Chief

Preface

In 1987, at the Rencontre Assyriologique in Istanbul, my good friend and colleague, Kirk Grayson, who was at that time the director of the Royal Inscriptions of Mesopotamia Project in Toronto, asked me if I would be willing to undertake the editing of Esarhaddon's royal inscriptions. I agreed to do so with the understanding that I had numerous obligations at the University of Pennsylvania and that I would be able to work only sporadically on the volume. I had no idea that the preparation of this book would take so long. By the time the first draft of the manuscript was completed, the RIM Project was in difficulty due to severe funding problems. The corpus of Esarhaddon's inscriptions was thrown into limbo, but was rescued by Grant Frame, who revived the project in Philadelphia when he was awarded funding from the National Endowment for the Humanities; thus, my work became the inaugural volume of the rebranded RIM Project, the Royal Inscriptions of the Neo-Assyrian Period Project (RINAP).

In the course of the preparation of this volume, numerous individuals and institutions have aided me; I would like to express my sincere gratitude and appreciation to all of them.

Work on the present corpus of texts necessitated extensive travel for collation of previously published inscriptions and to examine unpublished material. Thanks must be expressed to the various museums and museum authorities who have allowed me to collate documents in their collections, provided me with information, and facilitated me in my research. In particular, the directors, keepers, curators, and assistants of the Aleppo Museum (Aleppo), Vorderasiatisches Museum (Berlin), Harvard Semitic Museum (Cambridge, Massachusetts), Oriental Institute of the University of Chicago (Chicago), Musée d'Art et d'Histoire (Geneva), Archaeological Museums (Istanbul), Fr. Schillar University (Jena), British Museum (London), Yale Babylonian Collection (New Haven), Metropolitan Museum of Art (New York), Musée du Louvre (Paris), University Museum (Philadelphia), Wiener Museum für Völkerkunde (Vienna), and the Universität Zürich (Zürich). There were too many individuals at all of these institutions that went out of their way to make my research easier and to help me enjoy their collections and their cities for me to mention individually, but I am deeply grateful for their wonderful hospitality and help in my research. In addition, I would like to thank the Trustees of the British Museum, the Metropolitan Museum of Art, Vorderasiatisches Museum, and the University Museum for allowing me to publish photographs of objects bearing Esarhaddon inscriptions, and the University of Toronto Press for allowing me to include text nos. 118–129, 131–139, and 1010, which are taken from Frame, RIMB 2, with only minor updating/changes.

Numerous individuals aided in the production of this volume in some way. Since the preparation of this book has spanned two decades, it is impossible for me to name everyone who has provided information on particular pieces or contributed in some other way. I hope I will be forgiven if I have inadvertently left anyone out. In Toronto, when the volume was under the direction of Kirk Grayson (director of the Royal Inscriptions of Mesopotamia Project), several individuals contributed to the technical preparation of the volume: Amy E. Barron, Katherine Glaser, Hope Grau, and Jamie Novotny. During the final stages of preparation, when the book was under the direction of G. Frame (director and editor-in-chief of the Royal Inscriptions of the Neo-Assyrian Period Project) in Philadelphia, several postdoctoral researchers and student assistants helped in the completion of the volume: Joshua Jeffers, Andrew Knapp, Jamie Novotny, Matthew T. Rutz, Zackary Wainer, and William Zimmerle. Robert Ritner and Jennifer Houser Wegner provided an up-to-date translation of the Egyptian inscriptions that appear on VA Ass 2258 (text no. 71). Last, but by no means least, Steve Tinney undertook the arduous task of generating the final camera-ready copy and converting and preparing the texts for the online version. My deepest gratitude is offered to them.

The penultimate manuscript was read by Eckart Frahm, Israel Ephʿal, and Wilfred Lambert, all of whom made numerous astute comments, welcome criticisms, and improvements, particularly on the transliterations and translations. In addition to providing valuable feedback, Eckart Frahm kindly provided me with unpublished editions, copies, and photographs of select sources for Nineveh Prism A (text no. 1 exs. 32–33), Aššur A (text no. 57 exs. 6 and 9), Aššur B (text no. 58 ex. 3), and VA 7505 and its duplicate VA 15465 (text no. 1006) prior to publication by him. Members of the editorial board and the project consultants offered helpful suggestions at various times near the completion of the volume. Their time, care, and generosity are greatly appreciated.

Finally, my appreciation must go to the National Endowment for the Humanities, the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and several private individuals, in particular Dr. Lawrence Shiff, whose financial support paid for my travel to the numerous museums cited above, with the exception of my trip to Syria, which was paid by the University Museum and its then-director Robert Dyson. The preparation of this volume has been very educational and a great deal of fun. I am deeply grateful to Kirk Grayson, to whom this volume is dedicated, for involving me in his project and funding my travel, to Robert Dyson who funded my only trip to the Near East, and to Grant Frame who rescued my work from oblivion.

Philadelphia E. Leichty
May 2010

Editorial Notes

The volumes in the RINAP series are modeled upon the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM), with a few modifications, in particular the addition of indices of proper names. Like the RIM volumes, the volumes in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented, and the core of each volume is the edition of the relevant texts.

In this volume, the order of the texts is based for the most part upon the following two criteria:

(1) The city at which the structure dealt with in the building or dedicatory portion of the text was located. If that information is not preserved in what is preserved of the text, the provenance of the inscribed object is the determining factor.

(2) The type of object upon which the inscription is written (prism, cylinder, tablet, etc.).

Following the practice of the RIM series, inscriptions that cannot be assigned definitely to a particular ruler are given text numbers beginning at 1001. Certain other inscriptions that provide information relevant for establishing royal names and titles (e.g. "servant seals") and any composed in the name of another member of the royal family (e.g., royal wives) have been given numbers that begin at 2001.

In the volumes of the RINAP series, the term "exemplar" is employed to designate a single inscription found on one object. The term "text" is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less duplicate exemplars. In these editions exemplars of one text are edited together as a "master text," with a single transliteration and translation. Variants to the "master text" are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is normally supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, dimensions of the object, lines preserved, and indication of whether or not the inscription has been collated (c = collated with the original, p = collated by means of a photograph, (p) = partially collated from a photograph; and n = not collated). The next section is normally a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each item. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following key words: provenance, photo, copy, edition, translation, catalogue, and study. Certain standard reference works (e.g., the various volumes of "Keilschriftbibliographie" and "Register Assyriologie" published in Orientalia and Archiv für Orientforschung respectively; Borger, HKL 1–3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies should contain all major relevant items, they are not necessarily totally exhaustive; a vast amount of scattered literature exists on many of the inscriptions edited in this volume and much of this literature is of only limited or historical interest.

As noted earlier, a distinction is made between major and minor variants to a "master text"; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major variants are essentially non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transliterations of all exemplars in the style of musical scores are found on the CD-ROMs accompanying the volumes and thus any reader who finds the notes on variants

insufficient for his/her needs may check the full reading of any exemplar. Such scores, however, are not normally given for bricks and seal inscriptions.

As is the normal practice for transliterating cuneiform inscriptions, lower case Roman is used for Sumerian and lower case italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, Mesopotamisches Zeichenlexikon, is followed. Half brackets (⌜ and ⌝) indicate that the sign(s) between them are only partially preserved or damaged. There are several differences between the RIM and RINAP styles. Among these, the more notable are: [to be written.] Italics in the English translation indicate either an uncertain translation or a word in the original language.

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINAP volumes also contain indices of proper names (personal names, topographical names and divine names). Online versions of the manuscripts are maintained by CDLI (Cuneiform Digital Library Initiative) and are fully searchable.

Philadelphia G. Frame
May 2010 Editor-in-Chief

Bibliographical Abbreviations

AAA	Annals of Archaeology and Anthropology. Liverpool, 1908–1948
Abel and Winckler, Keilschrifttexte	L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen. Berlin, 1890
AfK	Archiv für Keilschriftforschung, vols. 1–2. Berlin, 1923–1925
AfO	Archiv für Orientforschung, vol. 3– (vol. 1–2 = AfK). Berlin, Graz, and Horn, 1926–
AHw	W. von Soden, Akkadisches Handwörterbuch, 3 vols. Wiesbaden, 1965–81
AJSL	American Journal of Semitic Languages and Literatures. Chicago, 1884–1941
Ambos, Baurituale	C. Ambos, Mesopotamische Baurituale aus dem 1. Jahrtausend v. Chr. Dresden, 2004
Andrae, Festungswerke	W. Andrae, Die Festungswerke von Assur (=WVDOG 23). Leipzig, 1913
Andrae, WEA	W. Andrae, Das wiederstandene Assur, 1. Auflage. Leipzig, 1938
André-Salvini, Babylone	Catalogue de l'exposition "Babylone," Paris, musée du Louvre, 14 mars–2 juin 2008. Paris, 2008
ANESS 7	G. Bunnens (ed.), Essays on Syria in the Iron Age (=Ancient Near Eastern Studies Supplement 7). Leuven, 2000
ANET^{3}	J.B. Pritchard (ed.), Ancient Near Eastern Texts Relating to the Old Testament, 3rd edition. Princeton, 1969
AnOr	Analecta Orientalia. Rome, 1931–
AOAT	Alter Orient und Altes Testament. Neukirchen-Vluyn, 1968–
AOB 4	A. Théodorides, P. Naster, and J. Ries (eds.), Archéologie et philologie dans l'étude des civilisations orientales (=Acta Orientalia Belgica). Leuven, 1986
AoF	Altorientalische Forschungen. Berlin, 1974–
AOS	American Oriental Series. New Haven, 1935–
AOS 88	B.N. Porter (ed.), Ritual and Politics in Ancient Mesopotamia (=American Oriental Series 88). New Haven, 2005
AOTU	Altorientalische Texte und Untersuchungen, 2 vols. Leiden and Breslau, 1917–1921
ARRIM	Annual Review of the Royal Inscriptions of Mesopotamia Project. Toronto, 1983–1991
AS	Assyriological Studies. Chicago, 1931–
ASJ	Acta Sumerologica. Hiroshima, 1979–
BA	Beiträge der Assyriologie und semitischen Sprachwissenschaft, 10 vols. Leipzig, 1890–1927
Bagg, Assyrische Wasserbauten	A.M. Bagg, Assyrische Wasserbauten: landwirtschaftliche Wasserbauten im Kernland Assyriens zwischen der 2. Hälfte des 2. und der 1. Hälfte des 1. Jahrtausends v. Chr. (Baghdader Forschungen 24). Mainz am Rhein, 2000
Bagg, Rép. Géogr. 7/1	A.M. Bagg, Die Orts- und Gewässernamen der neuassyrischen Zeit, Teil 1: Die Levante. Wiesbaden, 2007
Bagh. Mitt.	Baghdader Mitteilungen. Berlin, 1960–2006
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Basmachi, Treasures	F. Basmachi, Treasures of the Iraq Museum. Baghdad, 1976
Bauer, Asb.	T. Bauer, Das Inschriftenwerk Assurbanipals (=Assyriologische Bibliothek, Neue Folge 1–2). Leipzig, 1933
BE	Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts, 14 vols. Philadelphia, 1893–1914
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Bezold, HKA	C. Bezold, Historische Keilschrifttexte aus Assur (=Sitzungberichte der Heidelberger Akademie der Wissenschaften, philosophisch-historische Klasse 8). Heidelberg, 1915
Bezold, Literatur	C. Bezold, Babylonisch-Assyrische Literatur. Leipzig, 1886
BIN	Babylonian Inscriptions in the Collection of J.B. Nies. New Haven, 1917–
BiOr	Bibliotheca Orientalis. Leiden, 1943–
BM Guide	British Museum. A Guide to the Babylonian and Assyrian Antiquities, 3rd edition. London, 1922
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Borger, BIWA	R. Borger, Beiträge zum Inschriftenwerk Assurbanipals: die Prismenklassen A, B, C = K, D, E, F, G, H, J und T sowie andere Inschriften. Wiesbaden, 1996
Borger, HKL	R. Borger, Handbuch der Keilschriftliteratur, 3 vols. Berlin, 1967–1975
Borger, WAO^2	R. Borger et. al., Die Welt des Alten Orients. Keilschrift – Grabungen – Gelehrte, 2nd edition. Göttingen, 1975
Brinkman, MSKH 1	J.A. Brinkman, A Catalogue of Cuneiform Sources Pertaining to Specific Monarchs of the Kassite Dynasty (=Materials and Studies for Kassite History 1). Chicago, 1976
BSMS	Bulletin of the (Canadian) Society for Mesopotamian Studies. Toronto, 1981–
Buccellati and Biggs, AS 17	G. Buccellati and R. Biggs, Cuneiform Texts from Nippur, the Eighth and Ninth Seasons (=Assyriological Studies 17). Chicago, 1969
Budge, History of Esarhaddon	E.A. Budge, The History of Esarhaddon (Son of Sennacherib) King of Assyria, B.C. 681–668. London, 1880
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago. Chicago, 1956–
CAH^2 3/2	J. Boardman, et al (eds.), The Cambridge Ancient History, 2nd edition., vol. 3, part 2: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries B.C. Cambridge, 1992
Caubet, Khorsabad	A. Caubet (ed.), Khorsabad, le palais de Sargon II, roi d'Assyrie. Paris, 1995
Cavigneaux, AUWE 23	A. Cavigneaux, Uruk. Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5 nach Kopien von Adam Falkenstein (=Ausgrabungen in Uruk-Warka Endberichte 23). Mainz am Rhein, 1996
CDLI	Cuneiform Digital Library Initiative. Los Angeles
Chavalas, ANE	M.W. Chavalas (ed.), The Ancient Near East: Historical Sources in Translation. Oxford, 2006
Clay, YOS 1	A.T. Clay, Miscellaneous Inscriptions in the Yale Babylonian Collection (= Yale Oriental Series, Babylonian Texts 1). New Haven, 1915
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COS 2	W.W. Hallo (ed.), Context of Scripture, Volume 2: Monumental Inscriptions from the Biblical World. Leiden, 2000
CT	Cuneiform Texts from Babylonian Tablets in the British Museum. London, 1896–
Curtis and Reade, Art and Empire	J.E. Curtis and J.E. Reade (eds.), Art and Empire: Treasures from Assyria in the British Museum. London, 1995
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Fs Borger	S.M. Maul (ed.), Festschrift für Rykle Borger zu seinem 65. Geburstag am 24. Mai 1994: *tipik santakki mala bašmu* ... Groningen, 1998
FuB	Forschungen und Berichte. Berlin, 1957–
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Hunger, Kolophone	H. Hunger, Babylonische und assyriche Kolophone (=AOAT 2). Neukirchen-Vluyn, 1968
IrAnt	Iranica Antiqua. Ghent, 1961–
ISIMU	ISIMU. Revista sobre Oriente Próximo y Egipto en la antigüedad. Madrid, 1998–
JAOS	Journal of the American Oriental Society. New Haven, 1893–

JCS	Journal of Cuneiform Studies. New Haven and Cambridge, Mass., 1947–
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Jean, Milieu biblique 2	C.-F. Jean, Le milieu biblique avant Jésus-Christ II: La littérature. Paris, 1923
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genooschap 'Ex Oriente Lux'. Leiden, 1933–
JJS	Journal of Jewish Studies. Oxford, 1948–
JNES	Journal of Near Eastern Studies. Chicago, 1942–
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JRAS	Journal of the Royal Asiatic Society. London, 1834–
JSOR	Journal of the Society of Oriental Research, 16 vols. Chicago and Toronto, 1917–1932
KAR	E. Ebeling, Keilschrifttexte aus Assur religiösen Inhalts (=WVDOG 34). Leipzig, 1923
KB	Keilinschriftliche Bibliothek, Sammlung von assyrischen und babylonischen Texten in Umschrift und Übersetzung, 6 vols. Berlin, 1889–1915
Keiser, BIN 2	C. Keiser and J.B. Nies, Historical Religious and Economic Texts and Antiquities. New Haven, 1920
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Layard, ICC	A.H. Layard, Inscriptions in the Cuneiform Character from Assyrian Monuments. London, 1851
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Legrain, PBS 15	L. Legrain, Royal Inscriptions and Fragments from Nippur and Babylon. Philadelphia, 1926
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Luckenbill, ARAB	D.D. Luckenbill, Ancient Records of Assyria and Babylonia, 2 vols. Chicago, 1926–1927
Mallowan, Nimrud	M.E.L. Mallowan, Nimrud and Its Remains, 2 vols. London, 1966
MAOG	Mitteilungen der Altorientalischen Gesellschaft. Leipzig, 1925–43
MDOG	Mitteilungen der Deutschen Orient-Gesellschaft. Berlin, 1898–
MDP	Mémoires de la Délégation en Perse. Paris, 1900–

Melville, SAAS 9	S.C. Melville, The Role of Naqia/Zakutu in Sargonid Politics (=State Archives of Assyria Studies 9). Helsinki, 1999
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MVAG	Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft, 44 vols. Berlin and Leipzig, 1896–1939
NABU	Nouvelles assyriologiques bréves et utilitaires. Paris, 1987–
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OLZ	Orientalistische Literaturzeitung. Berlin and Leipzig, 1898–
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PAOS	Proceedings of the American Oriental Society
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PNA	H.D. Baker and K. Radner (eds.), The Prosopography of the Neo-Assyrian Empire. Helsinki, 1998–

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Porter, Trees, Kings, and Politics	B.N. Porter, Trees, Kings, and Politics: Studies in Assyrian Iconography (=Orbis Biblicus et Orientalis 197). Freiburg and Göttingen, 2003
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Preusser, Paläste	C. Preusser, Die Paläste in Assur (=WVDOG 66). Berlin, 1955
PSBA	Proceedings of the Society of Biblical Archaeology, 40 vols. London, 1878–1918
1 R	H.C. Rawlinson and E. Norris, The Cuneiform Inscriptions of Western Asia, vol. 1: A Selection from the Historical Inscriptions of Chaldaea, Assyria, and Babylonia. London, 1861
3 R	H.C. Rawlinson and G. Smith, The Cuneiform Inscriptions of Western Asia, vol. 3: A Selection from the Miscellaneous Inscriptions of Assyria. London, 1870
RA	Revue d'assyiologie et d'archéologie orientale. Paris, 1886–
RAI 45/1	T. Abusch, P.-A. Beaulieu, J. Huehnergard, P. Machinist, and P. Steinkeller (eds.), Historigraphy in the Cuneiform World. Bethesda, 2001
RAI 49/1	D. Collon and A.R. George (eds.), Nineveh: Papers of the XLIXe Rencontre Assryiologique Internationale, London, 7-11 July 2003, Volume 1 (papers first published in Iraq 66). London, 2005
Rép. Géogr.	W. Röllig (ed.), Beihefte zum Tübinger Atlas des vorderen Orients, Reihe B, Nr. 7: Répertoire géographique des texts cunéiformes. Wiesbaden, 1974–
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RIM	The Royal Inscriptions of Mesopotamia Project. Toronto
RIMB	The Royal Inscriptions of Mesopotamia, Babylonian Periods. Toronto, 1995
RIMB 2	G. Frame, Rulers of Babylonia: From the Second Dynasty of Isin to the End of Assyrian Domination (1157–612 BC). Toronto, 1995
RIME	The Royal Inscriptions of Mesopotamia, Early Periods, 5 vols. Toronto, 1990–2008
RIME 1	D.R. Frayne, Presargonic Period (2700–2350 BC). Toronto, 2008
RINAP	The Royal Inscriptions of the Neo-Assyrian Period. Philadephia
RLA	Reallexikon der Assyriologie. Berlin, 1932–
RLV	Reallexikon der Vorgeschichte, 15 vols. Berlin, 1924–32
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RT	Receuil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyrienne, 40 vols. Paris, 1870–1923
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SAA	State Archives of Assyria. Helsinki, 1987–
SAAB	State Archives of Assyria Bulletin. Padua, 1987–
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Scheil, Prisme	V. Scheil, Le prisme d'Asarhaddon, roi d'Assyrie 681–668 (=Bibliothèque de l'École des Haute Études 208). Paris, 1914
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TA	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology. Tel Aviv, 1974–
Timm, ÄAT 17	S. Timm, Moab zwischen den Mächten: Studien zu historischen Denkmälern und Texten (=Ägypten und Altes Testament 17). Wiesbaden, 1989
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Thompson and Hutchinson, CEN	R.C. Thompson and R.W. Hutchinson, A Century of Exploration at Nineveh. London, 1929
TSBA	Transactions of the Society of Biblical Archaeology. London, 1872–1893
TUAT	O. Kaiser (ed.), Texte aus der Umwelt des Alten Testaments. Gütersloh, 1982–
Unger, ABK	E. Unger, Assyrische und babylonische Kunst. Breslau, 1927
Unger, Babylon	E. Unger, Babylon: die heilige Stadt nach der Beschreibung der Babylonier. Berlin and Leipzig, 1931
Ungnad, ARU	A. Ungnad and J. Kohler, Assyrische Rechtsurkunden, Leipzig, 1913
UVB	Vorläufiger Bericht über die von (dem Deutschen Archäologischen Institut und der Deutschen Orient-Gesellschaft aus Mitteln) der Deutschen Forschungsgemeinschaft unternommenen Ausgrabungen in Uruk-Warka. Berlin, 1930–
VAS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin, Leipzig and Berlin, 1907–
VDI	Vestnik Drevnei Istorii. Moscow, 1937–
Vera Chamaza, Omnipotenz	G.W. Vera Chamaza, Die Omnipotenz Aššurs: Entwicklungen in der Aššur-Theologie unter den Sargoniden Sargon II., Sanherib und Asarhaddon (=AOAT 295). Münster, 2002
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Winckler, Sammlung	H. Winckler, Sammlung von Keilschrifttexten, 3 vols. Leipzig, 1893–1895
Winckler, Textbuch	H. Winckler, Keilinschriftliches Textbuch zum Alten Testament. Leipzig, 1909
Winckler, Untersuchungen	H. Winckler, Untersuchungen zur altorientalischen Geschichte. Leipzig, 1889
Wiseman, Treaties	D.J. Wiseman, The Vassal Treaties of Esarhaddon (=Iraq 20, Part 1). London, 1958
WO	Die Welt des Orients. Wuppertal, Stuttgart, and Göttingen, 1947–
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig and Berlin, 1901–
WZJ	Wissenschaftliche Zeitschrift der Friedrich Schiller Universität Jena, Jena, 1951–
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna, 1887–
YOS	Yale Oriental Series, Babylonian Texts. New Haven, 1915–
ZA	Zeitschrift für Assyriologie und Vorderasiatische Archäologie. Berlin, 1886–
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig and Wiesbaden, 1879–
Zettler, Inanna Temple	R.L. Zettler, The Ur III Temple of Inanna at Nippur: The Operation and Organization of Urban Religious Institutions in Mesopotamia in the Late Third Millennium B.C. (=Berliner Beiträge zum Vorderen Orient 11). Berlin, 1992

Other Abbreviations

c	collated
cm	centimeter(s)
col(s).	column(s)
dia.	diameter
DN	divine name
E	east
ed(s).	editor(s)
ex(s).	exemplar(s)
fig(s).	figure(s)
frgm(s).	fragment(s)
GN	geographical name
h.	heigth
kg	kilogram(s)
m	meter(s)
max.	maximum
N	north
n	not collated
NA	Neo-Assyrian
n(n).	note(s)
NB	Neo-Babylonian
no(s).	number(s)
NS	New Series
obv.	obverse
p	collated from photo
ph	photo(s)
p(p).	page(s)
pl(s).	plate(s)
PN	personal name
rev.	reverse
RN	royal name
S	south
var(s).	variant(s)
vol(s).	volume(s)
W	west

+	Between object numbers indicates physical join
(+)	Indicates fragments from same object but no physical join

Object Signatures

When the same signature is used for more than one group, the first group in this list is meant unless otherwise indicated. For example, "N" always means the Nippur collection unless stated otherwise.

A	Asiatic collection of the Oriental Institute, Chicago
AO	Collection of Antiquités Orientales of the Musée du Louvre, Paris
AOC	Assyrian Old Collections collection of the British Museum, London
Ash	Collection of the Ashmolean Museum, Oxford
Ass	Prefix of excavation numbers from the German excavations at Aššur
BE	Prefix of excavation numbers from the German excavations at Babylon
BM	British Museum, London
Bu	E.A.W. Budge collection of the British Museum, London
CBS	Babylonian Section of the University Museum, Philadelphia
DT	Daily Telegraph collection of the British Museum, London
EHE	Signature of objects in the collection of the École Pratique des Hautes Études, IV^{e} Section, Paris
EŞ	Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri, Istanbul
HS	Hilprecht collection of Babylonian Antiquities of Fr. Schiller University, Jena
HSM	Harvard Semitic Museum, Cambridge, Massachusetts
IAA	Israel Antiquities Authority, Jerusalem
IM	Iraq Museum, Baghdad
K	Kuyunjik collection of the British Museum, London
MAH	Musée d'Art et d'Histoire, Geneva
MMA	Metropolitan Museum of Art, New York
N	1) Nippur collection of the University Museum, Philadelphia
N	2) Layard collection of the British Museum, London
Ni	Nippur Collection, Istanbul
NT	Excavation numbers of inscribed objects from the American excavations at Nippur
NBC	James B. Nies collection of the Yale Babylonian Collection, New Haven
ND	Prefix of excavation numbers from the British excavations at Nimrud
PA	Signature of Neo-Assyrian historical prisms from the collection of the late A.C. Piepkorn, now in the Asiatic collection of the Oriental Institute, Chicago
PMA	Philadelphia Museum of Art
PT	Excavation numbers for objects found on the Persepolis terrace by the Oriental Institute expedition
Rm	H. Rassam collection of the British Museum, London
Sm	G. Smith collection of the British Museum, London
SM	Sulaimaniya Museum, Sulaimaniya
Sp	Spartoli collection of the British Museum, London
UM	University Museum, Philadelphia
TM	Prefix of excavation numbers from the British excavations at Nineveh
VA	Vorderasiatisches Museum, Berlin
VA Ass	Aššur collection of the Vorderasiatisches Museum, Berlin
VA Bab	Babylonian collection of the Vorderasiatisches Museum, Berlin
VAG	Casts in the collection of the Vorderasiatisches Museum, Berlin
VAT	Tablets in the collection of the Vorderasiatisches Museum, Berlin
W	Excavation numbers of the German excavations at Uruk (Warka)
YBC	Babylonian collection of the Yale University Library, New Haven

Introduction

Esarhaddon is one of the best attested ancient Assyrian kings; a large and diverse corpus of his own inscriptions as well as the Old Testament and later sources provide evidence on his reign. He was the third king of the Sargonid dynasty (721–612 BC), the last ruling family of the Assyrian empire. There is a substantial body of circumstantial evidence which leads me to believe that the Sargonid kings were ethnic Arameans and their tribal homelands were in or near the city of Ḫarrān in northwestern Mesopotamia.[1] The founder of the dynasty, Sargon II, was a military man and it is generally assumed that he was a usurper since his name means "the king is legitimate,"[2] although in one inscription on a glazed wall plaque he claims to be the son of Tiglath-pileser III; he gives us no genealogy in his other inscriptions. This would make him the brother or half-brother of his immediate predecessor, Shalmaneser V. If the common assumption that he was a usurper is correct, then Sargon had not been designated as successor by Shalmaneser V, but had seized the throne from him or upon his death. The wall plaque inscription could have been a true genealogic statement or an attempt to legitimize his rule. Sargon and his successors, while possibly ethnic Arameans, nevertheless assumed the legacy of their predecessors, the Assyrians. They conducted their business in Akkadian, the language of the Assyrians, took Akkadian throne names, and ruled from the old Assyrian capitals of Aššur (modern Qalʿat Šarqāt) and Kalḫu (modern Nimrud, biblical Calah), and then later from Dūr-Šarrukīn (modern Khorsabad) and Nineveh. They also adopted Assyrian religion, culture and history as their own and proclaimed themselves as the rightful successors and heirs of the ancient Assyrians and their imperial legacy

Sargon II (721–705 BC), Esarhaddon's grandfather, was killed in battle in 705 BC, likely against the Cimmerians in Anatolia. His body was never recovered and this left a nagging feeling of guilt in his successors that manifested itself in a composition generally titled "The Sin of Sargon." This text was probably composed during the reign of Esarhaddon, but it is not included here as it is not really a royal inscription. It has been treated fully by H. Tadmor, B. Landsberger and S. Parpola in SAAB 3 (1989) pp. 3–51, and appears as Livingstone, SAA 3 no. 33. Sargon II was succeeded by his adult son Sennacherib (704–681 BC).

Sennacherib ("The god Sîn has replaced the brothers") inherited several problems from his father, the worst of which was the fact that many Babylonians conspired with the Elamites to destabilize Assyrian control of southern Mesopotamia. Sennacherib tried several different approaches to pacify that area and bring it under his control, but nothing seemed to work. Eventually, in 699 BC, Sennacherib tried to solve the problem by installing Aššur-nādin-šumi ("The god Aššur is giver of a name"), his eldest son and designated successor, as king on the Babylonian throne. This solution worked for six years, but in 694 BC Sennacherib tried to stop Elamite meddling in Babylonia permanently by launching an amphibious invasion from the Persian Gulf. The Elamites counter-attacked by land and seized northern Babylonia. At that point some Babylonians captured Aššur-nādin-šumi and turned him over to the Elamites, who took him back to Elam and presumably executed him. Sennacherib took his revenge in 689 BC with a brutal attack on Babylon; he drove out the populace, destroyed the city and even cut watercourses through the devastated site to destroy any remnants of the city that he might have missed.

Possibly late in the reign of his father (Sargon), Sennacherib added another wife to his harem. Her name was Naqīʾa ("Pure") in Aramaic and she appears in the ancient sources under that name or as Zakūtu, which is simply its Akkadian translation. Naqīʾa must have been an exceptional lady since she seems to have been

[1] See E.V. Leichty, "Esarhaddon's Exile: Some Speculative History" in Studies Biggs pp. 189–191.
[2] But note Frahm, Sanherib p. 2 for a different view of this matter.

extremely influential in palace politics during the reigns of Sennacherib, Esarhaddon and Ashurbanipal. It is safe to say that Sennacherib was deeply devoted to Naqīʾa and this devotion was not tempered when she presented him with a bundle of joy, his youngest son, whom they named Esarhaddon ("The god Aššur has given a brother"). It seems likely that this was the only son that Naqīʾa bore Sennacherib. I know virtually nothing about the raising of Esarhaddon and assume that Assyrian harems operated in the same, or a in similar, manner as in other societies. If so, then Esarhaddon spent his early years in the harem with his mother and lived with the men of his family after he reached sexual maturity. Esarhaddon may have been born with some sort of genetic disorder that left him frequently ill and in and out of remission. There has been a great deal of speculation as to the nature of his indisposition (see Frame, Babylonia p. 92) but the symptoms that we are given are ambiguous and a definite diagnosis certainly eludes us. Esarhaddon felt cursed by this disease and it probably was at least partially responsible for the treatise "The Sin of Sargon." We are fortunate enough to get a glimpse into Esarhaddon's personality through his letters, queries to the gods, omen reports and other types of non-royally commissioned texts that have survived. He suffered from anxiety and insecurity and he frequently pleaded with the gods to tell him what sins he had committed and why these things were being done to him. He was also a little paranoid because of the murder of his father and his shaky and frightening ascent to the throne. At least once while he was king he sensed an impending rebellion and reacted by purging his nobles.

The Sargonids had no strict laws of succession. Sitting monarchs designated successors, usually from among their sons, and named them as crown princes, installed them in the House of Succession with elaborate rituals, and exacted oaths from their cohorts to honor the selection after the monarch's death.

In 689 BC after Esarhaddon's eldest half-brother, Aššur-nādin-šumi, was taken from Babylon and likely executed by the Elamites, Esarhaddon was selected as crown prince and installed in the House of Succession. At that time, Esarhaddon was given a new name to fit his new position as crown prince: Aššur-etel-ilāni-mukīn-apli ("The god Aššur, prince of the gods, is the confirmer of an heir"). A few of Esarhaddon's inscriptions use this name instead of Aššur-aḫu-iddina (texts nos. 13 and 74–75). Since Esarhaddon was the youngest of his half-brothers, his designation did not go down well with his siblings. By 681 BC familial discontent had reached the point that Esarhaddon was endangered and he felt it necessary to take refuge in the West, possibly with his mother's relatives in or near Ḫarrān. This self-imposed exile created either a sense of futility and panic in his brothers, or an opportunity for them to act, and they plotted to seize the throne. On the twentieth day of the tenth month of 681 BC, Sennacherib was assassinated by one or more of his sons. One of the assassins was most likely Esarhaddon's elder brother Urad-Mullissu, and Esarhaddon had to fight his way to the throne. He marched from his exile in the West through the bitter cold of the mountains until he met his brothers' army that had been sent to stop him, but just as with Napoleon on his return from Elba, the usurper's army quickly went over to the side of Esarhaddon, who then marched with full strength on to Aššur. In the twelfth month of 681 BC Esarhaddon ascended the throne in Aššur.

Esarhaddon ruled from 680 until 669 BC. He was active militarily and as a builder of public works. With the exception of the texts on two partially preserved prisms (texts nos. 6 and 8) and a fragmentary clay tablet (text no. 34) from Nineveh, Esarhaddon's royal inscriptions are not arranged chronologically so our order of events is based on information in Mesopotamian chronicles. In the South, Esarhaddon fought with Aramean tribes and the Elamites in two campaigns and he engaged himself in extensive building activity in Babylonia (see below for details). In the West, he conducted a campaign in Arabia and put down a rebellion in Sidon. He also claims to have received tribute from several kings of Cyprus. A second rebellion, this time in Tyre, may have prompted Esarhaddon to launch a successful invasion of Egypt in 671 BC, but he could not hold it and died in 669 BC, on his way to invade Egypt a second time. Esarhaddon also undertook the rebuilding of a temple in Ḫarrān, possibly in gratitude for his hospitable treatment while in exile. In the North, he fought the Cimmerians and, in his eighth year (673 BC), he invaded the land Šubria in order to capture or kill the brothers who had assassinated his father and had taken refuge there. Shortly after this successful campaign, which rid Esarhaddon of the last pretenders to his throne, he convened a grand assembly, declared his successors — Ashurbanipal ("The god Aššur is the creator of an heir"), a younger son, as king of Assyria, and Šamaš-šuma-ukīn ("The god Šamaš made firm the name"), his eldest son, as king of Babylonia — and made his family, people, and vassals swear oaths to uphold this succession plan. This elaborate ceremony was backed by writing a treaty with each vassal, thus confirming the designation of the pair's succession. There is evidence that the two princes were Naqīʾa's favorite grandsons. These treaties and others of Esarhaddon are not included in this volume as they are well treated in Parpola and Watanabe, SAA 2. In the East, Esarhaddon conducted another

campaign against the Medes in eastern Iran.

The corpus of firmly identifiable Esarhaddon inscriptions currently comprises one hundred and forty-three texts; twenty-nine late Neo-Assyrian inscriptions which may be attributed to Esarhaddon, although some arbitrarily, are also edited here (1001–1029). Two texts are ascribed to a wife of his, Ešarra-ḫammat, and eight inscriptions to his mother, Naqīʾa (Zakūtu). Inscriptions of Esarhaddon are presently found on a wide variety of clay, stone, and metal objects, specifically:

Object Type	*Text no.*
Clay prisms	1–9, 57 (exs. 1–4 and 7–9), 58, 104–112, 1001–1004, 2003
Clay cylinders	10–18, 59, 77–80, 93, 113, 127–130, 133–136, 1005–1006, 1030, 2004
Clay tablets	30–56, 57 (ex. 6), 60 (ex. 2), 76, 99–101, 116–117, 126 (ex. 8), 1010–1020, 2005–2006
Bricks	23, 88 (exs. 1–2), 89, 96, 119–125, 126, (exs. 1–7) 131–132, 137–139, 1009
Clay (uncertain)	92
Stone bull colossi	83–84
Stone human-headed lions	85
Steles	97–98, 102, 1007–1008
Rock face	103
Stone slabs	20–22, 86–87, 88 (ex. 3), 94–95
Stone blocks	61–67, 81–82, 2002
Stone tablets	57 (ex. 5), 60 (ex. 1)
Stone door-sockets	68–69
Stone vessels (various types)	25–29, 70–73, 91, 1022–1029
Gaming boards	24
Basalt cuboid	114
Small stone objects, including amulets and eyestones	74–75, 142–143, 1021, 2001, 2007–2009
Cylinder seals (including impressions)	90, 118
Other stone objects	19
Silver bucket	140
Bronze object	2010
Bronze lion	141

Six clay tablets, now all in the Kuyunjik collection of the British Museum, record or refer to the object upon which the inscription was written (or intended to be inscribed). These were: a statue of the king (no. 38), a necklace of the king (no. 43), a base of the statue of the god Marduk (nos. 44–45), a stele (no. 48), and a bull-colossus (no. 99). In addition, there are numerous letters, economic texts, prophecies, queries and treaties that were written during his time on the throne; these are edited in volumes of the State Archives of Assyria series (SAA), produced by the Neo-Assyrian Text Corpus Project under the direction of Dr. Simo Parpola. Many of the events of his reign are also recorded in Mesopotamian chronicles; translations of the relevant chronicle passages are presented below (pp. 6–8).

Building Activities

According to his inscriptions, Esarhaddon sponsored building activities not only in Assyria and Babylonia, but also in foreign lands conquered by him. Due to the fragmentary nature of some of the texts, the full extent of his accomplishments off the battlefield is not known. The present corpus mentions or records projects in Arbela, Aššur, Kalḫu, Nineveh, and Tarbiṣu in Assyria, and in Babylon, Borsippa, Nippur, and Uruk in Babylonia; this king also states that he rebuilt cities in the land Šubria that he had captured and destroyed when its king Ik-Teššup failed to comply to his requests.

Urban renewal and waterworks programs are mentioned for Babylon and Kalḫu; with regard to the former, its citizens were encouraged to resettle the city, build houses, plant orchards, and dig canals. The city

walls and gates of Babylon were rebuilt and those of Kalḫu had their dilapidated sections renovated; Imgur-Enlil (Babylon's inner wall) was built in exact accordance to its former plan and Nēmed-Enlil (Babylon's outer wall) was lavishly decorated, making it a sight to be seen.

Royal residences and armories in the Assyrian cities of Baltil (Aššur), Kalḫu, Nineveh, and Tarbiṣu were strengthened with large blocks of white limestone, enlarged, and lavishly decorated. Among these are "Fort Shalmaneser" in Kalḫu, the Nebi Yunus arsenal and the House of Succession in Nineveh, and Egalturra ("Small Palace") in Tarbiṣu. Two, or possibly three, palaces were renovated and enlarged for the benefit of Ashurbanipal, Esarhaddon's designated successor to the Assyrian throne. In connection with his enlargement of the Nebi Yunus arsenal, which he describes in great detail, Esarhaddon reports that twenty-two kings from the West supplied timber and stone, as well as transported building materials and stone colossi to Nineveh.

The restoration of various Assyrian and Babylonian temples and shrines is the subject of numerous texts; many epithets of the king declare accomplishments related to these activities. In Babylonia, Esarhaddon worked on Esagil (the temple of Marduk), this temple's shrines and cellas, the ziqqurat Etemenanki, the processional avenue, and the *ḫarû*-temple of Nabû in Babylon; Ezida (the temple of Nabû) and the temple of the goddess Gula in Borsippa; Ebaradurgara (the temple of Queen-of-Nippur) and Ekur (the temple of Enlil) in Nippur; and Eanna (the temple of Ištar) and its cellas Enirgalana and Eḫiliana in Uruk. Closer to home, in Assyria, he sponsored work on Egašankalama (the temple of Ištar) in Arbela and the neighboring *akītu*-house in the town of Milqia; Ešarra (the temple of Aššur) in Aššur; and Emašmaš (the temple of Mullissu/Ištar), Ezida (the temple of Nabû), and the temple of the gods Sîn and Šamaš in Nineveh. A fragment of a display text suggests that he also sponsored work in Ḫarrān.

Overview of Previous Editions

Esarhaddon has been a popular subject of study from the very beginning of Assyriology. There are numerous books, dissertations and articles devoted to him, his inscriptions and his reign. The first book on Esarhaddon was published by E.A.W. Budge and contained an edition of the then-known royal inscriptions (Budge, History of Esarhaddon, 1880); the only texts edited were the Esarhaddon texts published in 1 R and 3 R, volumes that did not always clearly indicate the sources used. This was followed by the dissertation of R.F. Harper (University of Leipzig, 1888) which treated two inscriptions of Esarhaddon labeled cylinders A (text no. 2 ex. 2) and C (text no. 3). In 1914, V. Scheil published a small monograph containing an edition of a prism of Esarhaddon (text no. 1 ex. 5) and several inscriptions of other Sargonid kings (Scheil, Prisme). Another dissertation on Esarhaddon was completed by H. Hirschberg at the Friedrich-Wilhelms-Universität of Berlin in 1931 (Hirschberg, Studien zur Geschichte Esarhaddons). In 1956, R. Borger produced a text edition of Esarhaddon's inscriptions entitled Die Inschriften Asarhaddons, Königs von Assyrien that was comprehensive for its time and this excellent work has served the field of Assyriology well for more than half a century. Esarhaddon's important vassal treaties have been published by D.J. Wiseman (Treaties, 1958), K. Watanabe (Bagh. Mitt. Beih. 3, 1987), and then S. Parpola and K. Watanabe (SAA 2, 1988). Most recently, in 1993, B.N. Porter attempted an in-depth study of Esarhaddon's reign in her book Images, Power, and Politics. In addition to the books and dissertations written about Esarhaddon, there have been dozens of articles published that deal with newly found fragments of his inscriptions, interesting facets of his reign, his military exploits or his building activities. The bibliographies in this volume contain references to many of these articles. Treatments of Esarhaddon and his reign are to be found in every general history of Assyria or Mesopotamia. Particularly useful are the biographical sketch by A.K. Grayson in CAH^2 3/2 and the entry on Esarhaddon by B.N. Porter and K. Radner in PNA 1/1 pp. 145–152 sub. Aššur-aḫu-iddina 7.

Dating and Chronology

Texts edited in this volume occasionally mention contemporary dates and the charts in this section are intended to aid the reader in understanding those dates.

The Mesopotamian month names and their modern equivalents are:

I	Nisannu	March–April	VII	Tašrītu	September–October
II	Ayyāru	April–May	VIII	Araḫsamna	October–November
III	Simānu	May–June	IX	Kislīmu	November–December
IV	Duʾūzu	June–July	X	Ṭebētu, Kinūnu	December–January
V	Abu	July–August	XI	Šabāṭu	January–February
VI	Ulūlu	August–September	XII	Addaru	February–March
VI_2	Intercalary Ulūlu		XII_2	Intercalary Addaru	

Unless it is stated otherwise, the dates given in this volume (excluding those in bibliographical citations) are all BC. Each ancient Mesopotamian year has been given a single Julian year equivalent even though the ancient year actually encompassed parts of two Julian years, with the ancient year beginning around the time of the vernal equinox. Thus, for example, the fifth regnal year of Esarhaddon (the eponymy of Banbâ) is indicated to be 676, although it actually began around the middle of March in 676 and ended in early April 675 and thus events which took place late in the ancient year "676" actually took place early in the Julian year 675. The table below, reprinted with permission from Parpola, LAS 2 p. 382, attempts to precisely convert Assyrian dates to Julian ones. Although the table is styled similarly to the conversions of Parker and Dubberstein (Babylonian Chronology 626 B.C.–A.D. 75 [Providence 1956] pp. 25–47), there is one major difference: if the new moon is visible for the first time at 7 PM on the 3rd of March, then the chart tells you that the first day of the month is the 3rd of March, not the 4th of March, as indicated by Parker and Dubberstein's charts.[3] The dates are given as civil days, from midnight to midnight, and the dates (month/day) provided in the chart are those of the first day of each month. Based upon statements in contemporary texts and inference, Parpola (LAS 2 pp. 381–382) believes that in Assyria there were intercalary months in Sennacherib's twenty-fourth regnal year (=Esarhaddon's accession year) (VI_2) and in Esarhaddon's third (VI_2), fifth (XII_2), eighth (XII_2), and eleventh (VI_2) regnal years; Parpola suggests also that these were leap years and these years are indicated in bold in the chart.[4] In Babylonia there was an intercalary Addaru (XII_2) in Esarhaddon's third regnal year.

Year BC		Nis	Aja	Sim	Duz	Abu	Ulu	U II	Taš	Ara	Kis	Kan	Šab	Add	A II
Ac	**681**	3/13	4/12	5/11	6/10	7/9	8/7	9/6	10/5	11/5	12/4	1/2	2/1	3/3	
1	680	4/1	5/1	5/30	6/29	7/28	8/26		9/25	10/24	11/23	12/22	1/21	2/20	
2	679	3/21	4/20	5/19	6/18	7/17	8/16		9/14	10/14	11/13	12/12	1/11	2/9	
3	**678**	3/10	4/9	5/8	6/7	7/7	8/5	9/4	10/4	11/2	12/2	12/31	1/29	2/28	
4	677	3/28	4/27	5/26	6/25	7/24	8/23		9/22	10/22	11/20	12/20	1/18	2/16	
5	**676**	3/18	4/16	5/16	6/14	7/13	8/12		9/11	10/11	11/10	12/9	1/8	2/6	3/7
6	675	4/6	5/5	6/4	7/3	8/2	8/31		9/30	10/30	11/28	12/28	1/27	2/25	
7	674	3/27	4/25	5/24	6/23	7/22	8/20		9/19	10/19	11/17	12/17	1/16	2/14	
8	**673**	3/15	4/14	5/13	6/11	7/11	8/9		9/7	10/7	11/5	12/5	1/4	2/3	3/4
9	672	4/3	5/3	6/1	7/1	7/30	8/28		9/26	10/26	11/24	12/24	1/23	2/21	
10	671	3/23	4/22	5/21	6/20	7/20	8/18		9/16	10/16	11/24	12/13	1/12	2/10	
11	**670**	3/12	4/11	5/10	6/9	7/9	8/7	9/6	10/5	11/4	12/3	1/1	1/31	2/29	
12	669	3/30	4/28	5/28	6/27	7/26	8/25		9/24	10/23					

Eponym Dates

In Assyria, each year was named after a high official, called a *limmu* or *līmu* in Akkadian, and lists of these officials (eponyms) were compiled by the Assyrian scribes. The following list of the eponym officials for the reign of Esarhaddon is based upon Millard, SAAS 2 pp. 51–52, 61, and 71. Dated inscriptions that are included in the present volume are also noted below; a number of inscriptions whose dates may possibly be determined with some degree of confidence (e.g., instances with a clear *terminus post quem* for the inscription) are given in bold.

[3] This observation was made by C.B.F. Walker, who drew this matter to S. Parpola's attention in a series of letters (September, 1984).
[4] Parpola, SAA 10 no. 253:15–18 and no. 357:9–10 mention an intercalary Ulūlu (VI_2), which resulted in the postponement of the New Year's Festival; Parpola dates both of these letters to Esarhaddon's eleventh regnal year (670 BC).

Year	*Regnal Year*	*Eponym*	*Dated Texts*
681	Accession year	Nabû-aḫḫē-ēreš, governor (*šaknu*) of Sam'al	
680	1	Danānu, governor (*šaknu*) of Manṣuate	
679	2	Itti-Adad-anēnu, governor (*bēl pīḫati*) of Megiddo	57
678	3	Nergal-šarru-uṣur, chief butler (*rab šāqê*)	
677	4	Abī-rāmu, chief vizier (*sukkallu dannu/rabû*)	10
676	5	Banbâ, chief/second vizier (*sukkallu dannu/šanû*)	2, 78
675	6	Nabû-aḫḫē-iddin, (chief) chamberlain (*masennu rabû*)	
674	7	Šarru-nūri, governor (*šaknu*) of Barḫalzi	
673	8	Atar-ilu, governor (*šaknu*) of Laḫīru	1, **33**
672	9	Nabû-bēlu-uṣur, governor (*šaknu*) of Dūr-Šarrukīn/ Šarrukku	1, **33**, **34**, 77, 79, 93
671	10	Kanūnāyu, chief bailiff (*sartinnu*)	
670	11	Šulmu-bēli-lašme, governor (*šaknu*) of Dēr	
669	12	Šamaš-kāšid-ayābi, governor (*šaknu*) of Asdu[...]	

A number of prism inscriptions dealing with Babylon (nos. 104–106, 108 and 111) state that they were composed in Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in them it is clear that they were composed much later, at least one (no. 105) presumably no earlier than the last month of 674 BC (see Frame, Babylonia p. 67). Several exemplars of Nineveh Prism A (no. 1) are dated according to the Elamite months Opening of the Door and Bēlet-ilī (probably pronounced Belili); at this time, I cannot offer a satisfactory explanation why Esarhaddon's scribes dated copies of this text by Elamite names rather than Mesopotamian ones. With regard to the date of Tadmor's "Nineveh (Prism) S" (text nos. 5–9), see H. Tadmor (and E. Weissert), Studies Grayson pp. 273–276.

Chronicles

Three Mesopotamian chronicles provide useful information on both events of the reign of Esarhaddon and on the order of those events. The standard edition of Mesopotamian chronicles is that of A.K. Grayson (Grayson, Chronicles), but note also the recent edition by J.-J. Glassner (Glassner, Chronicles) and the on-going work by I. Finkel and R.J. van der Spek (see www.livius.org/cg-cm/chronicles/chron00.html [2008]). For the convenience of the user of this volume, it has been thought useful to present translations of the relevant passages here; these translations are adapted from the aforementioned works.

1. *Chronicle Concerning the Period from Nabû-nāṣir to Šamaš-šuma-ukīn*
(Grayson, Chronicles pp. 60–87 no. 1; Glassner, Chronicles pp. 193–203 no. 16 and pp. 202–207 no. 17; note also Brinkman, Studies Moran pp. 73–104)

iii 34–38) On the twentieth day of the month Ṭebētu (X), Sennacherib, king of Assyria, was killed by his son in a rebellion. Sennacherib ruled Assyria for [*twenty-four*] years. The rebellion continued in Assyria from the twentieth day of the month Ṭebētu until the second day of the month Addaru (XII). On the *eighteenth/ twenty-eighth* day of the month Addaru, his son Esarhaddon ascended the throne in Assyria.

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iii 39–47) The first year of Esarhaddon (680): When (Nabû)-zēr-kitti-līšir, governor of the Sealand, had gone upstream, he encamped against Ur, but did no[t capture] the city. (Instead) he fled from the Assyrian officers and we[nt (back) in]to Elam. In Elam, the king of Elam took him prisoner and put him to the sword. In an unknown month, the governor (of Nippur) [...] in Nippur. In the month Ulūlu (VI), the god Ištarān and the gods [of Dēr] went [from ...] to Dēr. [...] went to Dūr-Šarrukīn [...]. In the month Addaru ... [...].

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iii 48–50) The sec[ond year (679)]: The major-domo [*conscripted troops in Akkad*] ... [...] ... [...].

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iv 1–2) [The third year (678): ... -aḫḫ]ē-šullim, the governor (of Nippur), (and) [Šamaš-ibni, the Dakku]rean, were transported to Assyria and executed in Assyria.

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iv 3–4) [The fourth year (677)]: Sidon was captured (and) sacked. In that sa[me year], the major-domo *conscripted troops* in Akkad.

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iv 5–8) The fifth year (676): On the second day of the month Tašrītu (VII), the army of Assyria captured Bāzu. In the month Tašrītu, the head of the king of Sidon was cut off and conveyed to Assyria. In the month Addaru (XII), the head of the king of Kundu and Sissû was cut off and conveyed to Assyria.

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iv 9–15) The sixth year (675): The king of Elam entered Sippar (and) a massacre took place. The god Šamaš did not come out of Ebabbar. The Assyrians <marched> to Melid. On the seventh (day) of the (month) Ulūlu (VI), Ḫumban-ḫaltaš (II), king of Elam, without becoming ill, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for five years. His brother Urtaku ascended the throne in Elam. In an unknown month, Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkurean, were transported to Assyria.

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iv 16–18) The seventh year (674): On the fifth day of the month Addaru (XII), the army of Assyria was defeated in Egypt. In the month Addaru, the goddess Ištar of Akkad and the gods of Akkad left Elam and entered Akkad on the tenth day of the month Addaru.

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iv 19–22) The eighth year (673): On the (*Break*) day of the month Ṭebētu (X), Šubria was captured (and) sacked. In the month Kislīmu (IX), its booty entered Uruk. On the fifth day of the month Addaru (XII), the king's wife died.

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iv 23–28) The tenth year (671): In the month Nisannu (I), the army of Assyria marched to Egypt. (*Break*) On the third, sixteenth, (and) eighteenth days of the month Du'ūzu (IV) — three times — there was a massacre in Egypt. (Variant adds: It was sacked (and) its gods were abducted.) On the twenty-second day, Memphis, the royal city, was captured (and) abandoned by its king. The sons of his brother[5] were taken prisoner. (The city) was sacked, its inhabitants taken prisoner, (and) its booty carried off.

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iv 29) The eleventh year (670): The king put his numerous officers to the sword in Assyria.

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iv 30–33) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the tenth day of the month Araḫsamna (VIII). Esarhaddon ruled Assyria for twelve years. Šamaš-šuma-ukīn (and) Ashurbanipal, his two sons, ascended the throne in Babylon and Assyria respectively.

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2. *Esarhaddon Chronicle*

(Grayson, Chronicles pp. 125–128 no. 14; Glassner, Chronicles pp. 206–211 no. 18; note also Brinkman, Studies Moran pp. 88–90)

1′–5′) [...] the king of El[am ... E]sarhaddon ... [...] In the month Ulūlu (VI), (the god) Anu-rabû and the gods of Dē[r *entered Dēr*]; the gods Ḫumḫumya and Šimalīy[a *entered Sippar*]. In the month Tašrītu (VII), *the forecourt* ... in the mont[h ...]

6′–9′) The second year (679): the major-domo [*conscripted troop*]s in Akkad. In that same year, Arzâ was captured (and) sacked. [(Its) people] were taken prisoner; the king and [his] son were captured. There was a slaughter in *Buššua* and (there was a slaughter) of the Cimmerians in *Šubuḫnu*.

10′–11′) The third year (678): ... -aḫḫē-šullim, the governor (of Nippur), (and) Šamaš-ibni, the Dakkurean, were transported to Assyria (and) executed in Assyria.

12′) The fourth year (677): Sidon was captured (and) sacked. In that same year, the major-domo *conscripted troops* in Akkad.

[5] See Brinkman, Studies Moran p. 83 n. 59, p. 89 and p. 104.

13'–14') The fifth year (676): On the second day of the month Tašrītu (VII), the army of Assyria captured Bāzu. In the month Tašrītu, the head of the king of Sidon was cut off and conveyed to Assyria.

15′–19′) The sixth year (675): The army of Assyria [march]ed to Melid (and) encamped against Mugallu. On the fifth day of the month Ulūlu (VI), Ḫumban-ḫaltaš (II), k[ing of El]am, without becoming ill and still appearing healthy, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for six years. His brother Urtaku ascended the throne in Elam. Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkurean, were *ex*[*ecuted*].

20′–22′) The seventh year (674): On the eighth day of the month Addaru (XII), the army of Assyria [*marched*] to Šamēlē. In that same year, the goddess Ištar of Akkad and the gods of Akkad left [Elam and entered] Akkad on the tenth day of the month Addaru.

23′–25′) The eighth year (673): On the sixth day of the month Addaru (XII), the king's wife died. On the eighteenth day of the month Addaru, the army of Assyria [captured] Šubria (and) sacked it.

25′–26′) The tenth year (671): In the month Nisannu (I), the army of Assyria [marched to Egypt]. On the third day of the month Tašrītu (VII), there was a massacre in Egypt.

27′) The eleventh year (670): The king of Assyria[6] [put] his numerous officers to [the sword].

28′–30′) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the [tenth] day of the month Araḫsamna (VIII). Esarhaddon ruled Assyria for twelve years.

31′–34′) For eight years (during the reign of) Sennacherib, for twelve years (during the reign of) Esarhaddon — twenty years (altogether) — the god Bēl stayed [in B]altil (Aššur) and the *Akītu* festival did not take place. The god Nabû did not come from Borsippa for the procession of the god Bēl. In the month Kislīmu (IX), Ashurbanipal, [his (i.e. Esarhaddon's)] son, ascended the throne in Assyria.

3. *Akītu Chronicle*

(Grayson, Chronicles pp. 131–132 no. 16; Glassner, Chronicles pp. 212–215 no. 20)

1–4) For [eight] years (during the reign of) Se[nnacherib], for twelve years (during the reign of) Esar[haddon] — twenty years (altogether) — the god Bēl s[tayed] in Baltil (Aššur) [and] the *Akītu* festival did not take pla[ce].

[6] See Brinkman, Studies Moran p. 89 n. 87 and p. 104.

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Numerous hexagonal clay prisms from Nineveh, Aššur, and Susa have an Akkadian inscription that records Esarhaddon's military campaigns and the construction of the armory at Nineveh. Copies of this text were written in 673 and in 672 BC; several exemplars were inscribed just prior to the official nomination of Ashurbanipal and Šamaš-šuma-ukīn as heirs to the thrones of Assyria and Babylon respectively. This text is commonly referred to as Nineveh A (Nin. A).

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 121005	1929–10–12,1	Nineveh, Area SH	30.7×13.3	Complete	c
2	K 1667 + K 6387 + BM 91030	48–11–4,315	Nineveh	12.7×6.35	i 48–79, ii 41–68, iii 45–70, iv 43–73, v 29–74, vi 33–75, 42–75	c
3	—	—	Susa	7×13	i 1–4, 84–87, ii 1–10, iv 12–16, v 4–17	c
4	—	—	Susa	8.5	i 43–54, ii 34–45, vi 38–46	c
5	A 16962 + A 16963	—	—	—	i 8–43, 49–64, 82–87, ii 1–54, 73–82, iii 1–43, 82–83, iv 1–37, 83–85, v 1–47, vi 13–31	c
6	VA 3458 + VA 3459 + VA 3640 + VA 3827 + VA 3829 (+) VA 3826 + VA 3461 + VA 3462 + VA 3463	—	—	8.6	i 5–87, ii 6–45, 74–82, iii 1–43, 75–83, iv 1–4, 32–55, 82–85, v 1–8, 53–61, vi 62–75	c
7	Zürich 1937	—	—	Height: 6.3	v 19–34, vi 58–75	c
8	BM 121007	1929–10–12,3	Nineveh	12.6×7	ii 82, iii 2–32	c
9	BM 127875 + BM 128334 + BM 134489	1929–10–12,531 + 1932–12–12,484	Nineveh, Area SH	11×6.3;	i 2–45	c
10	A 35258 (PA 16)	—	—	—	i 24–38, vi 23–37	c
11	VA 8425	Ass 14549	Aššur, hE9I	6.5×10.2 (i′); 4.7×9.9 (ii′)	iv 34–59, v 29–54	c
12	Rm 2,184	—	Nineveh	5.3×3.2	v 2–8, 80–82, vi 1–8	c
13	Rm 2,384	—	Nineveh	5.8×4.1	ii 76–81	c
14	BM 99043	1904–10–9,72	Nineveh	7.3×4.7	iv 38–45, v 38–47	c
15	BM 99044	1904–10–9,73	Nineveh	6.3×7.6	iii 46–62, iv 44–60	c
16	BM 127872 + BM 127975 + BM 134488 + BM 138195	1929–10–12,528 + 1929–10–12,631 + 1932–12–12,483	Nineveh, Area SH	—	i 57–82, ii 48–75, iii 31–78, iv 35–82, v 57–80, vi 59–75	c
17	BM 138184	1932–12–12,911	Nineveh	—	i 32–52	c

18	YBC 16224	—	—	—	iv 16–38, v 22–43	n
19	A 16925	—	—	7×3 (i′); 7.3×4 (ii′)	iv 44–62, v 44–61	c
20	A 8135	—	—	8.5×2.5	i 1–21, v 80–82, vi 1–17	c
21	A 16928	—	—	3×5.5 (i′); 1×1.9 (ii′)	ii 27–33, iii 26–29	c
22	A 16927	—	—	2.7×2	iv 24–30	c
23	A 8132	—	—	4.2×4	i 51–59	c
24	K 1695	—	—	6.6×3.8	i 62–74, ii 54–57	c
25	VA 3464	—	—	4.8×3	v 3–15	c
26	BM 128068 + BM 128091 + BM 128221 + BM 128222 + BM 128232 + BM 128274	1929–10–12,724 + 1929–10–12,747 + 1932–12–10,478 + 1932–12–10,479 + 1932–12–10,489 + 1932–12–10,531	Nineveh, Area SH	Height: 22; Dia.: 22	i 70–84, iii 31–83, iv 1–85, v 1, 24–50, 58–79, vi 63–74	c
27	BM 128269 + BM 128279 + BM 128289	1932–12–10,526 + 1932–12–10,536 + 1932–12–10,546	Nineveh	Height: 11.6	v 10–37, vi 18–32	c
28	BM 128322 + BM 134468	1932–12–10,579 + 1932–12–12,463	Nineveh	Height: 4	i 4–11, v 80–vi 11	c
29	BM 127879	1929–10–12,535	Nineveh, IT. N.	9×7	v 62–vi 1, 63–75	c
30	BM 127951	1929–10–12,607	—	5.8×4.3	i 41–51, vi 37–51	c
31	BM 128243	1932–12–10,500	—	9.3×5	vi 36–52	c
32	VA 8432	Ass 20718	Aššur, city area S	5×4.5	i 14–17(?), vi 5–13	n
33	VA 8423	Ass 17448	Aššur, city area	13.3×9×4.5	vi 44–?	n

COMMENTARY

The script of all the exemplars is Neo-Assyrian. A score of this inscription is presented on the CD-ROM. The master text is ex. 1, with occasional minor restorations from the other exemplars. In earlier literature, exs. 2, 3, and 4 are referred to as Prism B, Prism S, and Prism SS respectively. Several of the exemplars from Aššur are known from Aššur excavation photographs: ex. 11 is photographed in Ass ph 4052, ex. 32 in Ass ph 6372, and ex. 33 in Ass ph 5884.

Ex. 33 was not available for study and therefore has not been incorporated into the score.

K. Radner (personal communication) has recently identified a prism fragment in the Sulaimaniya Museum (SM 410) as an exemplar of one of Esarhaddon's Nineveh prism inscriptions (Nineveh A–F); although the piece is reported to have come from Tell Shemshara, it probably originates from Nineveh. The inscription, of which only parts of seventeen lines of col. vi are preserved, is very badly worn and the extant text contains a passage describing the celebration held in honor of the completion of the armory; line 16′ duplicates text no. 1 vi 59–60, text no. 2 vi 34–35, and text no. 3 vi 13′–14′. This newly identified fragment is cited here with the kind permission of K. Radner, who will publish SM 410 in the near future.

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2004 Tadmor, Studies Grayson pp. 267–276 (ex. 7, study)
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2007 Leichty, Studies Biggs pp. 189–191 (study)
2008 Cogan, Raging Torrent pp. 131–137 (ii 65–82, iii 1–19, 39–42, v 40–vi 1, translation, study)
2008 Fuchs, ZA 98 pp. 83 and 92 (ii 80–82, translation; v 55, study)
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2009 Frahm, KAL 3 no. 42 (ex. 32, copy, edition)
2009 Frahm, Studies Sima pp. 47–49 (ex. 18, copy, edition)
2010 Porter, Studies Abusch pp. 181–187 (study)

TEXT

Col. i

1) É.GAL ^{md}*aš-šur*-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu*
2) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI
3) LUGAL KUR EME.GI$_7$ *u* URI.KI LUGAL *kib-rat* LÍMMU-*ti*
4) *re-ʾu-um ke-e-nu mi-gir* DINGIR.MEŠ GAL.MEŠ
5) *ša ul-tu ṣe-ḫe-ri-šú* ^{d}*aš-šur* ^{d}UTU ^{d}EN *u* ^{d}AG
6) ^{d}15 *ša* URU.*ni-nu-a* ^{d}15 *šá* URU.LÍMMU-DINGIR
7) *a-na* LUGAL-*ti* KUR *aš-šur*.KI *ib-bu-ú zi-kir-šú*
8) *ša* ŠEŠ.MEŠ-*ia* GAL.MEŠ ŠEŠ-*šú-nu ṣe-eḫ-ru a-na-ku*
9) *ina qí-bit* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN *ù* ^{d}AG
10) ^{d}15 *šá* URU.*ni-nu-a* ^{d}15 *šá* URU.LÍMMU-DINGIR

i 1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the four quarters, true shepherd, favorite of the great gods, (i 5) whom from his childhood the gods Aššur, Šamaš, Bēl, and Nabû, Ištar of Nineveh, (and) Ištar of Arbela named for the kingship of Assyria —

i 8–16) I am my older brothers' youngest brother (and) by the command of the gods Aššur, Sîn, Šamaš, Bēl, and Nabû, Ištar of Nineveh, (and) Ištar of Arbela, (my) father, who engendered me, elevated me firmly

AD *ba-nu-u-a*
11) *ina* UKKIN ŠEŠ.MEŠ-*ia* SAG.MEŠ-*ia ke-niš ul-li-ma*
12) *um-ma an-nu-ú ma-a-ru ri-du-ti-ia*
13) ^{d}UTU *u* ^{d}IŠKUR *ina bi-ri i-šal-ma an-nu ke-e-nu*
14) *i-pu-lu-šu-ma um-ma šu-ú te-nu-u-ka*
15) *zi-kir-šú-nu kab-tu it-ta-ʾi-id-ma* UN.MEŠ KUR *aš-šur*.KI TUR GAL
16) ŠEŠ.MEŠ-*ia* NUMUN É AD-*ia iš-te-niš ú-pa-ḫir*
17) *ma-ḫar* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU DINGIR.MEŠ KUR *aš-šur*.KI
18) DINGIR.MEŠ *a-ši-bu-te* AN-*e u* KI-*tim áš-šú na-ṣar ri-du-ti-ia*
19) *zi-kir-šú-un kab-tu ú-šá-az-ki-ir-šu-nu-ti*
20) *ina* ITI *šal-me* u_4*-me še-me-e ki-i qí-bi-ti-šu-nu ṣir-ti*
21) *ina* É *ri-du-ú-ti áš-ri šug-lud-di ša ši-kìn* LUGAL-*ti*
22) *ina lìb-bi-šú ba-šu-ú ḫa-diš e-ru-um-ma*
23) *ri-id-du qí-nu* UGU ŠEŠ.MEŠ-*ia it-ta-bik-ma*
24) *ša* DINGIR.MEŠ *ú-maš-šir-u-ma a-na ep-še-ti-šú-nu šur-ru-ḫa-a-ti*
25) *it-tak-lu-ma i-kap-pu-du le-mut-tu*
26) EME ḪUL-*tim kar-ṣi taš-gir-ti ki-i la lìb-bi* DINGIR.MEŠ
27) UGU-*ia ú-šab-šu-ma sur-ra-a-ti la šal-ma-a-ti*
28) EGIR-*ia id-da-nab-bu-bu ze-ra-a-ti*
29) *pa-áš-ru lìb-bi* AD-*ia šá la* DINGIR.MEŠ *ú-ze-en-nu-u* KI-*ia*
30) *šap-la-a-nu lìb-ba-šu re-e-mu ra-ši-šu-ma*
31) *a-na e-peš* LUGAL-*ti-ia šit-ku-na* IGI.II-*šu*
32) *it-ti lìb-bi-ia a-tam-mu-ma uš-ta-bi-la ka-bat-ti*
33) *um-ma ep-še-ti-šú-nu šur-ru-ḫa-a-ma a-na ṭè-e-me ra-ma-ni-šu-nu*
34) *tak-lu-ma šá la* DINGIR.MEŠ *mi-na-a ip-pu-šu*
35) ^{d}*aš-šur* LUGAL DINGIR.MEŠ *réme-nu-u* ^{d}AMAR.UTU *šá nu-ul-la-a-ti ik-kib-šu-un*
36) *i-na ik-ri-bi ut-nen-ni ù la-ban ap-pi*
37) *ú-ṣal-li-šú-nu-ti-ma im-gu-ru qí-bé-e-ti*
38) *ki-i ṭè-em* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia la-pa-an ep-šet* ḪUL-*tim*
39) *a-šar ni-ṣir-ti ú-še-ši-bu-ni-ma ṣu-lul-šú-nu* DÙG.GA
40) UGU-*ia it-ru-ṣu-ma iṣ-ṣu-ru-in-ni a-na* LUGAL-*u-ti*
41) *ar-ka-a-nu* ŠEŠ.MEŠ-*ia im-ma-ḫu-ma mim-ma ša* UGU DINGIR.MEŠ
42) *ù a-me-lu-ti la* DÙG.GA *e-pu-šu-ma ik-pu-du le-mut-tú*
43) *is-si-ḫu-ma* GIŠ.TUKUL.MEŠ *ina qé-reb* NINA.KI

in the assembly of my brothers, saying: 'This is the son who will succeed me.' He questioned the gods Šamaš and Adad by divination, and they answered him with a firm 'yes,' saying: 'He is your replacement.' (i 15) He heeded their important word(s) and gathered together the people of Assyria, young (and) old, (and) my brothers, the seed of the house of my father.

i 17–22) Before the gods Aššur, Sîn, Šamaš, Nabû, (and) Marduk, the gods of Assyria, the gods who live in heaven and netherworld, he made them swear their solemn oath(s) concerning the safe-guarding of my succession. (i 20) In a favorable month, on a propitious day, in accordance with their sublime command, I joyfully entered the House of Succession, an awe-inspiring place within which the appointing to kingship (takes place).

i 23–31) Persecution (and) jealousy fell over my brothers and they forsook (the will) of the gods. They trusted in their arrogant deeds, and they were plotting evil. They started evil rumors, calumnies, (and) slander about me against the will of the gods, and they were constantly telling insincere lies, hostile things, behind my back. They alienated the well-meaning heart of my father from me, against the will of the gods, (but) deep down he was compassionate and his eyes were permanently fixed on my exercising the kingship.

i 32–44) I pondered and thought thus: 'Their deeds are arrogant and they trust (only) in their (own) counsel. What will they (not) do against the will of the gods?' (i 35) I prayed to the god Aššur, king of the gods, (and) the merciful god Marduk, to whom treacherous talk is an abomination, with benedictions, supplications, and expressions of humility, and they accepted my words. By the command of the great gods, my lords, they (the gods) settled me in a secret place away from the evil deeds, (i 40) stretched out their pleasant protection over me, and kept me safe for (exercising) the kingship. Afterwards, my brothers went out of their minds and did everything that is displeasing to the gods and mankind, and they plotted evil, girt (their) weapons, and in Nineveh, without the gods, they butted each other like kids for (the right to) exercise the kingship.

i 21 E. Frahm (private communication) tentatively suggests that *ši-kìn* LUGAL-*ti* ("the appointing to kingship") could be read as *ši-mat* LUGAL-*ti* ("the destiny of kingship").
i 23 The reading and interpretation of *qí-nu* follows Frahm (Studies Sima pp. 27–47), who convincingly and cleverly argues that this word, based on context, is related to the verb *qenû* ("to be jealous, envious") and the noun *qiʾu* ("envious, jealous person"), and not *kīnu* ("legitimate") as interpreted in previous editions and translations.

ba-lu DINGIR.MEŠ
44) *a-na e-peš* LUGAL-*u-ti it-ti a-ḫa-meš it-tak-ki-pu la-la-ʾi-iš*
45) ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}15 *šá* URU.LÍMMU-DINGIR
46) *ep-šet* LÚ.*ḫa-am-ma-ʾe-e šá ki-i la lìb-bi* DINGIR.MEŠ *in-né-ep-šú*
47) *lem-niš it-ta-aṭ-lu-ma i-da-šu-un ul i-zi-zu*
48) *e-mu-qa-šu-un lil-lu-ta ú-šá-lik-ú-ma*
49) *šap-la-nu-ú-a ú-šak-me-su-šu-nu-ti*
50) UN.MEŠ KUR *aš-šur*.KI *šá a-de-e ma-mit* DINGIR.MEŠ GAL.MEŠ
51) *a-na na-ṣar* LUGAL-*ti-ia ina* A.MEŠ *ù* Ì.GIŠ *it-mu-ú*
52) *ul il-li-ku re-ṣu-us-su-un*
53) *a-na-ku* ^{md}*aš-šur*-PAP-AŠ *ša ina tu-kul-ti* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*šú*
54) *ina qé-reb ta-ḫa-zi la i-né-eʾ-ú i-rat-su*
55) *ep-še-ti-šú-nu lem-né-e-ti ur-ru-ḫi-iš áš-me-e-ma*
56) u_8-*a aq-bi-ma ṣu-bat ru-bu-ti-ia ú-šar-riṭ-ma*
57) *ú-šá-aṣ-ri-ḫa si-pit-tu lab-biš an-na-dir-ma iṣ-ṣa-ri-iḫ ka-bat-ti*
58) *áš-šú e-peš* LUGAL-*u-ti* É AD-*ia ar-pi-sa rit-ti-ia*
59) *a-na* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}AG *u* ^{d}U.GUR ^{d}15 *šá* NINA.KI ^{d}15 *šá* URU.LÍMMU-DINGIR
60) *qa-ti áš-ši-ma im-gu-ru qí-bi-ti ina an-ni-šú-nu ke-nim*
61) UZU *ta-kil-ti iš-tap-pa-ru-nim-ma a-lik la ka-la-a-ta*
62) *i-da-a-ka ni-it-tal-lak-ma ni-na-a-ra ga-re-e-ka*
63) 1-*en* u_4-*me* 2 u_4-*me ul uq-qí pa-an* ERIM.ḪI.A-*ia ul ad-gul*
64) *ar-ka-a ul a-mur pi-qit-ti* ANŠE.KUR.RA.MEŠ *ṣi-mit-ti* GIŠ.ŠUDUN
65) *ù ú-nu-ut* MÈ-*ia ul a-šu-ur ṣi-di-it ger-ri-ia ul áš-pu-uk*
66) *šal-gu ku-uṣ-ṣu* ITI.ZÍZ *dan-na-at* EN.TE.NA *ul a-dur*
67) *ki-ma* u_5-*rí-in-ni mu-up-pa-ar-ši*
68) *a-na sa-kap za-ʾi-ri-ia ap-ta-a i-da-a-a*
69) *ḫar-ra-an* NINA.KI *pa-áš-qí-iš u ur-ru-ḫiš ar-de-e-ma*
70) *el-la-mu-u-a ina* KI-*tim* KUR.*ḫal-ni-gal-bat gi-mir qu-ra-di-šú-un* MAḪ.MEŠ
71) *pa-an ger-ri-ia ṣab-tu-ma ú-šá-ʾa-lu* GIŠ.TUKUL.MEŠ-*šú-un*
72) *pu-luḫ-ti* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia is-ḫup-šú-nu-ti-ma*
73) *ti-ib* MÈ-*ia dan-ni e-mu-ru-ma e-mu-ú maḫ-ḫu-tíš*
74) ^{d}*iš-tar be-let* MURUB$_4$ *u* MÈ *ra-aʾ-i-mat šá-an-gu-ti-ia*
75) *i-da-a-a ta-zi-iz-ma* GIŠ.PAN-*su-nu taš-bir*
76) *ta-ḫa-za-šú-nu ra-ak-su tap-ṭu-ur-ma*

i 45–52) The gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela saw the deeds of the usurpers which had been done wrongly against the will of the gods and they did not support them. They changed their strength to weakness and forced them to bow down to me. (i 50) The people of Assyria, who swore by oil and water to the treaty, an oath bound by the great gods, to protect my (right to exercise) the kingship, did not come to their aid.

i 53–62) I, Esarhaddon, who with the help of the great gods, his lords, does not turn back in the heat of battle, quickly heard of their evil deeds. I said 'Woe!' and rent my princely garment. I cried out in mourning, I raged like a lion, and my mood became furious. In order to exercise kingship (over) the house of my father I beat my hands together. I prayed to the gods Aššur, Sîn, Šamaš, Bēl, Nabû, and Nergal, Ištar of Nineveh, (and) Ištar of Arbela (i 60) and they accepted my word(s). With their firm 'yes,' they were sending me reliable omen(s), (saying): 'Go! Do not hold back! We will go and kill your enemies.'

i 63–73) I did not hesitate one day (or) two days. I did not wait for my army. I did not look for my rear guard. I did not check the assignment of horses harnessed to the yoke (i 65) nor that of my battle equipment. I did not stock up travel provisions for my campaign. I was not afraid of the snow (and) cold of Šabāṭu (XI), the severest cold season. Like a flying eagle I opened my wings to drive back my enemies. With difficulty and haste, I followed the road to Nineveh and (i 70) before my (arrival) in the territory of the land Ḫanigalbat all of their crack troops blocked my advance; they were sharpening their weapons. Fear of the great gods, my lords, overwhelmed them, (and when) they saw my mighty battle array, they became like crazed women.

i 74–86) The goddess Ištar, the lady of war and battle, who loves my priestly duties, stood at my side, broke their bows, (and) she split open their tight battle ranks. In their assembly, they said thus: 'This is

77) *ina* UKKIN-*šu-nu iq-bu-ú um-ma an-nu-u* LUGAL-*a-ni*
78) *ina qí-bi-ti-šá ṣir-ti i-da-a-a it-ta-na-as-ḫa-ru ti-bu-u* EGIR-*a-a*
79) *ka-lu-meš i-dak-ka-ku ú-ṣal-lu-u be-lu-ti*
80) UN.MEŠ KUR *aš-šur*.KI *šá a-de-e* MU DINGIR.MEŠ GAL.MEŠ *ina muḫ-ḫi-ia iz-ku-ru*
81) *a-di maḫ-ri-ia il-li-ku-nim-ma ú-na-áš-ši-qu* GÌR.II-*ia*
82) *ù šu-nu* LÚ.*ḫa-am-ma-ʾe-e e-piš si-ḫi ù bar-ti*
83) *ša a-lak ger-ri-ia iš-mu-u-ma* LÚ.ERIM.MEŠ *tuk-la-te-šú-nu e-zib-u-ma*
84) *a-na* KUR NU ZU-*ú in-nab-tú ak-šu-dam-ma ina* KAR ÍD.IDIGNA
85) *ina qí-bit* ^{d}30 ^{d}UTU DINGIR.MEŠ EN *ka-a-ri*
86) *gi-mir* ERIM.ḪI.A-*ia* ÍD.IDIGNA DAGAL-*tum a-tap-piš ú-šá-áš-ḫi-iṭ*
87) *ina* ITI.ŠE ITI *mit-ga-ri* UD.8.KÁM UD.ÈŠ.ÈŠ *šá* ^{d}AG

Col. ii

1) *ina qé-reb* NINA.KI URU *be-lu-ti-ia ḫa-diš e-ru-um-ma*
2) *ina* GIŠ.GU.ZA AD-*ia ṭa-biš ú-ši-ib*
3) *i-zi-qam-ma* IM.U$_{18}$.LU *ma-nit* ^{d}*é-a*
4) *šá-a-ru ša a-na e-peš* LUGAL-*ti za-aq-šú ṭa-a-ba*
5) *uk-ki-pa-nim-ma i-da-at dum-qí ina šá-ma-me u qaq-qa-ri*
6) *ši-pir maḫ-ḫe-e na-áš-par-ti* DINGIR.MEŠ *u* ^{d}*iš-tar*
7) *ka-a-an ú-sad-di-ru-u-ni ú-šar-ḫi-ṣu-u-ni lìb-bu*
8) LÚ.ERIM.MEŠ EN *ḫi-ṭi ša a-na e-peš* LUGAL-*ti* KUR *aš-šur*.KI
9) *a-na* ŠEŠ.MEŠ-*ia ú-šak-pi-du le-mut-tu*
10) *pu-ḫur-šu-nu ki-ma iš-tén a-ḫi-iṭ-ma an-nu kab-tú e-mid-su-nu-ti-ma*
11) *ú-ḫal-li-qa* NUMUN-*šu-un*

12) *a-na-ku* ^{d}*aš-šur*-ŠEŠ-SUM.NA LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
13) *zi-ka-ru qar-du a-šá-red kal ma-al-ki*
14) DUMU ^{md}30-PAP.ME-SU LUGAL KIŠ LUGAL KUR *aš-šur*.KI
15) DUMU ^{m}LUGAL-GI.NA LUGAL KIŠ LUGAL KUR *aš-šur*.KI-*ma*
16) *bi-nu-ut* ^{d}*aš-šur* ^{d}NIN.LÍL *na-ram* ^{d}30 *u* ^{d}UTU
17) *ni-šit* ^{d}AG ^{d}AMAR.UTU *mi-gir* ^{d}*iš-tar šar-ra-ti*
18) *ḫi-šiḫ-ti* DINGIR.MEŠ GAL.MEŠ *le-ʾu-um it-pe-šú*
19) *ḫa-as-su mu-du-ú ša a-na ud-du-uš* DINGIR.MEŠ GAL.MEŠ
20) *ù šuk-lul eš-re-e-ti ša kul-lat ma-ḫa-zi*
21) DINGIR.MEŠ GAL.MEŠ *iš-šu-u-šu a-na* LUGAL-*ti ba-nu-u* É ^{d}*aš-šur*
22) *e-piš é-sag-gíl u* KÁ.DINGIR.RA.KI *mu-ud-di-iš* DINGIR.MEŠ *u* ^{d}*iš-tar*

our king!' Through her sublime command they began coming over to my side (and) marching behind me. They were gamboling like lambs (and) begging my sovereignty. (i 80) The people of Assyria, who had sworn by the treaty, an oath bound by the great gods, concerning me, came before me and kissed my feet. Moreover, those rebels, the ones engaged in revolt and rebellion, when they heard of the advance of my campaign, they deserted the army they relied on and fled to an unknown land. I reached the embankment of the Tigris River and (i 85) by the command of the gods Sîn (and) Šamaš, the divine lord(s) of the embankment, I made all of my troops hop over the wide Tigris River as if it were a small canal.

i 87–ii 11) In Addaru (XII), a favorable month, on the eighth day, the *eššēšu*-festival of the god Nabû, I joyfully entered Nineveh, my capital city, and I sat happily on the throne of my father. The south wind, the breeze of the god Ea, the wind whose blowing is favorable for exercising the kingship, blew upon me. (ii 5) Favorable signs came in good time to me in the heavens and on earth. They (the gods) continually and regularly encouraged me with oracles through ecstatics, the message(s) of the gods and goddess(es). I sought out every one of the guilty soldiers, who wrongly incited my brothers to exercise the kingship over Assyria, and imposed a grievous punishment on them: I exterminated their offspring.

ii 12–24) I am Esarhaddon, king of the world, king of Assyria, valiant warrior, foremost of all rulers, son of Sennacherib, king of the world (and) king of Assyria, (ii 15) descendant of Sargon (II), king of the world (and) king of Assyria, creation of the god Aššur (and) the goddess Mullissu, beloved of the gods Sîn and Šamaš, chosen by the gods Nabû (and) Marduk, favorite of the goddess Ištar — the queen — desired by the great gods, capable, able, intelligent, learned, the one whom the great gods (ii 20) raised to the kingship in order to restore the great gods and to complete the shrines of all of the cult centers of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) restored the gods and goddess(es) who (live) in it; the one who returned the plundered gods of the lands from the city Aššur to their (proper) place and let (them) dwell in security —

ii 14.1 has ME written over an erasure.

23) *šá qé-reb-e-šú ša* DINGIR.MEŠ KUR.KUR *šal-lu-u-ti ul-tu qé-reb* URU.*aš-šur*
24) *a-na áš-ri-šú-nu ú-ter-ru-ú-ma ú-še-ši-bu šub-tu ni-iḫ-tum*
25) *a-di* É.KUR.RA.MEŠ *ú-šak-lil-u-ma* DINGIR.MEŠ *i-na* BÁRA-*šu-nu*
26) *ú-šar-mu-ú šu-bat da-ra-a-ti ina tu-kul-ti-šú-nu* GAL-*ti*
27) *ul-tu ṣi-it* ^{d}UTU-*ši a-di e-reb* ^{d}UTU-*ši šal-ṭiš at-tal-lak-u-ma*
28) *ma-ḫi-ra ul i-ši ma-al-ki ša kib-rat* LÍMMU-*ti ú-šak-ni-šú še-pu-u-a*
29) KUR *a-na* ^{d}*aš-šur iḫ-ṭu-ú ú-ma-ʾe-ru-in-ni ia-a-ši*

ii 25–29) As soon as I had completed the temples (and) had installed (them) on their daises as (their) eternal dwelling(s), with their great help I marched triumphantly from the rising sun to the setting sun and I had no rival (therein). I made the rulers of the four quarters bow down at my feet (and) they (the gods) entrusted to me the land(s) that had sinned against the god Aššur.

30) ^{d}*aš-šur* AD DINGIR.MEŠ *šu-ud-du-ú ù šu-šu-bu*
31) *mi-ṣir* KUR *aš-šur*.KI *ru-up-pu-šú ú-ma-al-la-a* ŠU.II-*u-a*
32) ^{d}30 EN AGA *du-un-ni zik-ru-u-ti ma-le-e ir-ti i-šim ši-ma-ti*
33) ^{d}UTU ZÁLAG DINGIR.MEŠ *ni-bit* MU-*ia kab-ti a-na re-še-e-ti ú-še-ṣi*
34) ^{d}AMAR.UTU MAN DINGIR.MEŠ *pu-luḫ-ti* LUGAL-*ti-ia ki-ma im-ba-ri kab-ti*
35) *ú-šá-as-ḫi-pu* KUR.MEŠ-*e kib-ra-a-ti*
36) ^{d}U.GUR *dan-dan-ni* DINGIR.DINGIR *uz-zu na-mur-ra-tum*
37) *ù šá-lum-ma-tum iš-ru-ka ši-rik-ti*
38) ^{d}*iš-tar be-let* MURUB$_4$ *u* MÈ GIŠ.PAN *dan-na-tum*
39) GIŠ.*šil-ta-ḫu šam-ru i-qi-šá-an-ni a-na qiš-ti*

ii 30–39) The god Aššur, the father of the gods, gave me (the power) to let (cities) fall into ruins and to (re)populate (them, and) to enlarge Assyrian territory; the god Sîn, lord of the crown, decreed heroic strength (and) robust force as my fate; the god Šamaš, the light of the gods, elevated my important name to the highest rank; the god Marduk, king of the gods, made the fear of my kingship (ii 35) sweep over the mountain regions like a dense fog; the god Nergal, mightiest of the gods, gave me fierceness, splendor, and terror as a gift; (and) the goddess Ištar, the lady of battle and war, gave me a mighty bow (and) a fierce arrow as a present.

40) *ina u*$_4$*-me-šu-ma* ^{md}AG-NUMUN-ZI-SI.SÁ DUMU ^{md}AMAR.UTU-A-AŠ LÚ.GAR KUR *tam-tim*
41) *la na-ṣir a-de-e la ḫa-si-is* MUN *ša* KUR *aš-šur*.KI
42) *ṭa-ab-tú* AD-*ia in-ši-ma ina da-li-iḫ-ti* KUR *aš-šur*.KI
43) ERIM.ḪI.A-*šú ù* KARAŠ-*su id-ke-e-ma a-na* ^{md}*nin-gal*-SUM.NA
44) LÚ.GAR.KUR ŠEŠ.UNUG.KI ARAD *da-gíl pa-ni-ia ni-i-tu il-me-šu-ma*
45) *iṣ-ba-tu mu-ṣa-a-šú iš-tu* ^{d}*aš-šur* ^{d}UTU ^{d}EN *u* ^{d}AG ^{d}15 *šá* NINA.KI
46) ^{d}15 *šá* URU.LÍMMU-DINGIR *ia-a-ti* ^{md}*aš-šur*-PAP-AŠ *i-na* GIŠ.GU.ZA AD-*ia*
47) *ṭa-biš ú-še-ši-bu-ni-ma be-lut* KUR.KUR *ú-šad-gi-lu pa-ni-ia*
48) *šu-ú ul ip-làḫ na-de-e a-ḫi ul ir-ši-ma ar-di ul ú-maš-šir*
49) *ù* LÚ.*rak-bu-šú a-di maḫ-ri-ia ul iš-pu-ram-ma*
50) *šul-mu* LUGAL-*ti-ia ul iš-al ep-še-te*$_9$*-e-šú lem-né-e-ti*
51) *ina qé-reb* NINA.KI *áš-me-e-ma lìb-bi i-gug-ma iṣ-ṣa-ri-iḫ ka-bat-ti*
52) LÚ.*šu-ut* SAG.MEŠ-*ia* LÚ.NAM.MEŠ *šá pa-a-ṭi* KUR-*šu*
53) *ú-ma-ʾe-er ṣe-ru-uš-šú ù šu-ú*

ii 40–50a) At that time, Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan), governor of the Sealand, who did not keep his treaty nor remember the agreement of Assyria, forgot the good relations of my father. During the disturbance(s) in Assyria, he mustered his army and his camp, besieged Ningal-iddin, the governor of Ur, a servant who was loyal to me, and (ii 45) cut off his escape route. After the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela joyously seated me, Esarhaddon, on the throne of my father and handed over to me the lordship of the lands, he was not respectful, did not stop (his evil deeds), and would not leave my servant alone. Moreover, he did not send his messenger before me and did not ask after the well-being of my kingship.

ii 50b–64) I heard of his evil deeds (while) in Nineveh; my heart became angry and my liver was inflamed. I sent my generals, the governors on the border of his land, against him. Furthermore, he, Nabû-zēr-kitti-līšir, the rebel, the traitor, heard of the approach of my army and (ii 55) fled like a fox to the land Elam. Because of the oath of the great gods which

^{md}AG-NUMUN-ZI-SI.SÁ
54) *ba-ra-nu-ú na-bal-kàt-ta-nu a-lak* ERIM.ḪI.A-*ia iš-me-e-ma*
55) *a-na* KUR.ELAM.MA.KI *še-la-biš in-na-bit áš-šú ma-mit* DINGIR.MEŠ GAL.MEŠ
56) *ša e-ti-qu* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN *ù* ^{d}AG
57) *an-nu kab-tu e-mì-du-šu-ma qé-reb* KUR.ELAM.MA.KI *i-na-ru-uš ina* GIŠ.TUKUL
58) ^{m}*na-ʾi-id-mar-duk* ŠEŠ-*šú ep-šet* KUR.ELAM.MA.KI *šá ana* ŠEŠ-*šú e-tep-pu-šú*
59) *e-mur-ma ul-tu* KUR.ELAM.MA.KI *in-nab-tam-ma*
60) *a-na e-peš* ARAD-*ti-ia a-na* KUR *aš-šur*.KI *il-lik-am-ma*
61) *ú-ṣal-la-a be-lu-ú-ti*
62) KUR *tam-tim a-na si-ḫi-ir-ti-šá ri-du-ut* ŠEŠ-*šú ú-šad-gíl pa-nu-uš-šú*
63) *šat-ti-šam-ma la na-par-ka-a it-ti ta-mar-ti-šú ka-bit-tu*
64) *a-na* NINA.KI *il-lak-am-ma ú-na-áš-šá-qa* GÌR.II-*ia*

he had transgressed, the gods Aššur, Sîn, Šamaš, Bēl, and Nabû imposed a grievous punishment on him and they killed him with the sword in the midst of the land Elam. Naʾid-Marduk, his brother, saw the deeds that they had done to his brother in Elam, fled from the land Elam, (ii 60) came to Assyria to serve me, and beseeched my lordship. I made the entire Sealand, the domain of his brother, subject to him. (Now) he comes yearly, without ceasing, to Nineveh with his heavy audience gift and kisses my feet.

65) ^{m}*ab-di-mil-ku-ut-ti* LUGAL URU.*ṣi-dun-ni*
66) *la pa-liḫ be-lu-ti-ia la še-mu-u zi-kir šap-ti-ia*
67) *ša* UGU *tam-tim gal-la-tim it-tak-lu-ma is-lu-u* GIŠ.ŠUDUN ^{d}*aš-šur*
68) URU.*ṣi-du-un-nu* URU *tuk-la-a-ti-šú ša qé-reb tam-tim na-du-ú*
69) *a-bu-biš as-pu-un* BÀD-*šú u šu-bat-su as-suḫ-ma*
70) *qé-reb tam-tim ad-di-ma a-šar maš-kán-šú ú-ḫal-liq*
71) ^{m}*ab-di-mil-ku-ut-ti* LUGAL-*šú la-pa-an* GIŠ.TUKUL.MEŠ-*ia*
72) *ina* MURUB$_4$ *tam-tim in-na-bit ina qí-bit* ^{d}*aš-šur* EN-*ia*
73) *ki-ma nu-u-ni ul-tu qé-reb tam-tim a-bar-šu-ma*
74) *ak-ki-sa* SAG.DU-*su* DAM-*su* DUMU.MEŠ-*šú* DUMU.MUNUS.MEŠ-*šú*
75) UN.MEŠ É.GAL-*šú* KÙ.GI KÙ.BABBAR NÍG.ŠU NÍG.GA NA$_4$.MEŠ *a-qar-tu*
76) *lu-bul-ti* GÙN *ù* GADA KUŠ AM.SI ZÚ AM.SI GIŠ.ESI GIŠ.TÚG
77) *mim-ma šum-šú ni-ṣir-ti* É.GAL-*šú a-na mu-ʾu-de-e áš-lu-la*
78) UN.MEŠ-*šú* DAGAL.MEŠ-*te ša ni-ba la i-šá-a*
79) GU$_4$.MEŠ *ṣe-e-ni ù* ANŠE.NÍTA.MEŠ *a-na mu-ʾu-de-e*
80) *a-bu-ka a-na qé-reb* KUR *aš-šur*.KI *ú-pa-ḫir-ma* LUGAL.MEŠ KUR.*ḫat-ti*
81) *ù a-ḫi tam-tim ka-li-šú-nu ina áš-ri šá-nim-ma* URU *ú-še-piš-ma*
82) URU.KAR-^{md}*aš-šur*-ŠEŠ-SUM.NA *at-ta-bi ni-bit-su*

ii 65–82) (As for) Abdi-Milkūti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššur — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and (ii 70) threw (them) into the sea; and I (even) made the site where it stood disappear. Abdi-Milkūti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššur, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, (ii 75) his palace retainers, gold, silver, goods, property, precious stones, garments with trimming and linen(s), elephant hide(s), ivory, ebony, boxwood, everything of value from his palace in huge quantities, (and) took away his far-flung people who were beyond counting, oxen, sheep and goats, and donkeys in huge numbers (ii 80) to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.

Col. iii
1) URU.É-^{m}*ṣu-pu-ri* URU.*sik-ku-ú* URU.*gi-iʾ*

iii 1–19) (The inhabitants of) the cities Bīt-Ṣupūri,

ii 67.16 has GIŠ.ŠUDUN *aš-šur*.KI, "the yoke of Assyria."
ii 75.16 omits NÍG.ŠU, "goods."

2) URU.*in-im-me* URU.*ḫi-il-du-u-a*
3) URU.*qar-ti-im-me* URU.*bi-i'-ru-u* URU.*ki-il-me-e*
4) URU.*bi-ti-ru-me* URU.*sa-gu-u* URU.*am-pa*
5) URU.É-*gi-si-me-ia* URU.*bi-ir-gi-i'*
6) URU.*ga-am-bu-lu* URU.*da-la-im-me* URU.*i-si-ḫi-im-me*
7) URU.MEŠ-*ni ša li-me-et* URU.*ṣi-du-un-ni*
8) *a-šar ri-i-ti u maš-qí-ti* É *tuk-la-a-ti-šú*
9) *ša ina tu-kul-ti* ^{d}*aš-šur* EN-*ia ik-šu-da* ŠU.II-*a-a*
10) UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-*ia ša* KUR-*i ù tam-tim*
11) *ṣi-it* ^{d}UTU-*ši ina lìb-bi ú-še-šib-ma*
12) *a-na mi-ṣir* KUR *aš-šur ú-ter na-gu-ú šu-a-tú*
13) *a-na eš-šu-te aṣ-bat* LÚ.*šu-ut* SAG-*ia a-na* LÚ.NAM-*ti*
14) UGU-*šú-nu áš-kun-ma* GUN *ù man-da-at-tú*
15) UGU *šá maḫ-ri ut-tir-ma e-mid-su* TA ŠÀ URU.MEŠ-*šu*
16) *šá-tu-nu* URU.*ma-a'-ru-ub-bu* URU.*ṣa-ri-ip-tu*
17) *ina* ŠU.II ^{m}*ba-'a-li* LUGAL URU.*ṣur-ri am-nu*
18) UGU GUN *maḫ-ri-ti na-dan* MU.AN.NA-*šú*
19) *man-da-at-tú be-lu-ti-ia ú-rad-di-ma ú-kin ṣe-ru-uš-šú*

Sikkû, Gi', Inimme, Ḫildūa, Qartimme, Bi'rû, Kilmê, Bitirume, Sagû, Ampa, (iii 5) Bīt-Gisimeya, Birgi', Gambūlu, Dalaimme, (and) Isiḫimme, cities in the environs of Sidon, places of pasturing and watering for his stronghold, which I captured with the help of the god Aššur, my lord, I settled in it (iii 10) (together with) the people plundered by my bow from the eastern mountains and sea and I restored (the city) to Assyrian territory. I reorganized that province, placed my general as a governor over them, and increased and imposed upon it tribute and payment greater than before. (iii 15b) From among those cities of his I handed over the cities Ma'rubbu (and) Ṣarepta to Ba'alu, king of Tyre. I increased my lordly tribute beyond his earlier, annual giving and imposed (it) on him.

20) *ù* ^{m}*sa-an-du-ar-ri* LUGAL URU.*kun-di*
21) *ù* URU.*si-is-su-ú* LÚ.KÚR *ak-ṣu*
22) *la pa-liḫ be-lu-ti-ia ša* DINGIR.MEŠ *ú-maš-šir-u-ma*
23) *a-na* KUR-*i mar-ṣu-ti it-ta-kil*
24) *šu-ú* ^{m}*ab-di-mil-ku-ut-ti* LUGAL URU.*ṣi-du-un-ni*
25) *a-na re-ṣu-ti a-ḫa-meš iš-šak-nu-u-ma*
26) MU DINGIR.MEŠ-*šú-nu it-ti a-ḫa-meš iz-kur-u-ma*
27) *a-na e-mu-qi ra-ma-ni-šú-nu it-tak-lu*
28) *a-na-ku a-na* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN *u* ^{d}AG
29) DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia at-ta-kil-ma*
30) *ni-i-tu al-me-šu-ma ki-ma iṣ-ṣu-ri ul-tu qé-reb* KUR-*i*
31) *a-bar-šu-ma ak-ki-sa* SAG.DU-*su*
32) *ina* ITI.DU$_6$ SAG.DU ^{m}*ab-di-mil-ku-ut-ti*
33) *ina* ITI.ŠE SAG.DU ^{m}*sa-an-du-ar-ri*
34) *ina* 1-*et* MU.AN.NA *ú-nak-ki-is-ma*
35) *maḫ-ru-ú la ú-ḫi-ir-ma ú-šaḫ-mì-ṭa* EGIR-*ú*
36) *áš-šú da-na-an* ^{d}*aš-šur* EN-*ia* UN.MEŠ *kul-lu-mì-im-ma*
37) *ina ki-šá-di* LÚ.GAL.MEŠ-*šu-un a-lul-ma it-ti* LÚ.NAR
38) *ù* GIŠ.ZÀ.MÍ *ina re-bet* NINA.KI *e-te-et-ti-iq*

iii 20–38) Moreover, Sanda-uarri, king of the cities Kundi and Sissû, a dangerous enemy, who did not fear my lordship (and) abandoned the gods, trusted in the impregnable mountains. He and Abdi-Milkūti, king of Sidon, (iii 25) agreed to help one another, swore an oath by their gods with one another, and trusted in their own strength. I trusted in the gods Aššur, Sîn, Šamaš, Bēl, and Nabû, the great gods, my lords, (iii 30) besieged him, caught him like a bird from the midst of the mountains, and cut off his head. "In Tašrītu (VII) — the head of Abdi-Milkūti! In Addaru (XII) — the head of Sanda-uarri!" I beheaded (both) in the same year: (iii 35) With the former I did not delay, with the latter I was quick. To show the people the might of the god Aššur, my lord, I hung (the heads) around the necks of their nobles and I paraded in the squares of Nineveh with singer(s) and lyre(s).

39) URU.*ar-za-a šá pa-a-ṭi na-ḫal* KUR.*mu-ṣur-ri*
40) *áš-lu-lam-ma* ^{m}*a-su-ḫi-li* LUGAL-*šu bi-re-tú ad-di-ma*

iii 39–42) I plundered the city Arzâ, which is in the district of the Brook of Egypt, and threw Asuḫīli, its king, into fetters and brought (him) to Assyria. I seated

iii 32–35 H. Tadmor (Studies Grayson pp. 269–272) suggests that iii 32–33 contain the exact wording of an Assyrian victory chant that was chanted when Esarhaddon paraded through the squares of Nineveh with the severed heads of Abdi-Milkūti of Sidon and Sanda-uarri of Kundi and Sissû, which were hung around the necks of their nobles and led by singers and lyres. The chant, which Tadmor suggests is the only one of its kind in Assyrian royal inscriptions, was introduced into this king's inscriptions several years after the events and was quoted explicitly since the popularity of this rhythmic chant had grown considerably. Lines iii 34–35 represent an explicating statement and a comment, chiastically arranged.

41) *a-na* KUR *aš-šur*.KI *ú-ra-a ina ṭi-ḫi* ABUL MURUB$_4$ URU *šá* URU.*ni-na-a*
42) *it-ti a-si* UR.GI$_7$ *u* ŠAḪ *ú-še-šib-šu-nu-ti ka-mì-iš*

him (text: them), bound, near the citadel gate of the city of Nineveh along with bear(s), dog(s), and pig(s).

43) *ù* ^{m}*te-uš-pa-a* LÚ.*gi-mir-ra-a-a*
44) ERIM.ḪI.A-*man-da šá a-šar-šú ru-ú-qu*
45) *ina er-ṣe-et* KUR.*ḫu-bu-uš-na a-di gi-mir* ERIM.ḪI.A-*šú*
46) *ú-ra-as-si-ib ina* GIŠ.TUKUL

iii 43–46) Moreover, I struck with the sword Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫubušna.

47) *ak-bu-us ki-šá-di* UN.MEŠ KUR.*ḫi-lak-ki*
48) *šad-du-u-a a-ši-bu-te ḫur-šá-a-ni pa-áš-qu-u-ti*
49) *šá ṭi-ḫi* KUR.*ta-ba-la* LÚ.*ḫat-te-e lem-nu-ú-ti*
50) *ša* UGU KUR.MEŠ-*ni-šú-nu dan-nu-u-ti tak-lu-ú-ma*
51) *ul-tu u*$_4$*-me pa-ni la kit-nu-šú a-na ni-i-ri*
52) 21 URU.MEŠ-*šú-nu dan-nu-ti ù* URU.MEŠ TUR.MEŠ *šá li-me-ti-šú-nu*
53) *al-me* KUR-*ud áš-lu-la šal-lat-sún ap-pul aq-qur ina* ^{d}GIŠ.BAR *aq-mu*
54) *si-it-tu-te-šú-nu šá ḫi-iṭ-ṭu ù gul-lul-tú la i-šú-ú*
55) *kab-tu ni-ir be-lu-ti-ia e-mid-su-nu-u-ti*

iii 47–55) I trod on the necks of the people of Cilicia, mountain dwellers who live in inaccessible mountains in the neighborhood of the land Tabal, evil Hittites, (iii 50) who trusted in their mighty mountains and who from earliest days had not been submissive to the yoke. I surrounded, conquered, plundered, demolished, destroyed, (and) burned with fire twenty-one of their fortified cities and small cities in their environs. (As for) the rest of them, who were not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them.

56) *ad-iš* KUR.*bar-na-ka-a-a lem-nu-u-ti*
57) *a-ši-bu-te* KUR.DU$_6$-*a-šur-ri ša ina pi-i* UN.MEŠ
58) KUR.*mi-iḫ-ra-a-nu* KUR.*pi-ta-a-nu i-nam-bu-u zi-kir-šú-un*

iii 56–58) I crushed the wicked Barnakeans, who live in the land of Tīl-Ašurri, which is called Pitānu in the language of the people of the land Miḫrānu.

59) *ú-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a qu-tu-u la sa-an-qu*
60) *ù* ERIM.ḪI.A-*šú* ^{m}*iš-pa-ka-a-a* URU.*as-gu-za-a-a*
61) *kit-ru la mu-še-zi-bi-šú a-na-ar ina* GIŠ.TUKUL

iii 59–61) I scattered the Mannean people, undisciplined Gutians, and its army; I put to the sword Išpakāia, a Scythian, an ally who could not save himself.

62) *áš-lul* KUR.É-^{m}*dak-ku-ri šá qé-reb* KUR.*kal-di a-a-ab* KÁ.DINGIR.RA.KI
63) *ak-mu* ^{md}*šá-maš-ib-ni* LUGAL-*šu is-ḫap-pu ḫa-bi-lum*
64) *la pa-li-ḫu zik-ri* EN EN.EN *šá* A.ŠÀ.MEŠ DUMU.MEŠ KÁ.DINGIR.ME
65) *ù bár-sipa*.KI *ina pa-rik-te it-ba-lu-u-ma*
66) *ú-ter-ru ra-ma-nu-uš áš-šú ana-ku pu-luḫ-ti* ^{d}EN *u* ^{d}AG
67) *i-du-ú* A.ŠÀ.MEŠ *šá-ti-na ú-ter-ma*
68) *pa-an* DUMU.MEŠ KÁ.DINGIR.RA.KI *u bár-sipa*.KI *ú-šad-gíl*
69) ^{md}MUATI-*šal-lim* DUMU ^{m}*ba-la-si*
70) *ina* GIŠ.GU.ZA-*šú ú-še-šib-ma i-šá-ṭa ab-šá-a-ni*

iii 62–70) I plundered the land Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon. I captured Šamaš-ibni, its king, a rogue (and) outlaw, who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon (iii 65) and Borsippa by force and turned (them) over to himself. Because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabû-šallim, the son of Balāssu, on his throne and he (now) pulls my yoke.

71) ^{m}EN-BA-*šá* DUMU ^{m}*bu-na-ni* LÚ.*gam-bu-la-a-a*
72) *ša ina* 12 KASKAL.GÍD *qaq-qa-ru ina* A.MEŠ
73) *ù* GI.AMBAR.MEŠ *šit-ku-nu šu-ub-tu*
74) *ina qí-bit* ^{d}*aš-šur* EN-*ia ḫat-tu ra-ma-ni-šú im-qut-su-ma*

iii 71–83) (As for) Bēl-iqīša, son of Bunnannū, a Gambulean whose residence is located twelve leagues distance in water and canebrakes, by the command of the god Aššur, my lord, unprovoked fear fell upon him and (iii 75) of his own free will he took tribute

iii 41.5 has ABUL NINA.[KI], "gate of Nineveh."
iii 60–61 Compare Nineveh B (text no. 2) ii 22–23, which reads *šá um-ma-na-a-ti* ^{m}*iš-pa-ka-a-a* KUR.*áš-gu-za-a-a kit-ru la mu-še-zi-bi-šú i-na-ru ina* GIŠ.TUKUL, "who put to the sword the army of Išpakāia, a Scythian, an ally who could not save himself." The scribes of these two texts are not in agreement as to which army Esarhaddon put to the sword, the Mannean or the Scythian army.
iii 73.16 has *u* GI.AMBAR.^{r}MEŠ^{1} *ki-ma nu-u-ni šit-ku-nu šu-ub-tu*, "(whose) residence was located ... (in water) and swamps like (that of) a fish." Ex. 26 omits the phrase *ù* GI.AMBAR.MEŠ altogether.

75) *ki-i ṭè-me-šú-ma bil-tu u man-da-at-tu*
76) GU_4.MAḪ-*ḫi šuk-lu-lu-ti ṣa-ma-da-ni* ANŠE.KUNGA.MEŠ BABBAR.MEŠ
77) *ul-tu* KUR.*e-lam-ti il-qa-am-ma a-na* NINA.KI
78) *a-di maḫ-ri-ia il-lik-am-ma ú-na-áš-šiq* GÌR.II-*ia*
79) *re-e-mu ar-ši-šú-ma ú-šar-ḫi-is-su lìb-bu*
80) URU.*šá-pi-i-*^{d}EN URU *dan-nu-ti-šú*
81) *dan-na-as-su ú-dan-nin-ma*
82) *šá-a-šú a-di* LÚ.ERIM.MEŠ GIŠ.PAN-*šú ina lìb-bi ú-še-li-šú-ma*
83) GIM GIŠ.IG *ina* IGI KUR.*e-lam-ti e-dil-šu*

iv 1–16) (As for) the city Adumutu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, he plundered and brought (iv 5) to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. He implored me to give (back) his gods, and (iv 10) I had pity on him. I refurbished the gods Atar-samayin, Dāya, Nuḫāya, Ruldāwu, Abirillu, (and) Atar-qurumâ, the gods of the Arabs, and I inscribed the might of the god Aššur, my lord, and (an inscription) written in my name on them and gave (them) back to him. (iv 15) I placed the lady Tabūa, who was raised in the palace of my father, as ruler over them and returned her to her land with her gods.

Col. iv
1) URU.*a-du-ma-tu* URU *dan-nu-tu* LÚ.*a-ri-bi*
2) *ša* ^{md}30-PAP.MEŠ-SU LUGAL KUR *aš-šur*.KI AD *ba-nu-u-a*
3) *ik-šu-du-ma* NÍG.ŠU-*šú* NÍG.GA-*šú* DINGIR.MEŠ-*šú*
4) *a-di* ^{f}*ap-kal-la-tú šar-rat* LÚ.*a-ri-bi*
5) *iš-lu-lam-ma a-na* KUR *aš-šur*.KI *il-qa-a*
6) ^{m}*ḫa-za*-DINGIR ⌜LUGAL⌝ LÚ.*a-ri-bi it-ti ta-mar-ti-šú ka-bit-tú*
7) *a-na* NINA.KI URU *be-lu-ti-ia*
8) *il-lik-am-ma ú-na-áš-ši-iq* GÌR.II-*ia*
9) *áš-šú na-dan* DINGIR.MEŠ-*šú ú-ṣal-la-an-ni-ma re-e-mu ar-ší-šú-ma*
10) ^{d}*a-tar-sa-ma-a-a-in* ^{d}*da-a-a* ^{d}*nu-ḫa-a-a*
11) ^{d}*ru-ul-da-a-a-ú* ^{d}*a-bi-ri-il-lu*
12) ^{d}*a-tar-qu-ru-ma-a* DINGIR.MEŠ *šá* LÚ.*a-ri-bi*
13) *an-ḫu-su-nu ud-diš-ma da-na-an* ^{d}*aš-šur* EN-*ia*
14) *ù ši-ṭir* MU-*ia* UGU-*šú-nu áš-ṭur-ma ut-ter-ma ad-din-šú*
15) ^{f}*ta-bu-u-a tar-bit* É.GAL AD-*ia a-na* LUGAL-*u-ti*
16) UGU-*šú-nu áš-kun-ma it-ti* DINGIR.MEŠ-*šá a-na* KUR-*šá ú-ter-ši*

iv 17–24) I added sixty-five camels (and) ten donkeys to the previous tribute and imposed (it) on him. Hazael died and I placed Iataʾ, his son, (iv 20) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one hundred bags of aromatics to the tribute of his father and imposed (it) on him. Later, Uabu, to exercise kingship, incited all of the Arabs to rebel against Iataʾ.

17) 65 ANŠE.GAM.MAL.MEŠ 10 ANŠE.NÍTA.MEŠ UGU *ma-da-ti*
18) *maḫ-ri-ti ú-rad-di-ma ú-kin ṣe-ru-uš-šú*
19) ^{m}*ḫa-za*-DINGIR *šim-tu ú-bil-šú-ma* ^{m}*ia-ta-aʾ* DUMU-*šú*
20) *ina* GIŠ.GU.ZA-*šú ú-še-šib-ma* 10 MA.NA KÙ.GI 1 LIM NA_4.MEŠ *bé-ru-ti*
21) 50 ANŠE.GAM.MAL.MEŠ 1 ME *kun-zi* ŠIM.ḪI.A
22) UGU *man-da-at-ti* AD-*šú ú-rad-di-ma e-mid-su*
23) *ar-ka* ^{m}*ú-a-bu a-na e-peš* LUGAL-*ti*
24) LÚ.*a-ru-bu ka-li-šú* UGU ^{m}*ia-ta-aʾ uš-bal-kit-ma*

iv 25–31) I, Esarhaddon, king of Assyria, king of the four quarters, who loves loyalty and abhors treachery, sent my battle troops to the aid of Iataʾ, and they trampled all of the Arabs, threw Uabu, together with the soldiers who were with him, into fetters, and brought (them) to me. I placed them in neck stocks and tied them to the side of my gate.

25) *a-na-ku* ^{m}*aš-šur*-PAP-AŠ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti*
26) *šá kit-tu i-ram-mu-ma ṣa-lip-tú ik-kib-šú*
27) LÚ.ERIM.MEŠ MÈ-*ia a-na na-ra-ru-tu* ^{m}*ia-ta-aʾ*
28) *áš-pur-ma* LÚ.*a-ru-bu ka-li-šú ik-bu-su-ma*
29) ^{m}*ú-a-bu a-di* LÚ.ERIM.MEŠ *šá is-si-šú bi-re-tu id-du-u-ma*
30) *ú-bi-lu-nim-ma* GIŠ.*ši-ga-ru áš-kun-šú-nu-ti-ma*

iv 15.5, 26 have É.GAL-*ia*, "my palace."

31) *ina le-et* ABUL-*ia ar-ku-us-šú-nu-ti*

32) ^{m}*up-pi-is* LÚ.EN.URU *šá* URU.*pa-ar-ták-ka*
33) ^{m}*za-na-sa-na* LÚ.EN.URU *šá* URU.*pa-ar-tuk-ka*
34) ^{m}*ra-ma-te-ia* LÚ.EN.URU *šá* URU.*ú-ra-a-ka-za-bar-na*
35) KUR.*ma-da-a-a šá a-šar-šú-nu ru-u-qu ša ina* LUGAL.MEŠ AD.MEŠ-*ia*
36) *mi-ṣir* KUR *aš-šur*.KI *la ib-bal-ki-tú-nim-ma la ik-bu-su qaq-qar-šá*
37) *pu-ul-ḫi me-lam-me ša* ^{d}*aš-šur* EN-*ia is-ḫup-šu-nu-ti*
38) ANŠE.*mur-ni-is-qí* GAL.MEŠ *tak-kas* NA_4.ZA.GÌN *ḫi-ip šad-di-šú*
39) *a-na* NINA.KI URU *be-lu-ti-ia iš-šu-nim-ma iš-ši-qu* GÌR.II-*ía*
40) *áš-šú* LÚ.EN.URU.MEŠ-*ni ša qa-tú id-ku-šú-nu-ti*
41) *be-lu-ti ú-ṣal-lu-ma e-ri-šu-in-ni kit-ru*
42) LÚ.*šu-ut* SAG.MEŠ-*ia* LÚ.NAM.MEŠ *šá pa-a-ṭi* KUR-*šu-un*
43) *it-ti-šú-nu ú-ma-ʾe-er-ma* UN.MEŠ *a-ši-bu-te* URU.MEŠ
44) *šá-tu-nu ik-bu-su-ma ú-šak-ni-šú* GÌR.II-*uš-šú-un*
45) GUN *man-da-at-tú be-lu-ti-ia ú-kin ṣe-ru-uš-šú-un*

iv 32–45) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, (iv 35) Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in (the time of) the kings, my ancestors — the awesome fear of the god Aššur, my lord, overwhelmed them (and) they brought to Nineveh, my capital city, large thoroughbreds (and) blocks of lapis lazuli, hewn from its mountain, and they kissed my feet. (iv 40) Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, the governors of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow at their feet. I imposed the tribute and payment of my lordship upon them.

46) KUR.*pa-tu-uš-ar-ri na-gu-u ša i-te-e* É.MUN
47) *šá qé-reb* KUR.*ma-da-a-a ru-qu-u-te šá pa-a-ṭi* KUR.*bi-ik-ni* KUR NA_4.ZA.GÌN
48) *ša ina* LUGAL.MEŠ AD.MEŠ-*ia mám-ma la ik-bu-su* KI-*tim* KUR-*šú-un*
49) ^{m}*ši-dir-pa-ar-na* ^{m}*e-pa-ar-na* LÚ.EN.URU.MEŠ *dan-nu-ti*
50) *šá la kit-nu-šú a-na ni-i-ri šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*
51) ANŠE.KUR.RA.MEŠ *ru-ku-bi-šú-nu* GU_4.MEŠ *ṣe-e-ni* ANŠE.*ú-du-ri*
52) *šal-lat-sún ka-bit-tu áš-lu-la ana qé-reb* KUR *aš-šur*.KI

iv 46–52) (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, (iv 50) who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, (and) Bactrian camels, their heavy plunder.

53) KUR.*ba-a-zu na-gu-ú šá a-šar-šú ru-u-qu*
54) *mi-šit na-ba-li qaq-qar* MUN *a-šar ṣu-ma-a-me*
55) 1 ME 20 KASKAL.GÍD *qaq-qar ba-a-ṣi pu-qut-ti u* NA_4.ZÚ.MAŠ.DÀ
56) *a-šar* MUŠ *u* GÍR.TAB *ki-ma kul-ba-bi ma-lu-u* A.GÀR
57) 20 KASKAL.GÍD KUR.*ḫa-zu-ú šad-di* NA_4.SAG.GIL.MUD
58) *a-na* EGIR-*ia ú-maš-šir-ma e-ti*$_7$*-iq*
59) *na-gu-ú šu-a-tú ša ul-tu* u_4*-me ul-lu-ti*
60) *la il-li-ku* LUGAL *pa-ni maḫ-ri-ia*
61) *ina qí-bit* ^{d}*aš-šur* EN-*ia ina qé-reb-e-šú šal-ṭa-niš at-tal-lak*
62) ^{m}*ki-i-su* LUGAL URU.*ḫal-di-su* ^{m}*ak-ba-ru* LUGAL

iv 53–77) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, (iv 55) one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes and scorpions fill the plain like ants — I left Mount Ḫazû, the mountain of *saggilmud*-stone, twenty leagues behind me and crossed over to that district to which (iv 60) no king before me had gone since earliest days. By the command of the god Aššur, my lord, I marched triumphantly in its midst. I defeated Kīsu, king of the land Ḫaldisu, Akbaru, king of the city Ilpiatu, Mansāku, king of the land Magalani, Iapaʾ, queen of the land Diḫrāni, (iv 65) Ḫabīsu, king of the city Qadabaʾ, Niḫaru, king of the city Gaʾuani,

iv 45.2, 14, 26 have *e-li-šú-un* (ex. 14 *e-li-šu-un*) for *ṣe-ru-uš-šú-un*.
iv 62 Or read as ^{m}*qí-i-su*; cf. PNA 2/I sub. Iqīsu. The reading here follows PNA 2/I p. 620 sub. Kīsu.

URU.*il-pi-a-tú*
63) ^{m}*ma-an-sa-ku* LUGAL URU.*ma-gal-a-ni*
64) ^{f}*ia-pa-aʾ šar-rat* URU.*di-iḫ-ra-a-ni*
65) ^{m}*ḫa-bi-su* LUGAL URU.*qa-da-ba-aʾ*
66) ^{m}*ni-ḫa-ru* LUGAL URU.*ga-aʾ-u-a-ni*
67) ^{f}*ba-as-lu šar-rat* URU.*i-ḫi-lum*
68) ^{m}*ḫa-ba-zi-ru* LUGAL URU.*pu-da-aʾ*
69) 8 LUGAL.MEŠ-*ni ša qé-reb na-ge-e šu-a-tú a-duk*
70) *ki-ma* MUNU$_4$ *áš-ta-ṭi pa-gar* LÚ.*qu-ra-di-šú-un*
71) DINGIR.MEŠ-*šú-nu* NÍG.ŠU-*šú-nu* NÍG.GA-*šú-nu ù* UN.MEŠ-*šú-nu*
72) *áš-lu-la a-na qé-reb* KUR *aš-šur*.KI ^{m}*la-a-a-le-e*
73) LUGAL URU.*ia-di-iʾ šá la-pa-an* GIŠ.TUKUL.MEŠ-*ia in-nab-tú*
74) *ḫa-at-tu ra-ma-ni-šú im-qut-su-ma a-na* URU.*ni-na-a*
75) *a-di maḫ-ri-ia il-lik-am-ma ú-na-áš-šiq* GÌR.II-*ia*
76) *re-e-mu ar-ši-šú-ma na-ge-e* URU.*ba-zi šu-a-tum*
77) *ú-šad-gíl pa-nu-uš-šú*

Baslu, queen of the city Iḫilum, (and) Ḫabaziru, king of the city Pudaʾ, eight kings from that district (iv 70) (and) laid out the bodies of their warriors like (drying) malt. I carried off their gods, their goods, their possessions, and their people to Assyria. (As for) Laialê, king of the city Iadiʾ, who had fled before my weapons, (now) unprovoked fear fell upon him, and he came to Nineveh, before me, and kissed my feet. I had pity on him and put that province of Bāzu under him.

78) *ina e-muq* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU ^{d}15 *šá* NINA.KI
79) ^{d}15 *šá* URU.LÍMMU-DINGIR *ak-šu-ud kul-lat na-ki-ri mul-tar-ḫi*
80) *ina zik-ri* DINGIR-*u-ti-šú-nu ma-al-ki na-ki-ri-ia*
81) *ki-ma qa-né-e me-ḫe-e i-šu-ub-bu*
82) LUGAL.MEŠ-*ni a-ši-bu-te tam-tim ša* BÀD.MEŠ-*šú-nu tam-tim-ma*
83) *e-du-u šal-ḫu-šú-un ša ki-ma* GIŠ.GIGIR GIŠ.MÁ *rak-bu*
84) *ku-um* ANŠE.KUR.RA.MEŠ-*e ṣa-an-du par-ri-sa-ni*
85) *pal-ḫiš ul-ta-nap-šá-qu lib-ba-šú-nu i-tar-rak-ma*

iv 78–v 9) Through the strength of the gods Aššur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, I conquered all of (my) arrogant enemies. (iv 80) At the words of their divinity the rulers, my enemies, trembled like reeds in a storm. The kings who live in the sea, whose (inner) walls are the sea and whose outer walls are the waves, who ride in boats instead of chariots, (and) who harness rowers instead of horses, were seized by fear; their hearts were pounding and (v 1) they were vomiting gall. There was no rival that my weapons could not face and there was no one among the rulers who came before me who could equal me. Those who used to ignore the kings, my ancestors, or answer (them) constantly with hostility, by the command of the god Aššur, my lord, were delivered into my hands. (v 5) I smashed their hard stone walls like a potter's vessel (and) let the vultures eat the unburied bodies of their warriors. I carried off their heaped-up possessions to Assyria (and) counted the gods, their helpers, as booty. I led their prosperous people away like sheep and goats.

Col. v
1) *i-ma-ʾu mar-tú ul ib-ši šá-ni-ni ul im-maḫ-ḫa-ru* GIŠ.TUKUL-*u-a*
2) *ù ina ma-al-ki a-lik maḫ-ri-ia la im-šu-la a-a-ú-ma*
3) *ša a-na* LUGAL.MEŠ AD.MEŠ-*ia i-šu-ṭu-ma e-tap-pa-lu ze-ra-ti*
4) *ina qí-bit* ^{d}*aš-šur* EN-*ia ina* ŠU.II-*ia im-ma-nu-ú*
5) *pa-áš-qu-ti* BÀD NA$_4$.MEŠ-*šú-nu* GIM *kar-pat pa-ḫa-ri ú-par-ri-ir*
6) *pa-gar qu-ra-di-šú-un ina la qe-bé-ri ú-šá-kil zi-i-bu*
7) *nak-mu* NÍG.GA-*šú-nu áš-lu-la a-na qé-reb* KUR *aš-šur*.KI
8) DINGIR.MEŠ *ti-ik-li-šú-nu šal-la-tiš am-nu*
9) *ki-ma ṣe-e-ni a-bu-ka* UN.MEŠ-*šú-un šam-ḫa-a-ti*
10) *ša a-na šu-zu-ub na-piš-ti-šú qé-reb tam-tim in-nab-tú*
11) *ina giš-par-ri-ia ul ip-par-šid-ma ul ú-še-ṣi nap-šat-su*
12) *pe-tan bir-ki ša iṣ-ba-tu si-me-lat* KUR-*i*

v 10–25) The one who fled into the sea to save his (own) life did not escape my net and did not save himself. The swift (runner) who took to the stepped ridges of remote mountains, I caught him like a bird from the midst of the mountains and bound his arms.

iv 76.16, 26 have KUR.*ba-a-zi*, "the land Bāzu."

ru-qu-u-ti
13) *ki-ma iṣ-ṣu-ri ul-tú qé-reb* KUR-*i a-bar-šú-ma ak-sa-a* Á.MEŠ-*šú*
14) ÚŠ.MEŠ-*šú-nu ki-ma bu-tuq-ti na-at-bak* KUR-*i ú-šar-di*
15) *su-te-e a-ši-bu-te kul-ta-ri šá a-šar-šú-nu ru-u-qu*
16) *ki-ma ez-zi ti-ib me-ḫe-e as-su-ḫa šu-ru-us-su-un*
17) *ša tam-tum a-na dan-nu-ti-šú* KUR-*ú a-na e-mu-qi-šú iš-ku-nu*
18) *ina sa-par-ri-ia a-a-um-ma ul ú-ṣi*
19) *na-par-šu-du-um-ma ul ip-par-šid*
20) *šá tam-ti a-na* KUR-*i ša* KUR-*i a-na tam-tim a-šab-šú-nu aq-bi*
21) *ina qí-bit* ^{d}*aš-šur* EN-*ia man-nu šá it-ti-ia iš-šá-an-na-nu*
22) *a-na* LUGAL-*u-ti ù ina* LUGAL.MEŠ-*ni* AD.MEŠ-*ia*
23) *ša ki-ma ia-a-ti-ma šur-ba-ta be-lu-su*
24) *ul-tu qé-reb tam-tim* LÚ.KÚR.MEŠ-*ia ki-a-am iq-bu-ni*
25) *um-ma* KA$_5$.A *la-pa-an* ^{d}UTU *e-ki-a-am il-lak*
26) KUR.*e-la-mu-ú* KUR.*qu-tu-u ma-al-ki šip-ṣu-u-ti*
27) *ša a-na* LUGAL.MEŠ AD.MEŠ-*ia e-tap-pa-lu ze-ra-a-ti*
28) *da-na-an* ^{d}*aš-šur* EN-*ia šá ina kul-lat na-ki-ri e-tep-pu-šú*
29) *iš-mu-u-ma ḫat-tum u pu-luḫ-tum* UGU-*šú-nu it-ta-bik-ma*
30) *áš-šú a-na mi-ṣir* KUR.MEŠ-*šú-nu la ḫa-ṭe-e*
31) LÚ.KIN.GI$_4$.A.MEŠ-*šú-nu šá ṭu-bi u su-lum-me-e*
32) *a-na* NINA.KI *a-di maḫ-ri-ia iš-pu-ru-nim-ma*
33) MU DINGIR.MEŠ GAL.MEŠ *iz-ku-ru ul-tu* ^{d}*aš-šur* ^{d}UTU ^{d}EN ^{d}AG
34) ^{d}15 *šá* NINA.KI *ù* ^{d}15 *šá* URU.LÍMMU-DINGIR UGU *na-ki-ri-ia*
35) *ina li-i-ti ú-šá-zi-zu-ni-ma am-ṣu-u ma-la lìb-bi-ía*
36) *ina ki-šit-ti na-ki-ri šad-lu-ú-ti*
37) *ša ina tu-kul-ti* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia ik-šu-da* ŠU.II-*a-a*
38) *eš-ret ma-ḫa-zi ša* KUR *aš-šur*.KI *u* KUR URI.KI *ú-še-piš-ma*
39) KÙ.BABBAR KÙ.GI *uḫ-ḫi-zu-ma ú-nam-me-ra ki-ma u*$_4$*-me*

I made their blood flow like floodwater in mountain gullies. I ripped out the roots of the Sutû, who live in tents in a remote place, like the onslaught of a raging storm. Neither he who made the sea his fortress nor he who made the mountain his stronghold escaped my net (or) succeeded in escaping. (v 20) I ordered the (re)settling of those of the sea to the mountains (and) those of the mountains to the sea. At the command of the god Aššur, my lord, who can rival me in kingship? Moreover, who among the kings, my ancestors, was there whose dominion was as great as mine? From the midst of the sea, my enemies spoke thus: 'Where can the fox go to get away from the sun?'

v 26–33a) The Elamites (and) Gutians, obstinate rulers, who used to answer the kings, my ancestors, with hostility, heard of what the might of the god Aššur, my lord, had done among all of (my) enemies, and fear and terror poured over them. So that there would be no trespassing on the borders of their countries they sent their messengers (with messages) of friendship and peace to Nineveh, before me, and they swore an oath by the great gods.

v 33b–39) After the gods Aššur, Šamaš, Bēl, Nabû, Ištar of Nineveh, and Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast enemies which my hands had captured through the help of the great gods, my lords, I had the shrines of cult centers built in Assyria and Akkad; I decorated (them) with silver (and) gold and made (them) shine like daylight.

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40) *ina u*$_4$*-me-šu-ma* É.GAL *ma-šar-ti ša* NINA.KI
41) *ša* LUGAL.MEŠ-*ni a-lik maḫ-ri* AD.MEŠ-*ia ú-še-pi-šú*
42) *a-na šu-te-šur* KARAŠ *pa-qa-a-di* ANŠE.*mur-ni-is-qí*
43) ANŠE.KUNGA.MEŠ GIŠ.GIGIR.MEŠ *til-li ú-nu-ut* MÈ
44) *ù šal-la-at na-ki-ri gi-mir mim-ma šum-šú*
45) *ša* ^{d}*aš-šur* LUGAL DINGIR.MEŠ *a-na eš-qí* LUGAL-*ti-ia iš-ru-ka*

v 40–53) At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built to maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, and the plunder of enemies, everything (v 45) that the god Aššur, king of the gods, gave me as my royal share — that place had become too small for me to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow take up hoe (and) basket, and

46) *a-na šit-mur* ANŠE.KUR.RA.MEŠ *ši-tam-du-uḫ* GIŠ.GIGIR.MEŠ
47) *áš-ru šu-a-tú i-mi-ṣa-an-ni-ma* UN.MEŠ KUR.KUR
48) *ḫu-bu-ut* GIŠ.PAN-*ia al-lu tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma*
49) *il-bi-nu* SIG_4 É.GAL.TUR.RA *šu-a-tú*
50) *a-na si-ḫir-ti-šá aq-qur-ma qaq-qa-ru ma-aʾ-du*
51) *ki-ma a-tar-tim-ma ul-tu lìb-bi* A.ŠÀ.MEŠ *ab-tuq-ma*
52) UGU-*šú uš-rad-di ina* NA_4.*pi-i-li* NA_4 KUR-*i dan-ni*
53) *uš-ši-šú ad-di-ma tam-la-a ú-mal-li*
54) *ad-ke-e-ma* LUGAL.MEŠ KUR.*ḫat-ti u e-ber* ÍD
55) ^{m}*ba-ʾa-lu* LUGAL URU.*ṣur-ri* ^{m}*me-na-si-i* LUGAL URU.*ia-ú-di*
56) ^{m}*qa-uš-gab-ri* LUGAL URU.*ú-du-me* ^{m}*mu-ṣur-i* LUGAL URU.*ma-ʾa-ab*
57) ^{m}*ṣil*-EN LUGAL URU.*ḫa-zi-ti* ^{m}*me-ti-in-ti* MAN URU.*is-qa-lu-na*
58) ^{m}*i-ka-ú-su* LUGAL URU.*am-qar-ru-na*
59) ^{m}*mil-ki-a-šá-pa* LUGAL URU.*gu-ub-li*
60) ^{m}*ma-ta-an-ba-ʾa-al* LUGAL URU.*a-ru-ad-da*
61) ^{m}*a-bi-ba-ʾa-li* LUGAL URU.*sam-si-mur-ru-na*
62) ^{m}*bu-du*-DINGIR LUGAL URU.É-*am-ma-na*
^{m}PAP-*mil-ki* MAN URU.*as-du-di*
63) 12 LUGAL.MEŠ *šá ki-šá-di tam-tim* ^{m}*e-ki-iš-tu-ra*
64) LUGAL URU.*e-di-ʾi-il* ^{m}*pi-la-a-gu-ra-a* MAN URU.*ki-it-ru-si*
65) ^{m}*ki-i-su* LUGAL URU.*si-il-lu-*u_8*-u-a*
66) ^{m}*i-tu-u-an-da-ar* LUGAL URU.*pa-ap-pa*
67) ^{m}*e-re-su* LUGAL URU.*si-il-li* ^{m}*da-ma-su* MAN URU.*ku-ri-i*
68) ^{m}*ád-me-e-su* LUGAL URU.*ta-me-si*
69) ^{m}*da-mu-ú-si* LUGAL URU.*qar-ti-ḫa-da-as-ti*
70) ^{m}*ú-na-sa-gu-su* LUGAL URU.*li-di-ir*
71) ^{m}*bu-ṣu-su* LUGAL URU.ZÁLAG-*ia* 10 LUGAL.MEŠ *ša* KUR.*ia-ad-na-na*
72) $MURUB_4$ *tam-tim* ŠU.NIGIN 22 LUGAL.MEŠ KUR.*ḫat-ti a-ḫi tam-tim*
73) *ù* $MURUB_4$ *tam-tim ka-li-šú-nu ú-ma-ʾe-er-šú-nu-ti-ma*
74) GIŠ.ÙR.MEŠ GAL.MEŠ *tim-me* MAḪ.MEŠ GIŠ.*a-dáp-pi šu-ḫu-u-ti*
75) *ša* GIŠ.EREN GIŠ.ŠUR.MÌN *tar-bit* KUR.*si-ra-ra u* KUR.*lab-na-na*
76) *ša ul-tu* u_4*-me pa-ni ma-gal ik-bi-ru-ma i-ši-ḫu la-a-nu*
77) ^{d}ALAD.^{d}LAMMA.MEŠ *ša* NA_4.^{d}ŠE.TIR
78) MUNUS.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti*

they made bricks. I razed that small palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I laid its foundations with limestone, strong stone from the mountains, and raised the terrace.

v 54–73a) I summoned the kings of Ḫatti and Across the River (Syria-Palestine): (v 55) Baʾalu, king of Tyre, Manasseh, king of Judah, Qaʾuš-gabri, king of Edom, Muṣurī, king of Moab, Ṣil-Bēl, king of Gaza, Mitinti, king of Ashkelon, Ikausu, king of Ekron, Milki-ašapa, king of Byblos, (v 60) Mattan-Baʾal, king of Arvad, Abī-Baʾal, king of Samsimurruna, Būdi-il, king of Bīt-Ammon, Aḫī-Milki, king of Ashdod — twelve kings from the shore of the sea; Ekištūra, king of Idalion, Pilagurâ, king of Kitrusi, (v 65) Kīsu, king of Salamis, Itūandar, king of Paphos, Erēsu, king of Soloi, Damāsu, king of Curium, Admēsu, king of Tamassos, Damysos, king of Qarti-ḫadasti, (v 70) Unasagusu, king of Lidir, Buṣusu, king of Nuria — ten kings of Iadnana (Cyprus) in the midst of the sea; in total, twenty-two kings of Ḫatti (Syria-Palestine), the seacoast, and the midst of the sea.

v 73b–vi 1) I sent orders to all of them for large beams, tall columns, (and) very long planks (v 75) of cedar (and) cypress, grown on Mount Sirāra and Mount Lebanon, which from early days grew thick and tall, (and) they had bull colossi (made of) *pendû*-stone, *lamassu*-statues, zebus, paving stones, slabs of marble, *pendû*-stone, breccia, colored marble, brownish limestone, (and) *girimḫilibû*-stone, (everything that was) needed for my palace, dragged with much trouble (and) effort from the midst of the mountains, the

v 62 The reading of the name ^{m}*bu-du*-DINGIR follows PNA 1/II p. 350 sub. Būdi-il, where the name is understood as a Phoenician name meaning "in the hand of god." It is possible, based on North-West Semitic names, that the name of this ruler of Bīt-Ammon is actually read ^{m}*pu-du*-DINGIR, where the first element represents a nominal form of *pdy*, "to ransom, redeem," with *ā* becoming *ō*; compare PNA 3/I p. 978 sub. Padî and Padû-il and p. 998 sub. Pūdî and Pūdītu.

v 74 The interpretation of *šuḫḫu* follows the CAD (Š/3 p. 206); the meaning of the word in the CAD is derived from the context of this passage, which describes trees growing thick and tall, and which states that the other objects constructed with this wood were large and tall.

NA$_4$.I.DIB.MEŠ *a-gúr-ri*
79) *ša* NA$_4$.GIŠ.NU$_{11}$.GAL NA$_4$.^{d}ŠE.TIR NA$_4$.DÚR.MI.NA
80) NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.*a-lal-lum*
NA$_4$.GI.RIM.ḪI.LI.BA
81) *ul-tu qé-reb ḫur-šá-a-ni a-šar nab-ni-te-šú-nu*
82) *a-na ḫi-šiḫ-ti* É.GAL-*ia* GIG-*iš pa-áš-qí-iš*

Col. vi

1) *a-na* NINA.KI URU *be-lu-ti-ia ú-šal-di-du-u-ni*
2) *ina* ITI ŠE.GA u_4-*me mit-ga-ri* UGU *tam-le-e šu-a-tum*
3) É.GAL.MEŠ *rab-ba-a-ti a-na mu-šab be-lu-ti-ia*
4) *ab-ta-ni ṣe-ru-uš-šu*
5) É LUGAL *ša* 95 *ina* 1 KÙŠ GAL-*tim* GÍD *ša* 31 *ina* 1 KÙŠ GAL-*tim* DAGAL
6) *ša ina* LUGAL.MEŠ-*ni* AD.MEŠ-*ia mám-ma la e-pu-šú ana-ku e-pu-uš*
7) NA$_4$.I.DIB.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL *a-sur-ru-šú ú-šá-as-ḫir-ma*
8) GIŠ.ÙR.MEŠ GIŠ.EREN MAḪ.MEŠ *ú-šat-ri-ṣa* UGU-*šú*
9) É.GAL NA$_4$.*pi-i-li pe-ṣi-i ù* É.GAL.MEŠ ZÚ AM.SI
10) GIŠ.ESI GIŠ.TÚG GIŠ.*mu-suk-kan-ni* GIŠ.EREN GIŠ.ŠUR.MÌN
11) *a-na mu-šab* LUGAL-*ti-ia u mul-ta-u-ti be-lu-ti-ia*
12) *nak-liš ú-še-piš-ma* GIŠ.ÙR.MEŠ GIŠ.EREN MAḪ.MEŠ *ú-šat-ri-ṣa* UGU-*šú*
13) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá e-re-si-na* DÙG.GA *me-ser* KÙ.BABBAR
14) *ù* URUDU *ú-rak-kis-ma ú-rat-ta-a* KÁ.MEŠ-*šin*
15) ^{d}ALAD.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti ša* NA$_4$.^{d}ŠE.TIR
16) *ša ki-i šik-ni-šú-nu ir-ti lem-ni ú-tar-ru*
17) NA$_4$.^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ *ur-maḫ-ḫi šu-ta-tu-u-ti*
18) MUNUS.ÁB.ZA.ZA-*a-ti šu-ta-ḫa-a-ti* MUNUS.^{d}LAMMA.MEŠ *maš-šá-a-ti*
19) *ša* URUDU *nam-ri ap-ti-iq-ma*
20) *ù* ^{d}ALAD.^{d}LAMMA.MEŠ *ša pi-i-li pe-ṣe-e*
21) ZAG *u* GÙB *ú-šá-aṣ-bi-ta* SI.GAR-*ši-in*
22) *tim-me* URUDU GAL.MEŠ *tim-me* GIŠ.EREN MAḪ.MEŠ
23) *a-dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid si-ḫi-ir-ti* É.GAL *šá-a-tu*
24) *né-bé-ḫu pa-áš-qu ša* NA$_4$.ZÚ NA$_4$.ZA.GÌN *ú-še-piš-ma*
25) *ú-šal-ma-a ki-li-liš si-il-lu ù mat-gi-qu*
26) *ki-ma* ^{d}TIR.AN.NA *ú-šá-as-ḫi-ra gi-mir* KÁ.MEŠ-*ni*
27) *sik-kàt* KÙ.BABBAR KÙ.GI *ù* URUDU *nam-ri ú-rat-ta-a qé-reb-šin*
28) *da-na-an aš-šur* EN-*ia ep-šet ina* KUR.KUR

place of their origin, to Nineveh, my capital city.

vi 2–8) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. (vi 5) I built a royal house ninety-five large cubits long (and) thirty-one large cubits wide, something none of the kings, my ancestors, had done. I had its lower courses surrounded with limestone paving stones and I roofed it with magnificent cedar beams.

vi 9–21) I had a room of white alabaster and palatial halls skillfully built with ivory, ebony, boxwood, *musukkannu*-wood, cedar, (and) cypress for my royal residence and my lordly leisure. I roofed it with magnificent cedar beams. I fastened bands of silver and copper on doors of cypress, whose fragrance is sweet, and installed (them) in their gates. (vi 15) I had placed to the right and left of their gate(s) bull colossi (and) zebus (made) of *pendû*-stone (and) whose appearance repels evil, large stone bull colossi, lions that are facing one another, (and) zebus that are facing one another, (and) twin *lamassu*-statues, that I cast in shining copper, and bull colossi (made) of white limestone.

vi 22–29) I placed crossbeams on large copper columns (and) tall cedar columns, (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black and blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the gates with an arch and a *vault* like a rainbow. I embedded nails of silver, gold, and shining copper in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (and) the deeds that I had accomplished in enemy lands.

vi 21 Following the CAD (Š/2 p. 409), *šigaru* ("lock, bolt") is used synecdochically for "gate."
vi 25 Or read as *kur-gi-gu*; the exact reading of the KUR sign (*mat* or *kur*) is not certain.

nak-ra-a-ti e-tep-pu-šú
29) *ina ši-pir* LÚ.ur_5*-ra-ku-ti e-si-qa qé-reb-šá*
30) GIŠ.$KIRI_6$.MAḪ *tam-šil* KUR.*ḫa-ma-nim šá ka-la* ŠIM.ḪI.A
31) *ù* GURUN *ḫur-ru-šú i-ta-a-ti-šá az-qu-up*
32) *ki-sal-la-šá ma-gal ú-rab-bi-ma tal-lak-ta-šá ma-aʾ-diš*
33) *ú-rap-piš a-na maš-qit* ANŠE.KUR.RA.MEŠ *ina qé-reb-e-šá*
34) *pat-tu ú-še-še-ram-ma ú-šaḫ-bi-ba a-tap-piš*
35) *ul-tu* É.GAL *šu-a-tú ul-tu* $UŠ_8$*-šá a-di gaba-dib-e-šá*
36) *ar-ṣi-pu ú-šak-li-lu lu-le-e ú-mal-lu-u*
37) *šal-la-ru-šá ina* KAŠ.SAG *maḫ-ṣu ba-al-*lu_4 *ka-lak-ku-šá ina* GEŠTIN
38) *na-ši* GIŠ.MAR *al-li tup-šik-ki e-piš dul-li*
39) *za-bil ku-du-ur-ri ina e-le-li ul-ṣi ḫu-ud lìb-bi*
40) *nu-um-mur pa-ni ub-ba-*lu_4 u_4*-um-šú-un*
41) *ši-pir-šá ina ḫi-da-a-ti ri-šá-a-ti za-ma-ri tak-ni-i*
42) *ag-mur-ma èš-gal-šid-dù-dù-a*
43) É.GAL *pa-qi-da-at ka-la-mu az-ku-ra ni-bit-sa*

vi 30–34) I planted alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 35–43) After I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor, its mortar was mixed with fine beer, its *kalakku*-clay was mixed with wine. The bearers of the spade, the hoe, (and) the basket, the workers who carry baskets of brick(s), passed their time in joyous song, in rejoicing, with pleasure, (and) with radiant mien. I finished its work with rejoicing, jubilation, (and) melodious songs, and I named it Ešgalšiddudua, 'The palace that administers everything.'

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44) ^{d}*aš-šur* ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}15 *šá* URU.LÍMMU-DINGIR
45) DINGIR.MEŠ KUR *aš-šur*.KI *ka-li-šú-nu ina qer-bi-šá aq-re-ma*
46) UDU.SISKUR.MEŠ *taš-ri-iḫ-ti eb-bu-u-ti ma-ḫar-šú-un aq-qí-ma*
47) *ú-šam-ḫi-ra kàd-ra-a-a* DINGIR.MEŠ *šá-tu-nu*
48) *ina ku-un-ni lìb-bi-šú-nu ik-tar-ra-bu* LUGAL-*u-ti*
49) LÚ.GAL.MEŠ *ù* UN.MEŠ KUR-*ia ka-li-šú-nu*
50) *ina* GIŠ.BANŠUR *ta-ši-la-a-ti ta-kul-ti u qé-re-e-ti*
51) *ina qer-bi-šá ú-še-šib-šú-nu-ti-ma ú-šá-li-ṣa nu-pa-ar-šú-un*
52) GEŠTIN.MEŠ *u ku-ru-un-nu am-ki-ra ṣur-ra-šú-un*

vi 44–53) I invited the gods Aššur, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela, (vi 45) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all the officials and people of my country in it (vi 50) at festive tables, ceremonial meals, and banquets, and I made their mood jubilant. I watered their insides with wine and *kurunnu*-wine. I had (my servants) drench their (the guests') heads with fine oil (and) perfumed oil.

53) Ì.SAG *ì-gu-la-a muḫ-ḫa-šú-nu ú-šá-áš-qí*
54) *ina qí-bit* ^{d}*aš-šur* LUGAL DINGIR.MEŠ *ù* DINGIR.MEŠ KUR *aš-šur*.KI DÙ-*šú-nu*
55) *ina ṭu-ub* UZU.MEŠ *ḫu-ud lìb-bi nu-um-mur ka-bat-ti*
56) *še-bé-e lit-tu-ti qé-reb-šá da-riš*
57) *lu-ur-me-ma lu-uš-ba-a la-la-a-šá*
58) *ina zag-muk-ki* ITI *reš-ti-i kul-lat* ANŠE.*mur-ni-is-qí*
59) ANŠE.KUNGA.MEŠ ANŠE.GAM.MAL.MEŠ *til-li ú-nu-ut* MÈ
60) *gi-mir* ERIM.ḪI.A *šal-la-at na-ki-ri šat-ti-šam-ma*
61) *la na-par-ka-a lu-up-qí-da qé-reb-šá*
62) *qé-reb* É.GAL *šá-a-tu* ^{d}ALAD SIG_5 ^{d}LAMMA SIG_5
63) *na-ṣir kib-si* LUGAL-*ti-ia mu-ḫa-du-u ka-bat-ti-ia*
64) *da-riš liš-tab-ru-u a-a ip-par-ku-u i-da-a-šá*

vi 54–64) By command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, (vi 55) let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, camels, military equipment, implements of war, (and) (vi 60) all of the captured enemy soldiers. Let the good *šēdu* (and) the good *lamassu*, who guard my royal path (and) who make me happy, last forever and ever in that palace. May they never leave it.

65) *a-na* EGIR u_4*-me ina* LUGAL.MEŠ*-ni*

vi 65–74) In the future, may one of the kings, my

DUMU.MEŠ-*ia*
66) *ša* ^{d}*aš-šur u* ^{d}*iš-tar a-na be-lut* KUR *u* UN.MEŠ
67) *i-nam-bu-u zi-kir-šú e-nu-ma* É.GAL *šá-a-tu*
68) *i-lab-bi-ru-ma in-na-ḫu an-ḫu-us-sa lu-diš*
69) *ki-i šá a-na-ku* MU.SAR-*ú ši-ṭir šu-me* LUGAL AD *ba-ni-ía*
70) *it-ti* MU.SAR-*e ši-ṭir* MU-*ia áš-ku-nu-u-ma*
71) *at-ta ki-i ia-a-ti-ma* MU.SAR-*ú ši-ṭir* MU-*ia*
72) *a-mur-ma* Ì.GIŠ *pu-šu-uš* UDU.SISKUR BAL-*qí*
73) *it-ti* MU.SAR-*e ši-ṭir* MU-*ka šu-kun*
74) ^{d}*aš-šur u* ^{d}*iš-tar ik-ri-bi-ka i-šem-mu-ú*

descendants, whom the god Aššur and the goddess Ištar name to rule the land and people, renovate the dilapidated section(s) of that palace when it becomes old and dilapidated. Just as I placed an inscription written in the name of the king, (my) father, who engendered me, (vi 70) beside an inscription written in my name, so you (too) should be like me (and) read an inscription written in my name, anoint (it) with oil, make an offering, and place (it) beside an inscription written in your name. The god Aššur and the goddess Ištar will (then) hear your prayers.

Date ex. 1

75) ITI.ŠE.KIN.KUD *lim-mu* ^{m}*a-tar*-DINGIR LÚ.EN.NAM KUR.*la-ḫi-ra*

Date ex. 1

vi 75) Addaru (XII), eponymy of Atar-ili, governor of the land Laḫīru (673 BC).

Date ex. 2

75b) ITI.BAD.KÁ *lim-me* ^{m}*a-tar*-DINGIR LÚ.EN.NAM URU.*la-ḫi-ri*

Date ex. 2

vi 75b) Month Opening of the Door, eponymy of Atar-ili, governor of the land Laḫīru (673 BC).

Date ex. 7

75c) ITI DINGIR.MAḪ *lim-*[*me ...*] *ina* MU.AN.NA *šá* [...] *šal-lat-su* [...]

Date ex. 7

vi 75c) Month of the goddess Bēlet-ilī, epo[nymy of ...], in the year *when* [...] its booty.

Date ex. 16

75d) ITI.BAD.KÁ *lim-mu* ^{m}*a-tar*-DINGIR LÚ.GAR.KUR URU.*la-ḫi-ra*

Date ex. 16

vi 75d) Month Opening of the Door, eponymy of Atar-ili, governor of the land Laḫīru (673 BC).

Date ex. 26

75e) ITI.ŠE *li-mu* ^{m}*a-tar*-DINGIR LÚ.EN.[NAM KUR.*la-ḫi-ra*]

Date ex. 27

vi 75e) Addaru (XII), eponymy of Atar-ili, gover[nor of the land Laḫīru (673 BC)].

Date ex. 29

75f) ITI.BÁRA.ZAG.GAR.RA *lim-mu* ^{md}AG-EN-PAP LÚ.[GAR.KUR URU.BÀD-LUGAL-*uk-ka*]

Date ex. 29

vi 75f) Nisannu (I), eponymy of Nabû-bēlī-uṣur, [governor of Dūr-Šarrukku (672 BC)].

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vi 75b and 75d These exemplars of Nineveh A, like two inscriptions of Sennacherib, are dated by an Elamite month name, the month Opening of the Door, the third month in the Elamite year. For details on the Elamite calendar, see Reiner, AfO 24 pp. 97-102; and Cohen, The Cultic Calendars of the Ancient Near East pp. 362–365. According to 5 R pl. 43:19 and other commentaries on the Elamite calendar, the month Opening of the Door corresponded to Du'ūzu (IV). It is recorded in texts describing the rebuilding of Esagil and Babylon (text nos. 48, 104–105, and 116) that Jupiter reached its hypsoma in the month Opening of the Door; an event, which is clear from these inscriptions, occurred after Simānu (III).

vi 75c E. Weissert (apud Tadmor, Studies Grayson p. 274) restores the date as ITI DINGIR.MAḪ *lim-*[*me* ^{m}*ka-nun-a-a*] *ina* MU.AN.NA *šá* [URU.*me-em-pi ṣab-tu-ni*] *šal-lat-su* [*šal-lat-ni*], "Month of the goddess Bēlet-ilī, epo[nymy of Kanūnāyu], in the year *when* [Memphis was captured] (and) its booty [was ta]ken." This exemplar is dated by an Elamite month name, Bēlet-ilī (probably pronounced Belili), which according to some scholars corresponds to Du'ūzu (IV). Weissert suggests that the scribe here followed a learned Babylonian tradition (5 R pl. 43:25) that equated ITI DINGIR.MAḪ with Ab (V), not Du'ūzu (IV).

vi 75e Or restore URU before *la-ḫi-ra*.

vi 75f Restored from the date of Kalḫu A (text no. 77).

2

An Akkadian inscription found on seven clay hexagonal prisms records the building of the armory at Nineveh as well as several military campaigns. All of the sources are from Nineveh or probably from Nineveh. Dated to 676 BC, the text is an earlier and shorter version of Nineveh A (text no. 1). This text is commonly referred to as Nineveh (Prism) B (Nin. B).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	IM 59046	—	Nineveh, Nebi Yunus, 15 m below the surface in the mud brick terrace of the arsenal	30×14	Complete	c
2	BM 91028	48–10–31,2	Purchased by A.H. Layard from a family living on Nebi Yunus	28.5×13.5	i 4–57, 60–ii 48, 50–v 37, v 40–vi 41, date	c
3	EHE 323	—	Purchased by E. Tisserant, possibly from or near Nineveh	6×5	i 40–53, vi 15–29	c
4	YBC 2297 + Peabody 6970	—	Unknown, but probably from Nineveh	Height: 28; Col. width: 7.2	i 1–36, ii 3–31, iii 27–31, iv 1–2, 5–7, 33–52, v 10–23, 28–58, vi 1–43	c
5	K 10490 + 79–7–8,8	—	Nineveh	Height: 5.3	iii 35–45, iv 47–v 1	c
6	—	83–1–18,601	Nineveh	4.2×6.3	iii 37–43	c
7	A 16926	—	—	5.2×3.5 (i′), 4.7×6.1 (ii′)	iv 40–51, vi 1–12	c

COMMENTARY

The join between YBC 2297 and Peabody 6970 (ex. 4) was recognized by G. Beckman, and the joining of K 10490 and 79–7–8,8 (ex. 5) was made by M. Cogan. The script of all six exemplars is Neo-Assyrian. The line arrangement follows ex. 1. A score of this inscription is presented on the CD-ROM.

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TEXT

Col. i

1) É.GAL ^{md}*aš-šur*-ŠEŠ-SUM.NA
2) LUGAL GAL-*ú* LUGAL *dan-nu*
3) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
4) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI
5) DUMU ^{md}30-PAP.MEŠ-SU LUGAL KUR *aš-šur*.KI
6) DUMU ^{m}LUGAL-GI.NA LUGAL KUR *aš-šur*.KI
7) LUGAL *šá ina tu-kul-ti* ^{d}*a-šur*
8) ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU
9) ^{d}15 *šá* NINA.KI ^{d}15 *šá* LÍMMU-DINGIR.KI
10) DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*šú*
11) *ul-tu ṣi-it* ^{d}UTU-*ši*
12) *a-di e-reb* ^{d}UTU-*ši*
13) *it-tal-lak-ú-ma ma-ḫi-ra la i-šu-ú*

i 1–13) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, (i 5) son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria, the king who with the help of the gods Aššur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, (i 10) the great gods, his lords, marched from the rising sun to the setting sun and had no equal (therein);

14) *ka-šid* URU.*ṣi-du-un-ni šá ina* MURUB$_4$ *tam-tim*
15) *sa-pi-nu gi-mir da-ád-me-šú*
16) BÀD-*šú ù šu-bat-su as-suḫ-ma*
17) *qé-reb tam-tim ad-di-i-ma*
18) *a-šar maš-kán-i-šú ú-ḫal-liq*
19) ^{m}*ab-di-mi-il-ku-ut-ti* LUGAL-*šu*
20) *ša la-pa-an* GIŠ.TUKUL.MEŠ-*ia*
21) *ina* MURUB$_4$ *tam-tim in-nab-tu*
22) *ki-ma nu-u-ni ul-tu qé-reb tam-tim*
23) *a-bar-šu-ma ak-ki-sa qaq-qa-su*
24) *nak-mu* NÍG.GA-*šú* KÙ.GI KÙ.BABBAR NA$_4$.MEŠ *a-qar-tu*
25) KUŠ AM.SI ZÚ AM.SI GIŠ.ESI GIŠ.TÚG
26) TÚG.*lu-bul-ti* GÙN *u* GADA *mim-ma šum-šú*
27) *ni-ṣir-ti* É.GAL-*šú a-na mu-ʾu-de-e áš-lu-la*
28) UN.MEŠ-*šú* DAGAL.MEŠ *šá ni-ba la i-šá-a*
29) GU$_4$.MEŠ *ù ṣe-e-ni* ANŠE.MEŠ
30) *a-bu-ka a-na qé-reb* KUR *aš-šur*.KI
31) *ú-paḫ-ḫir-ma* LUGAL.MEŠ KUR.*ḫat-ti*
32) *ù a-ḫi tam-tim ka-li-šú-nu*
33) *ina áš-ri šá-nim-ma* URU *ú-še-piš-ma*
34) URU.KAR-^{md}*aš-šur*-ŠEŠ-SUM.NA *at-ta-bi ni-bit-su*
35) UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-*ia šá* KUR-*i*
36) *ù tam-tim ṣi-it* ^{d}UTU-*ši ina lìb-bi ú-še-šib*
37) LÚ.*šu-ut* SAG-*ia* LÚ.NAM UGU-*šú-nu áš-kun*

i 14–37) the one who conquered the city Sidon, which is in the midst of the sea, (i 15) (and) the one who leveled all of its dwellings — I tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear. I caught Abdi-Milkūti, its king, (i 20) who had fled in the face of my weapons into the midst of the sea, like a fish from the midst of the sea and cut off his head. I carried off his amassed possessions, gold, silver, precious stones, (i 25) elephant hide(s), ivory, ebony, boxwood, garments with trimming and linen(s), everything of value from his palace in huge quantities, (and) (i 30) took away his far-flung people who were beyond counting, oxen, sheep and goats, (and) donkeys to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon. (i 35) I settled in it people plundered by my bow from the eastern mountains and sea (and) I placed my general as governor over them.

38) *ù* ^{m}*sa-an-du-ar-ri*
39) LUGAL URU.*kun-di* URU.*si-su-ú*

i 38–56) Moreover, Sanda-uarri, king of the cities Kundi (and) Sissû, a dangerous enemy, who did not

40) LÚ.KÚR *ak-ṣu la pa-liḫ be-lu-ti-ia*
41) *ša* DINGIR.MEŠ *ú-maš-šìr-ú-ma*
42) *a-na* KUR-*i mar-ṣu-ti it-ta-kil*
43) *ù* ^{m}*ab-di-mil-ku-ti* LUGAL URU.*ṣi-du-un-ni*
44) *a-na re-ṣu-ti-šú iš-kun-ma*
45) MU DINGIR.MEŠ GAL.MEŠ *a-na a-ḫa-meš iz-kur-ú-ma*
46) *a-na e-mu-qi-šú-un it-tak-lu*
47) *a-na-ku a-na* ^{d}*aš-šur* EN-*ia at-ta-kil-ma*
48) *ki-ma iṣ-ṣu-ri ul-tu qé-reb* KUR-*i*
49) *a-bar-šu-ma ak-ki-sa qaq-qa-su*
50) *áš-šú da-na-an* ^{d}*aš-šur* EN-*ia*
51) UN.MEŠ *kul-lum-mi-ma*
52) SAG.DU.MEŠ ^{m}*sa-an-du-ar-ri*
53) *ù* ^{m}*ab-di-mi-il-ku-ut-ti*
54) *ina ki-šá-di* LÚ.GAL.MEŠ-*šú-un a-lul-ma*
55) *it-ti* LÚ.NAR.MEŠ *u* GIŠ.ZÀ.MÍ
56) *ina re-bet* NINA.KI *e-te-et-ti-iq*

fear my lordship (and) abandoned the gods, trusted in the impregnable mountains. Furthermore, Abdi-Milkūti, king of Sidon, agreed to help him (i 45) and they swore an oath by the great gods with one another and trusted in their own strength. I trusted in the god Aššur, my lord, caught him like a bird from the midst of the mountains, and cut off his head. (i 50) To show the people the might of the god Aššur, my lord, I hung the heads of Sanda-uarri and Abdi-Milkūti around the necks of their nobles and (i 55) I paraded in the squares of Nineveh with singers and lyre(s).

57) *šá-lil* KUR.*ar-za-a šá pa-a-ṭi na-ḫal* KUR.*mu-ṣur*
58) *šá* ^{m}*a-su-ḫi-li* LUGAL-*šu*
59) *a-di ma-li-ke-e-šú bi-re-tú ad-di-ma*
60) *a-na* KUR *aš-šur*.KI *ú-ra-a*
61) *ina ṭi-ḫi* ABUL MURUB$_4$ URU *šá* NINA.KI
62) *it-ti a-si* UR.GI$_7$ *ù* ŠAḪ
63) *ú-še-šib-šú-nu-ti ka-mi-iš*

i 57–63) The one who plundered the land Arzâ, which is in the district of the Brook of Egypt — I threw Asuḫīli, its king, into fetters along with his counselors and (i 60) brought (them) to Assyria. I seated them, bound, near the citadel gate of (the city of) Nineveh along with bear(s), dog(s), and pig(s).

Col. ii

1) *ù* ^{m}*te-uš-pa-a* KUR.*gi-mir-ra-a-a*
2) ERIM-*man-da šá a-šar-šú ru-ú-qu*
3) *ina* KI-*tim* KUR.*ḫu-bu-uš-na*
4) *a-di gi-mir* ERIM.ḪI.A-*šú ú-ra-si-ba ina* GIŠ.TUKUL

ii 1–4) Moreover, I struck with the sword Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫubušna.

5) *ka-bi-is ki-šá-di* UN.MEŠ KUR.*ḫi-lak-ki*
6) *šad-du-u$_8$-a a-ši-bu-te ḫur-šá-a-ni*
7) *šá ṭi-ḫi* URU.*ta-bal šá* UGU KUR.MEŠ-*šú-un*
8) *it-tak-lu-ma ul-tu u$_4$-me pa-ni*
9) *la ik-nu-šu a-na ni-i-ri*
10) 21 URU.MEŠ-*šú-un a-di* URU.MEŠ TUR.MEŠ *šá li-me-ti-šú-nu*
11) *al-me ak-šud aš-lu-la šal-lat-sún*
12) *ap-pul aq-qur ina* ^{d}GIŠ.BAR *aq-mu*
13) *si-tu-ti-šú-nu ša ḫi-iṭ-ṭu*
14) *ù gul-lul-tu la i-šu-ú*
15) *kab-tu ni-ir be-lu-ti-ia e-mid-su-nu-ti*

ii 5–15) The one who treads on the necks of the people of Cilicia, mountain dwellers who live in mountains in the neighborhood of Tabal, who trusted in their mountains and who from earliest days had not been submissive to the yoke — I surrounded, conquered, plundered, demolished, destroyed, (and) burned with fire (ii 10) twenty-one of their cities together with small cities in their environs. (As for) the rest of them, who were not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them.

16) *da-iš* KUR.*bar-na-ki nak-ru ak-ṣi*
17) *a-ši-bu-te* KUR.DU$_6$-*a-šur-ri*
18) *šá ina pi-i* UN.MEŠ URU.*me-eḫ-ra-a-nu* URU.*pi-ta-a-nu*
19) *i-nam-bu-ú zi-kir-šú-un*

ii 16–19) The one who crushed the Barnaki, a dangerous enemy, who lives in the land of Tīl-Ašurri, which is called Pitānu in the language of the people of the city Miḫrānu;

20) *mu-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a*

ii 20–23) the one who scattered the Mannean people,

ii 7 The use of the city determinative URU before Tabal is not common; the land determinative KUR is the expected, more frequently used determinative for Tabal. See Bagg, Rép. Géogr. 7/1 pp. 243–246 sub. Tabālu for references to this place in Neo-Assyrian sources.
ii 10.2 has 21 URU.MEŠ-*šú-nu dan-nu-ti* "Twenty-one of their fortified cities."
ii 18 Compare Nineveh A (text no. 1) iii 58, where the land determinative KUR appears before Miḫrānu.

21) *qu-tu-ú la sa-an-qu*
22) *šá um-ma-na-a-ti* ^{m}*iš-pa-ka-a-a* KUR.*áš-gu-za-a-a*
23) *kit-ru la mu-še-zi-bi-šú i-na-ru ina* GIŠ.TUKUL

undisciplined Gutians, who put to the sword the army of Išpakāia, a Scythian, an ally who could not save himself;

24) *ṭa-rid* ^{md}AG-NUMUN-ZI-SI.SÁ DUMU ^{md}AMAR.UTU-A-AŠ
25) *ša a-na* LUGAL KUR.*e-lam-ti it-tak-lu-ma*
26) *la ú-še-zi-bu nap-šat-su*
27) ^{m}*na-'i-id-*^{d}*mar-duk* ŠEŠ-*šú*
28) *áš-šú e-peš* ARAD-*ú-ti-ia*
29) *ul-tu qé-reb* KUR.*e-lam-ti in-nab-tam-ma*
30) *a-na* NINA.KI URU *be-lu-ti-ia*
31) *il-lik-am-ma ú-na-aš-ši-iq* GÌR.II-*ia*
32) KUR *tam-tim a-na si-ḫi-ir-ti-šá*
33) *ri-du-ut* ŠEŠ-*šú ú-šad-gil pa-nu-uš-šú*

ii 24–33) the one who drove out Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan), who had put his trust in the king of the land Elam, but could not save his life — Na'id-Marduk, his brother, fled from the land Elam to serve me, (ii 30) came to Nineveh, my capital city, and kissed my feet. I made the entire Sealand, the domain of his brother, subject to him.

34) *na-bi-i'* KUR.É-^{m}*dak-kur-ri*
35) *ša qé-reb* KUR.*kal-di a-a-ab* KÁ.DINGIR.RA.KI
36) *ka-mu-ú* ^{md}UTU-*ib-ni* LUGAL-*šú*
37) *is-ḫap-pu ḫab-bi-lu la pa-li-ḫu zik-ri* EN EN.EN
38) *šá* A.ŠÀ.MEŠ DUMU.MEŠ KÁ.DINGIR.RA.KI *u bár-sipa*.KI
39) *ina pa-ri-ik-ti it-ba-lu-ma*
40) *áš-šú a-na-ku pu-luḫ-ti* ^{d}EN *u* ^{d}AG *i-du-ú*
41) A.ŠÀ.MEŠ *ši-na-a-ti ú-ter-ma*
42) *pa-an* DUMU.MEŠ KÁ.DINGIR.RA.KI *ù bár-sipa*.KI *ú-šad-gil*
43) ^{md}AG-*šal-lim* DUMU ^{m}*ba-la-su*
44) *ina* GIŠ.GU.ZA-*šú ú-še-ši-ib-ma*
45) *i-šá-ṭa ab-šá-a-ni*

ii 34–45) The one who sacked the land Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-ibni, its king, a rogue (and) outlaw, who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon and Borsippa by force — (ii 40) because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabû-šallim, the son of Balāssu, on his throne and he (now) pulls my yoke.

46) URU.*a-du-mu-tu* URU *dan-nu-ti* KUR.*a-ri-bi*
47) *šá* ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*.KI AD *ba-nu-u-a*
48) *ik-šu-du-ma* NÍG.ŠU-*šú* NÍG.GA-*šú* DINGIR.MEŠ-*šú*
49) *a-di* ^{f}*ap-kal-la-ti šar-rat* KUR.*a-ri-bi*
50) *iš-lu-lam-ma a-na* KUR *aš-šur*.KI *il-qa-a*
51) ^{m}*ḫa-za*-DINGIR LUGAL KUR.*a-ri-bi*
52) *it-ti ta-mar-ti-šú ka-bit-ti*
53) *a-na* NINA.KI URU *be-lu-ti-ia*
54) *il-lik-am-ma ú-na-áš-ši-iq* GÌR.II-*ia*
55) *áš-šú na-dan* DINGIR.MEŠ-*šú ú-ṣal-la-an-ni-ma*
56) *re-e-mu ar-ši-šu-ma*
57) DINGIR.MEŠ *šá-tu-nu an-ḫu-su-nu ud-diš-ma*
58) *da-na-an* ^{d}*aš-šur* EN-*ia u ši-ṭir* MU-*ia*
59) UGU-*šú-nu ú-šá-áš-ṭir-ma ú-ter-ma ad-din-šú*
60) ^{f}*ta-bu-u-a tar-bit* É.GAL-*ia*
61) *a-na* LUGAL-*ú-ti* UGU-*šú-nu áš-kun-ma*
62) *it-ti* DINGIR.MEŠ-*šá a-na* KUR-*šá ú-ter-ši*

ii 46–62) (As for) the city Adumutu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, he plundered and brought to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. (ii 55) He implored me to give (back) his gods, and I had pity on him. I refurbished those gods and I had the might of the god Aššur, my lord, and (an inscription) written in my name inscribed on them and I gave (them) back to him. (ii 60) I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.

Col. iii

1) 65 ANŠE.GAM.MAL.MEŠ UGU *ma-da-at-ti* AD-*ia*

iii 1–8) I added sixty-five camels to the previous

ii 22–23 Compare Nineveh A (text no. 1) iii 59–61, which reads *ú-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a qu-tu-u la sa-an-qu ù* ERIM.ḪI.A-*šú* ^{m}*iš-pa-ka-a-a* URU.*as-gu-za-a-a kit-ru la mu-še-zi-bi-šú a-na-ar ina* GIŠ.TUKUL, "I scattered the Mannean people, undisciplined Gutians, and its army; I put to the sword Išpakāia, a Scythian, an ally who could not save himself." The scribes of these two texts are not in agreement as to which army Esarhaddon put to the sword, the Mannean or the Scythian army.

2) *maḫ-ri-ti ú-rad-di-ma ú-kin ṣe-ru-uš-šú*
3) *ar-ka* ^{m}*ḫa-za*-DINGIR *šim-tú ú-bíl-šu-ma*
4) ^{m}*ia-a'-lu-ú* DUMU-*šú*
5) *ina* GIŠ.GU.ZA-*šú ú-še-ši-ib-ma*
6) 10 MA.NA KÙ.GI 1 LIM NA_4.MEŠ *bé-ru-ti*
7) 50 ANŠE.GAM.MAL.MEŠ 1 LIM *kun-zi* ŠIM.ḪI.A
8) UGU *ma-da-ti* AD-*šú ú-rad-di-ma e-mid-su*

tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I placed Ia'lû (Iata'), his son, (iii 5) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

9) KUR.*ba-a-zu na-gu-u šá a-šar-šú ru-u-qu*
10) *mi-šit na-ba-li qaq-qar* MUN *a-šar ṣu-ma-mi*
11) 1 ME 40 KASKAL.GÍD *qaq-qar ba-a-ṣi*
12) *pu-qut-ti u* NA_4.ZÚ *ṣa-bi-ti*
13) 20 KASKAL.GÍD *qaq-qar* MUŠ *u* GÍR.TAB
14) *šá ki-ma kul-ba-bi ma-lu-u ú-ga-ru*
15) 20 KASKAL.GÍD KUR.*ḫa-zu-u šad-di* NA_4.SAG.GIL.MUD
16) *a-na* EGIR-*ia ú-maš-šir-ma e-ti-iq*
17) *šá ul-tu* u_4-*me ul-lu-ti*
18) *la il-li-ku* LUGAL *pa-ni maḫ-ri-ia*
19) *ina qí-bit* ^{d}*aš-šur* EN-*ia*
20) *ina qer-bi-šú šal-ṭa-niš at-tal-lak*
21) 8 LUGAL.MEŠ *šá qé-reb na-ge-e šu-a-tú a-duk*
22) DINGIR.MEŠ-*šú-nu* NÍG.ŠU-*šú-nu* NÍG.GA-*šú-nu* UN.MEŠ-*šú-nu*
23) *áš-lu-la a-na qé-reb* KUR.*aš-šur*.KI
24) ^{m}*la-a-a-le-e* LUGAL URU.*ia-di-i'*
25) *šá ul-tu la-pa-an* GIŠ.TUKUL.MEŠ-*ia ip-par-ši-du*
26) *šal-la-at* DINGIR.MEŠ-*šú iš-mé-e-ma*
27) *a-na* NINA.KI URU *be-lu-ti-ia*
28) *a-di maḫ-ri-ia il-lik-am-ma*
29) *ú-na-áš-ši-iq* GÌR.II-*ia*
30) *re-e-mu ar-ši-šú-ma aq-ta-bi-šú a-ḫu-lap*
31) DINGIR.MEŠ-*šú šá áš-lu-la da-na-an* ^{d}*aš-šur* EN-*ia*
32) UGU-*šú-nu áš-ṭur-ma ú-ter-ma ad-din-šú*
33) *na-ge-e* KUR.*ba-a-zi šu-a-tú*
34) *ú-šad-gil pa-nu-uš-šú*
35) GUN *man-da-at-tú be-lu-ti-ia*
36) *ú-kin ṣe-ru-uš-šú*

iii 9–36) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, one hundred and forty leagues of desert, thistles, and gazelle-tooth stones, twenty leagues of land where snakes and scorpions fill the plain like ants — (iii 15) I left mount Ḫazû, the mountain of *saggilmud*-stone, twenty leagues behind me and crossed over (to that district) to which no king before me had gone since earliest days. By the command of the god Aššur, my lord, (iii 20) I marched triumphantly in its midst. I defeated eight kings from that district (and) carried off their gods, their goods, their possessions, (and) their people to Assyria. Laialê, king of the city Iadi', (iii 25) who had fled before my weapons, heard of the plundering of his gods and came to Nineveh, my capital city, before me, and kissed my feet. (iii 30) I had pity on him and said to him '*Aḫulap*!' I inscribed the might of the god Aššur, my lord, on his gods that I had carried off and I gave (them) back to him. I put that province of Bāzu under him (and) imposed on him my lordly tribute (and) payment.

37) ^{m}EN-BA-*šá* DUMU ^{m}*bu-na-ni* LÚ.*gam-bu-la-a-a*
38) *šá ina* 12 KASKAL.GÍD *qaq-qa-ru ina* A.MEŠ *u* GI.AMBAR.MEŠ
39) *ki-ma nu-u-ni šit-ku-nu šu-ub-tú*
40) *ina qí-bit* ^{d}*aš-šur* EN-*ia ḫat-tu im-qut-su-ma*
41) *ki-i ṭè-mi ra-ma-ni-šú bíl-tú u man-da-at-tú*
42) GU_4.MAḪ-*ḫi šuk-lul-ú-ti ṣa-ma-da-ni*
43) ANŠE.KUNGA.MEŠ BABBAR.MEŠ *ul-tú* KUR.*e-lam-ti il-qa-a*
44) *a-na* NINA.KI *a-di maḫ-ri-ia*
45) *ú-bi-lam-ma ú-na-áš-ši-iq* GÌR.II-*ia*
46) *re-e-mu ar-ši-šu-ma*
47) *ú-šar-ḫi-is-su lìb-bu*

iii 37–52) (As for) Bēl-iqīša, son of Bunnannū, a Gambulean whose residence is located twelve leagues distance in water and swamps like (that of) a fish, (iii 40) by the command of the god Aššur, my lord, fear fell upon him and of his own free will he took tribute and payment, uncastrated bulls, (and) teams of white mules from the land Elam (and) brought (them) to Nineveh, before me, (iii 45) and he kissed my feet. I had pity on him and encouraged him. I strengthened the city Ša-pî-Bēl, the city (which is) his strong fortress, and (iii 50) I put him together with his archers therein as a garrison and (thus) locked it (the fortress) up like a door against the land Elam.

iii 4 Hazael's son Ia'lû (written ^{m}*ia-a'-lu-ú*) is called Iata' (written ^{m}*ia-ta-a'*) in Nineveh A (text no. 1).
iii 30 From context, Akk. *aḫulap* is an exclamation expressing compassion, for which a precise translation is not yet possible. This word is sometimes translated as "(it is) enough!"; this interpretation does not fit the context of this passage.

48) URU.*šá-pi-i-*^{d}EN URU *dan-nu-ti-šú*
49) *dan-na-as-su ú-dan-nin-ma*
50) *šá-a-šú a-di* LÚ.ERIM.MEŠ GIŠ.PAN-*šú*
51) *ina lìb-bi ú-še-li-šu-ma*
52) GIM GIŠ.IG *ina* IGI KUR.*e-lam-ti e-di-il-šú*

53) KUR.*pa-tu-uš-ar-ra na-gu-u šá i-te-e* É.MUN
54) *šá qé-reb* KUR.*ma-da-a-a ru-qu-ti*
55) *šá pa-a-ṭi* KUR.*bi-ik-ni šad-di* NA_4.ZA.GÌN
56) *šá ina* LUGAL.MEŠ AD.MEŠ-*ia mám-ma la ik-bu-su*
57) KI-*tim* KUR-*šú-un* ^{m}*ši-dir-pa-ar-na* ^{m}*e-pa-ar-na*
58) LÚ.EN.URU.MEŠ KAL.MEŠ *šá la kit-nu-šu a-na ni-i-ri*
59) *šá-a-šú-nu a-di* UN.MEŠ-*šú-nu* ANŠE.KUR.RA.MEŠ *ru-ku-bi-šú-nu*
60) GU_4.MEŠ *ṣe-e-ni* ANŠE.MEŠ ANŠE.*ú-du-ri*
61) *šal-la-sún ka-bi-tú áš-lu-la a-na* KUR *aš-šur*.KI

iii 53–61) (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (iii 55) borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, donkeys, (and) Bactrian camels, their heavy plunder.

Col. iv

1) ^{m}*up-pi-is* LÚ.EN.URU *šá* URU.*pa-ri-tak-ka*
2) ^{m}*za-na-sa-na* LÚ.EN.URU *šá* URU.*pa-ar-tuk-ka*
3) ^{m}*ra-ma-te-ia* LÚ.EN.URU *šá* URU.*ú-ra-ka-za-bar-na*
4) KUR.*ma-da-a-a šá a-šar-šú-nu ru-ú-qu*
5) *šá ina tar-ṣi* LUGAL.MEŠ AD.MEŠ-*ia* KI-*tim* KUR *aš-šur*.KI
6) *la ib-bal-ki-tu-nim-ma la ik-bu-su qaq-qar-šá*
7) *pu-luḫ-tú ra-šub-bat* ^{d}*aš-šur* EN-*ia is-ḫup-šú-nu-ti-ma*
8) ANŠE.*mur-ni-is-qí* GAL.MEŠ NA_4.ZA.GÌN *ḫi-ip* KUR-*šú*
9) *a-na* NINA.KI URU *be-lu-ti-ia*
10) *iš-šu-nim-ma ú-na-áš-ši-qu* GÌR.II-*ia*
11) *áš-šú* LÚ.EN.URU.MEŠ *šá qa-a-tú id-ku-šú-nu-ti*
12) *be-lu-ú-ti ú-ṣal-lu-ma*
13) *e-ri-šu-in-ni kit-ru*
14) LÚ.*šu-ut* SAG.MEŠ-*ia* LÚ.NAM.MEŠ
15) *ša pa-a-ṭi* KUR-*šú-un*
16) *it-ti-šú-nu ú-ma-ʾe-er-ma*
17) UN.MEŠ *a-ši-bu-te* URU.MEŠ *šá-tu-nu*
18) *ik-bu-su-ma ú-šak-niš-šú* GÌR.II-*uš-šú-un*
19) GUN *man-da-at-tú be-lu-ti-ia*
20) *šat-ti-šam-ma ú-kin ṣe-ru-uš-šú-un*

iv 1–20) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, Medes whose country is remote (iv 5) (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my ancestors — the awesome fear of the god Aššur, my lord, overwhelmed them and they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, (iv 10) and they kissed my feet. Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, the governors (iv 15) of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow at their feet. I imposed the tribute (and) payment of my lordship upon them yearly.

21) *ul-tu* ^{d}*aš-šur* ^{d}UTU ^{d}EN *u* ^{d}AG
22) ^{d}15 *šá* NINA.KI ^{d}15 *šá* LÍMMU-DINGIR.KI
23) UGU *na-ki-ri-ia ina li-i-ti*
24) *ú-šá-zi-zu-ni-ma am-ṣu-u ma-la lìb-bi-ia*
25) *ina ki-šit-ti na-ki-ri šad-lu-ú-ti*
26) *ša ina tu-kul-ti* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*
27) *ik-šu-da qa-ta-a-a*
28) *eš-ret ma-ḫa-zi šá* KUR *aš-šur*.KI
29) *u* KUR URI.KI *ú-še-piš-ma*
30) KÙ.BABBAR KÙ.GI *ú-za-in-ma*
31) *ú-nam-me-ra* GIM u_4-*me*

iv 21–31) After the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast enemies which my hands had captured through the help of the great gods, my lords, I had the shrines of cult centers built in Assyria and Akkad; I decorated (them) with silver (and) gold and made (them) shine like daylight.

32) *ina* u_4-*me-šu-ma* É.GAL *ma-šar-ti*

iv 32–53) At that time, the armory of Nineveh which

33) *ša qé-reb* URU.*ni-na-a*
34) *šá* LUGAL.MEŠ *a-lik maḫ-ri* AD.MEŠ-*ia*
35) *ú-še-pi-šu a-na šu-te-šur* KARAŠ
36) *pa-qa-di* ANŠE.*mur-ni-is-qí* ANŠE.KUNGA.MEŠ
37) GIŠ.GIGIR.MEŠ *til-lu ú-nu-ut* MÈ
38) *u šal-la-at na-ki-ri gi-mir mim-ma šum-šú*
39) *ša* ^{d}*a-šur* LUGAL DINGIR.MEŠ
40) *a-na eš-qí* LUGAL-*ti-ia iš-ru-ka*
41) *a-na šit-mur* ANŠE.KUR.RA.MEŠ
42) *ši-tam-du-uḫ* GIŠ.GIGIR.MEŠ
43) *áš-ru šu-a-tú i-mi-ṣa-an-ni-ma*
44) UN.MEŠ KUR.KUR *ḫu-bu-ut* GIŠ.PAN-*ia*
45) *al-lu tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma*
46) *il-bi-nu* SIG$_4$.ḪI.A
47) É.GAL.TUR.RA *šu-a-tu*
48) *a-na si-ḫi-ir-ti-šá aq-qur-ma*
49) *qaq-qa-ru ma-a'-du* GIM *a-tar-tim-ma*
50) *ul-tu lìb-bi* A.ŠÀ.MEŠ *ab-tuq-ma*
51) *e-li-šá ú-rad-di*
52) *i-na* NA$_4$.*pi-i-li* NA$_4$ KUR-*i dan-ni*
53) *tam-la-a uš-ma-al-li*

the kings who came before (me), my ancestors, (iv 35) had built to maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, and the plunder of enemies, everything that the god Aššur, king of the gods, (iv 40) gave me as my royal share — that place had become too small for me to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow (iv 45) take up hoe (and) basket, and they made bricks. I razed that small palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I raised the terrace with limestone, strong stone from the mountains.

54) *ad-ke-e-ma* 22 LUGAL.MEŠ KUR.*ḫat-ti*
55) *ša a-ḫi tam-tim u* MURUB$_4$ *tam-tim ka-li-šú-nu*
56) *ú-ma-'e-er-šú-nu-ti-ma*
57) GIŠ.ÙR.MEŠ GAL.MEŠ GIŠ.*tim-me* MAḪ.MEŠ

iv 54–v 12) I summoned twenty-two kings of Ḫatti (Syria-Palestine), the seacoast, and the midst of the sea, and I sent orders to all of them for large beams, tall columns, (and) planks of cedar (and) cypress from Mount Sirāra (and) Mount Lebanon, (and) they had *lamassu*-statues, zebus, paving stones, slabs (v 5) of marble, *pendû*-stone, breccia, colored marble, *engišû*-stone, brownish limestone, (and) *girimḫilibû*-stone, (v 10) (everything that was) needed for my palace, dragged with much trouble (and) effort from the midst of the mountains, the place of their origin, to Nineveh.

Col. v

1) GIŠ.*a-dáp-pi* GIŠ.EREN GIŠ.ŠUR.MÌN
2) *ul-tu qé-reb* KUR.*si-ra-ra* KUR.*lab-na-na*
3) MUNUS.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti*
4) NA$_4$.I.DIB.MEŠ *a-gúr-ri*
5) *šá* NA$_4$.GIŠ.NU$_{11}$.GAL NA$_4$.^{d}ŠE.TIR
6) NA$_4$.DÚR.MI.NA NA$_4$.DÚR.MI.NA.BÀN.DA
7) NA$_4$.EN.GI.SA$_6$ NA$_4$.*a-lal-lum*
8) NA$_4$.GIRIM.ḪI.LI.BA *ul-tu qé-reb ḫur-šá-a-ni*
9) *a-šar nab-ni-ti-šú-nu*
10) *a-na ḫi-šiḫ-ti* É.GAL-*ia*
11) *mar-ṣi-iš pa-áš-qí-iš*
12) *a-na* NINA.KI *ú-šal-di-du-u-ni*

13) *ina* ITI ŠE.GA u_4-*mu mit-ga-ri*
14) *e-li tam-le-e šu-a-tu*
15) É.GAL.MEŠ *rab-ba-a-ti*
16) *a-na mu-šab be-lu-ti-ia*
17) *ab-ta-ni ṣe-ru-uš-šú*
18) É *dan-ni ša* 95 *ina* 1 KÙŠ GAL-*tim* GÍD.DA
19) 31 *ina* 1 KÙŠ GAL-*tim* DAGAL
20) *ša ina* LUGAL.MEŠ *a-lik maḫ-ri* AD.MEŠ-*ia*
21) *mám-ma la e-pu-šú a-na-ku e-pu-uš*
22) GIŠ.ÙR.MEŠ GIŠ.EREN *ṣi-ru-ti*
23) *ú-šat-ri-ṣa e-li-šá*
24) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá e-re-si-na* DÙG.GA
25) *me-ser* KÙ.BABBAR *u* ZABAR *ú-rak-kis-ma*
26) *ú-rat-ta-a* KÁ.MEŠ-*šá*

v 13–26) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-five large cubits long (and) thirty-one large cubits wide, (v 20) something none of the kings who came before (me), my ancestors, had done. I roofed it with magnificent cedar beams. I fastened bands of silver and copper on doors of cypress, whose fragrance is sweet, and installed (them) in its gates.

27) ^{d}ALAD.MEŠ *u* ^{d}LAMMA.MEŠ *šá* NA$_4$.MEŠ
28) *šá ki-i pi-i šik-ni-šú-nu*

v 27–39) I had stone *šēdu*s and *lamassu*s, whose appearance repels evil, placed to the right and the

29) *ir-ti lem-ni ú-tar-ru*
30) *na-ṣir kib-si mu-šal-li-mu*
31) *tal-lak-ti* LUGAL *ba-ni-šú-nu*
32) ZAG *u* GÙB *ú-šá-aṣ-bi-ta* SI.GAR-*ši-in*
33) É.GAL NA_4.*pi-i-li u* GIŠ.EREN *šu-te-mu-du-te*
34) *a-na mul-ta-ú-ti be-lu-ti-ia*
35) *nak-liš ú-še-piš*
36) MUNUS.^{d}LAMMA.MEŠ URUDU *maš-šá-a-ti*
37) *šá a-ḫe-en-na-a pa-na u ar-ka*
38) *i-na-aṭ-ṭa-la ki-la-ta-an*
39) *qé-reb-šá ul-zi-iz*
40) GIŠ.*tim-me* GIŠ.EREN *ṣi-ru-ti*
41) GIŠ.*a-dáp-pi ku-lul* KÁ.MEŠ-*ši-in e-mid*
42) *si-ḫi-ir-ti* É.GAL *šá-a-tu*
43) *né-bé-ḫu pa-áš-qu šá* NA_4.ZÚ NA_4.ZA.GÌN
44) *ú-še-piš-ma ú-šal-ma-a ki-li-liš*
45) *se-el-lu mat-gi-qu* GIM ^{d}TIR.AN.NA
46) *ú-šá-as-ḫi-ra gi-mir* KÁ.MEŠ
47) *sik-kàt* KÙ.BABBAR *eb-bi u* ZABAR *nam-ri*
48) *ú-rat-ta-a qé-reb-šá*
49) *da-na-an* ^{d}*aš-šur* EN-*ia*
50) *šá ina* KUR.KUR *nak-ra-a-ti*
51) *e-te-ep-pu-šá*
52) *ina ši-pir* LÚ.ur_5-*ra-ku-te*
53) *e-si-qa qé-reb-šá*
54) GIŠ.$KIRI_6$.MAḪ *tam-šil* KUR.*ḫa-ma-nim*
55) *šá ka-la* ŠIM.ḪI.A *u* GIŠ.ḪI.A
56) *ḫur-ru-šu i-ta-a-šá e-mid*
57) *ki-sal-la-ša ma-gal ú-rab-bi-ma*
58) *tal-lak-ta-šá ma-a'-diš ú-rap-piš*

Col. vi

1) *a-na maš-qit* ANŠE.KUR.RA.MEŠ *qé-reb-šá*
2) *pat-tu ú-še-še-ram-ma*
3) *ú-šaḫ-bi-ba a-tap-piš*
4) É.GAL *šu-a-tú ul-tu* $UŠ_8$-*šá*
5) *a-di gaba-dib-bi-šá ar-ṣip ú-šak-lil-ma*
6) *lu-le-e ú-ma-al-li*
7) *èš-gal-šid-dù-dù-a*
8) É.GAL *pa-qi-da-at ka-la-ma*
9) *az-ku-ra ni-bit-sa*
10) ^{d}*a-šur* ^{d}15 *šá* NINA.KI
11) DINGIR.MEŠ KUR *aš-šur*.KI *ka-li-šú-nu*
12) *ina qer-bi-šá aq-re-ma*
13) UDU.SISKUR.MEŠ *taš-ri-iḫ-ti eb-bu-ti*
14) *ma-ḫar-šú-un aq-qí-ma*
15) *ú-šam-ḫi-ra kàd-ra-a-a*
16) DINGIR.MEŠ *šá-tu-nu ina ku-un lìb-bi-šú-nu*
17) *ik-tar-ra-bu* LUGAL-*ú-ti*
18) LÚ.GAL.MEŠ UN.MEŠ KUR-*ia ka-li-šú-nu*
19) *ina ta-kul-ti u qé-re-e-ti*
20) *ina* GIŠ.BANŠUR *ta-ši-la-a-ti*
21) *qé-reb-šá ú-še-ši-ib-ma*

left of their gate(s) as protectors of the walk (and) guardians of the path of the king who made them. I had the palace skillfully built of interlocking limestone and cedar for my lordly pleasure. (v 36) I set up inside it twin copper *lamassu*-statues, with each pair looking (both) forward and backward.

v 40–53) I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put (them) around (it) like a wreath. (v 45) I surrounded all of the gates with an arch (and) a *vault* like a rainbow. I embedded nails of pure silver and shining copper in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 54–vi 3) I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. (vi 1) I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 4–9) I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor. I named it Ešgalšiddudua, 'The palace that administers everything.'

vi 10–24) I invited the god Aššur, the goddess Ištar of Nineveh, (and) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all the officials (and) people of my country in it at ceremonial meals and banquets, (and) at festive tables, and I made their mood jubilant. I watered their insides with wine (and) *kurunnu*-wine. I had (my servants) drench their (the guests') heads with fine oil (and) perfumed oil.

v 32 As in Nineveh A (text no. 1 vi 21), *šigaru* ("lock, bolt") is used here synecdochically for "gate."
v 45 Or read as *kur-gi-gu*; the exact reading of the KUR sign (*mat* or *kur*) is not certain.

22) *ú-šá-li-ṣa nu-pa-ar-šú-un*
23) GEŠTIN.MEŠ *ku-ru-un-nu am-ki-ra ṣur-ra-šú-un*
24) Ì.SAG *ì-gu-la-a muḫ-ḫa-šú-nu ú-šá-áš-qí*
25) *ina qí-bit* ^{d}*a-šur* LUGAL DINGIR.MEŠ
26) *ù* DINGIR.MEŠ KUR *aš-šur*.KI *ka-li-šú-nu*
27) *ina ṭu-ub* UZU.MEŠ *ḫu-ud lìb-bi*
28) *nu-um-mur ka-bat-ti še-bé-e lit-tu-ti*
29) *qé-reb-šá da-riš lu-ur-me-ma*
30) *lu-uš-ba-a la-la-a-šá*
31) *ina zag-muk-ki* ITI *reš-ti-i*
32) *kul-lat* ANŠE.*mur-ni-is-qí* ANŠE.KUNGA.MEŠ
33) ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ
34) *til-li ú-nu-ut* MÈ
35) *gi-mir* ERIM.ḪI.A *šal-la-at na-ki-ri*
36) *šat-ti-šam-ma la na-par-ka-a*
37) *lu-up-qi-da qé-reb-šá*
38) *ina qé-reb* É.GAL *šá-a-tu*
39) ^{d}ALAD SIG_5 *la-mas-si* SIG_5
40) *na-ṣir kib-si* LUGAL-*ti-ia*
41) *mu-ḫa-du-u ka-bat-ti-ia*
42) *da-ri-iš liš-tab-ru-ú*
43) *a-a ip-par-ku-u i-da-a-šá*

vi 25–43) By command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, donkeys, camels, military equipment, implements of war, (and) (vi 35) all of the captured enemy soldiers. Let the good *šēdu* (and) the good *lamassu*, who guard my royal path (and) who make me happy, last forever and ever in that palace. May they never leave it.

Date ex. 1

44) ITI.GU_4.SI.SÁ UD.22.KAM
45) *li-mu* ^{m}*ban-ba-a* LÚ.SUKKAL KAS_4

Date ex. 1

vi 44–45) Ayyāru (II), twenty-second day, eponymy of Banbâ, the deputy minister (*sukkallu šanû*) (676 BC).

Date ex. 2

44b) *ina* ITI.NE UD.18.KAM
45b) [...]

Date ex. 2

vi 44b–45b) In Abu (V), eighteenth day, [eponymy of ...]

3

An Akkadian inscription on a hexagonal prism from Nineveh contains a text similar to Nineveh A (text no. 1) and Nineveh B (text no. 2). Like those texts, this inscription records the building of an armory in Nineveh. This text is commonly referred to as Nineveh (Prism) C (Nin. C).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91029 (K 1679 + K 8542 + 89–4–26,29)	—	Nineveh	17×13.5	c

COMMENTARY

The script is Neo-Assyrian. The parts of all six columns of the prism and part of the base are preserved. The preserved text duplicates in some passages Nineveh A (text no. 1) and Nineveh B (text no. 2) in others; this inscription deviates from both of those texts in a few places. With minor variation and omission, col. i 18′–28′ duplicates Nineveh A ii 55–61; col. ii duplicates Nineveh B i 43–ii 23 (and Nineveh A iii 24–61); col. iii duplicates Nineveh B ii 58–iii 37 (and Nineveh A iii 71, iv 13b–22 and 53–77); col. iv duplicates Nineveh B iii 59–iv 42 (and Nineveh A iv 32–46, 51–52, and v 33b–46); col. v duplicates Nineveh B v 8–56 (compare Nineveh A v 80–vi 30); and col. vi duplicates Nineveh B vi 22–43 and Nineveh A vi 51b–74. The restorations are based on these parallels.

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1993 Porter, Images, Power, and Politics p. 194 (study)

TEXT

Col. i

Lacuna		Lacuna
1′)	[...] *x* [...]	
2′)	[...] *ú-rab-*ᵀ*bu*ᵀ-[...]	
3′)	[...]-*ti-šú iq-bu-šú*	i 1′–3′) [...] ... [...] they reared [...] they ordered him to his [...]ship [...] ... they went and [...]
4′)	[...] *x il-lik-u-ma**	
5′)	[...] *x ši-bu*	
6′)	[...] *x-al*	
7′)	[...]-ᵀ*mu*ᵀ-*ú*	
8′)	[...] *im-ḫa-aṣ*	
9′)	[...] *x-tú*	
10′)	[...]-*kin*	
11′)	[...] *x*	
12′)	[...] *x*	
13′)	[...] *x*	
14′)	[...] *x*	
15′)	[...]-ᵀ*na*ᵀ	i 4′–15′) (No translation possible)
16′)	[... ^{md}AG-NUMUN-ZI-SI].ᵀSÁᵀ	
17′)	[...] *x x* [...]	
18′)	*x x x x* [...] *ger-ri-ia iš-me-ma*	i 16′–28′) [... *Nabû-zēr-kitti-lī*]*šir*, [...] ... [...] ... heard [of the approach of] my campaign and fled like [a fox] to the land Elam. (i 20′) [Be]cause of the oath of the great gods [which] he had transgressed, the gods [Aš]šur, Sîn, Šamaš, [Bēl], and Nabû imposed a grievous [punishment] on him and they killed him with the sword [in the mi]dst of the land Elam. Naʾid-Marduk, his brother, (i 25′) saw [the] deeds that they had done [to] his brother in Elam, fled from the land Ela[m], ca[me] to Nineveh to [serve] me, [and beseeched] my [lordship].
19′)	*a-na* KUR.ELAM.MA.KI [*še-la*]-*biš in-na-bit*	
20′)	[*áš*]-*šú ma-mit* DINGIR.MEŠ GAL.[MEŠ *ša*] *e-ti-qu*	
21′)	[^{d}*aš*]-*šur* ^{d}30 ^{d}UTU ^{d}[EN] *u* ^{d}AG	
22′)	[*an-nu*] *kab-tu* ᵀ*e*ᵀ-*mì-du-šú-ma*	
23′)	[*qé*]-ᵀ*reb*ᵀ KUR.ELAM.MA.KI ᵀ*i*ᵀ-[*na*]-ᵀ*ru*ᵀ-*šú ina* GIŠ.TUKUL	
24′)	[^{m}]ᵀ*na*ᵀ-ʾ*i-id-*^{d}*mar-*ᵀ*duk*ᵀ ŠEŠ-*šú*	
25′)	[*ep*]-*šet* KUR.ELAM.MA.KI ᵀ*ša*ᵀ [*ana*] ŠEŠ-*šú e-tep-pu-šú*	
26′)	[*e*]-ᵀ*mur*ᵀ-*ma ul-tu* KUR.ELAM.[MA.KI]	

i 2′–4′ The verbal forms are taken here as masculine plural, but they could be singular subjunctive.
i 4′ *ma*: text has SU.

in-nab-tam-ma
27′) [*a-na*] *e-peš* [ARAD]-*ti-ia*
28′) *ana* NINA.KI *il*-[*lik-am-ma ú-ṣal-la-a be-lu*]-*x-x*

Col. ii

Lacuna

1′) [*ù* ^{m}*ab*]-*di-mi-il-*⌜*ku*⌝-[*ti* LUGAL URU.*ṣi-du-un-ni*]
2′) *a-na re-ṣu-ti-šú iš-kun*-[*ma* MU DINGIR.MEŠ GAL.MEŠ]
3′) *a-na a-ḫa-meš iz-kur-ú-ma a-na e*-[*mu-qi-šú-un it-tak-lu*]
4′) *a-na-ku a-na* ^{d}*a-šur* [EN]-*ia at-*⌜*ta*⌝-[*kil-ma*]
5′) *ki-ma iṣ-ṣu-ri ul-tu qé-reb* [KUR]-*i a-bar-šú-ma ak-ki-sa* SAG.DU-*su*
6′) *áš-šú da-na-an* ^{d}*aš-šur* ⌜EN⌝-[*ia*] UN.MEŠ *kul-lu-mì-im-ma*
7′) SAG.DU.MEŠ ^{m}*sa-an-du-u-ar*-[*ri ù*] ^{m}*ab-di-mì-il-ku-ut-ti*
8′) *ina ki-šá-a-di* LÚ.GAL.MEŠ-[*šú-un a-lul-ma*] *it-ti* LÚ.NAR.ME
9′) *u* GIŠ.ZÀ.MÍ ⌜*ina*⌝ [*re-bet* NINA.KI *e*]-⌜*te*⌝-*et-ti-iq*

Lacuna

ii 1′–9′) [Furthermore, Ab]di-Milk[ūti, king of Sidon], agreed to help him (i 45) [and] they swore [an oath by the great gods] with one another and [trusted] in [their own strength]. I trust[ed] in the god Aššur, my [lord, and] caught him like a bird from the midst of [the mountains], and cut off his head. To show the people the might of the god Aššur, [my] lo[rd, I hung] the heads of Sanda-uar[ri and] Abdi-Milkūti around the necks of [their] nobles [and I] paraded in [the squares of Nineveh] with singers and lyre(s).

10′) *šá-lil* URU.*ar*-[*za-a šá pa-a-ṭi na-ḫal*] KUR.*mu-uṣ-ri*
11′) *šá* ^{m}*a-su-ḫi-li* [LUGAL-*šu a-di ma*]-*li-ke-e-šú*
12′) *bi-re-tú ad-di-i*-[*ma a-na* KUR *aš-šur*.KI] *ú-ra-a*
13′) *ina ṭi-ḫi* ABUL MURUB$_4$ ⌜URU⌝ [*šá* NINA].⌜KI$^{?}$⌝ *it-ti a-si* UR.GI$_7$
14′) *u* ŠAḪ *ú-še-šib-šú*-[*nu-ti*] *ka-mì-iš*

ii 10′–14′) The one who plundered the city Ar[zâ, which is in the district of the Brook of] Egypt — I threw Asuḫīli, [its king], into fetters [along with] his [coun]selors [and] brought (them) [to Assyria]. I seated them, bound, near the citadel gate [of (the city of) Nineveh] along with bear(s), dog(s), and pig(s).

15′) [*ù* ^{m}]⌜*te-uš*⌝-[*pa-a* KUR.*gi-mir-a*]-*a* ERIM-*man-du*
16′) [*šá a-šar-šú ru-ú-qu ina* KI-*tim* KUR].*ḫu-bu-uš-na*
17′) *a-di* ⌜*gi*⌝-[*mir* ERIM.ḪI.A-*šú ú-ra*]-*as-si-ba ina* GIŠ.TUKUL

ii 15′–17′) [Moreover, I] struck with the sword Teuš[pa, a Cimmeria]n, a barbarian [whose home is remote], together with [his] en[tire army, in the territory of the land] Ḫubušna.

18′) *ka-bi-is ki*-[*šá-di* UN.MEŠ KUR].*ḫi-lak-ki*
19′) *šad-du-u$_8$-a a*-[*ši-bu-te ḫur-šá-a-ni šá ṭi*]-*ḫi* KUR.*ta-bal*
20′) *ša* UGU KUR.MEŠ-*šú-nu it*-[*tak-lu-ma ul-tu u$_4$*]-*me pa-ni*
21′) *la ik-nu-šú a-na ni-*⌜*i*⌝-[*ri* 21 URU.MEŠ-*šú-nu dan*]-*nu-ti*
22′) *a-di* URU.MEŠ TUR.MEŠ *šá* ⌜*li*⌝-[*me-ti-šú-nu al*]-*me*
23′) *ak-šud áš-lu-la šal*-[*lat-sún ap-pul aq-qur*]
24′) *ina* ^{d}GIŠ.BAR *aq-mu si-tu*-[*ti-šú-nu ša ḫi-iṭ-ṭu*]
25′) *u gul-lul-tú la i-šu-u* [*kab-tu ni-ir*]
26′) *be-lu-ti-ia* ⌜*e*⌝-[*mid-su-nu-ti*]

ii 18′–26′) The one who treads on the ne[cks of the people of] Cilicia, mountain dwellers who [live in mountains in the neighbor]hood of the land Tabal, (ii 20′) who tru[sted] in their mountains [and who from] earliest [da]ys had not been submissive to the yo[ke — I sur]rounded, conquered, plunde[red, demolished, destroyed], (and) burned with fire [twenty-one of their fort]ified [cities] together with small cities in [thei]r en[virons]. (As for) the rest [of them], who were not guilty of [(any) sin] or crime, I [imposed the heavy yoke of] my lordship [upon them].

27′) *da-iš* KUR.*bar-na-ki* LÚ.⌜KÚR⌝ [*ak-ṣi a-ši-bu-te*]
28′) ⌜URU⌝.DU$_6$-*a-šur-ri šá ina pi-i* [UN.MEŠ URU.*me-eḫ-ra-a-nu*]
29′) [URU].*pi-ta-a-nu i-nam-bu*-[*ú zi-kir-šú-un*]

ii 27′–29′) The one who crushed the Barnaki, [a dangerous] enemy, [who lives in] the city of Tīl-Ašurri, which is called Pitānu in the language of [the people of the city Miḫrānu];

30′) [*mu-sap*]-*pi-iḫ* UN.MEŠ KUR.*man-na-a-a* [*qu-tu-ú la sa-an-qu*]
31′) [*šá um-ma-na-a-ti* ^{m}*iš*]-*pa-ka-a-a* ⌜KUR⌝.[*áš-gu-za-a-a* (...)]

ii 30′–31′) [the one who scat]tered the Mannean people, [undisciplined Gutians, who put to the sword the army of Iš]pakāia, a [Scythian, an ally who could not save himself];

Lacuna

Lacuna

Col. iii

Lacuna

Lacuna

1′) [*da-na-an* ^{d}*aš-šur* EN-*ia u ši*]-*ṭir* MU-*ia*
2′) [UGU-*šú-nu*] *ú-šá-áš-ṭir-ma ú-ter-ma ad-din-šú*
3′) ^{f}*ta-bu-u-a tar-bit* É.GAL-*ia*
4′) *a-na* LUGAL-*ú-ti* UGU-*šú-nu áš-kun-ma*
5′) *it-ti* DINGIR.MEŠ-*šá a-na* KUR-*šá ú-ter-ši*
6′) 65 ANŠE.GAM.MAL.MEŠ UGU *ma-da-at-ti* AD-*ia*
7′) *maḫ-ri-ti ú-rad-di-ma ú-kin ṣe-ru-uš-šú*
8′) *ar-ka* ^{m}*ḫa-za*-DINGIR *šim-tu ú-bil-šú-ma*
9′) ^{m}*ia-a'-lu-u* DUMU-*šú ina* GIŠ.GU.ZA-*šú ú-še-šib-ma*
10′) 10 MA.NA KÙ.GI 1 LIM NA$_4$.MEŠ *bé-ru-ti*
11′) 50 ANŠE.GAM.MAL.MEŠ 1 LIM *kun-zi* ŠIM.ḪI.A
12′) UGU *ma-da-at-ti* ⌜AD⌝-*šú ú-rad-di-ma e-mid-su*

iii 1′–5′) I had [the might of the god Aššur, my lord, and (an inscription) wri]tten in my name inscribed [on them] and I gave (them) back to him. I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.
iii 6′–12′) I added sixty-five camels to the previous tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I put Ia'lû (Iata'), his son, on his throne. (iii 10′) I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

13′) KUR.*ba-a-zu* <<KUR>> *na-*⌜*gu*⌝-*u šá a-šar-šú ru-ú-qu*
14′) *mi-šit na-ba-li* [*qaq*]-⌜*qar*⌝ MUN *a-šar ṣu-um-me*
15′) 1 ME 20 KASKAL.GÍD *qaq-qar* ⌜*ba*⌝-[*a*]-*ṣi pu-qut-ti u* NA$_4$.ZÚ *ṣa-bi-ti*
16′) 20 KASKAL.GÍD *qaq-qar* MUŠ [*u*] ⌜GÍR⌝.TAB *ki-ma kul-ba-bi*
17′) *ma-lu-ú ú-ga-ru*
18′) 20 KASKAL.GÍD KUR.*ḫa-zu-u* [*šad-di*] NA$_4$.SAG.GIL.MUD
19′) *a-na* EGIR-*ia* [*ú-maš*]-*šir-ma e-ti-iq*
20′) *šá ul-tu u*$_4$-*me ul-*⌜*lu*⌝-[*ti la il-li*]-⌜*ku*⌝ LUGAL *pa-ni maḫ-ri-ia*
21′) *ina qí-bit* ^{d}*aš-šur* EN-*ia* [*ina qer-bi-šú šal*]-*ṭa-niš at-tal-lak*
22′) ⌜8⌝ LUGAL.MEŠ *šá qé-reb* [*na-ge-e*] *šu-a-tú a-duk*
23′) [DINGIR.MEŠ-*šú-nu*] NÍG.ŠU-*šú-nu* [NÍG.GA-*šú-nu*] ⌜UN⌝.MEŠ-*šú-nu*
24′) [*áš-lu*]-⌜*la*⌝ *a-na* ⌜*qé*⌝-[*reb* KUR] ⌜*aš-šur*⌝.KI
25′) [^{m}*la*]-⌜*a-a*⌝-[*le-e* LUGAL URU].⌜*ia*⌝-*di-i'*
26′) [*šá ul-tu la-pa-an* GIŠ.TUKUL.MEŠ-*ia ip-par*]-*ši-du*
27′) [*šal-la-at* DINGIR.MEŠ-*šú iš-mé-e-ma a-na* NINA].KI URU *be-lu-ti-ia*
28′) [*a-di maḫ-ri-ia il-lik*]-⌜*am*⌝-*ma ú-na-áš-šiq*
29′) [GÌR.II-*ia re-e-mu ar-ši-šú-ma*] *aq-ta-bi-šú*
30′) [*a-ḫu-lap na-ge-e* KUR.*ba*]-*a-zi šu-a-tú*
31′) [*ú-šad-gil pa*]-⌜*nu*⌝-*uš-*⌜*šú*⌝
32′) [GUN *man-da-at-tú be-lu-ti*]-*ia ú-kin ṣe-*[*ru-uš-šú*]

iii 13′–32′) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline [grou]nd, a place of thirst, (iii 15′) one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes [and] scorpions fill the plain like ants — [I le]ft Mount Ḫazû, [the mountain] of *saggilmud*-stone, twenty leagues behind me and crossed over (iii 20′) (to that district) to which [no] king before me [had go]ne since earliest days. By the command of the god Aššur, my lord, I marched [triumph]antly [in its midst]. I defeated eight kings from that [district (and) carried] off [their gods], their goods, [their possessions], (and) their people to Assyria. (iii 25′) [La]ia[lê, king of the city] Iadi', [who had] fled [before my weapons, heard of the plundering of his gods and came to Nineveh], my capital city, [before me], and kissed [my feet. I had pity on him and] said to him ['*Aḫulap*!' I put] that [province of Bā]zu [un]der him (and) imposed on [him] my [lordly tribute (and) payment].

33′) [^{m}EN-BA-*šá* DUMU ^{m}*bu-na*]-⌜*ni*⌝ LÚ.KUR.[*gam-bu-la-a-a*]

iii 33′) [(As for) Bēl-iqīša, son of Bunnan]nū, a [Gambulean ...]

Lacuna

Lacuna

Col. iv

Lacuna

Lacuna

1′) ⌜ANŠE.KUR.RA.MEŠ *ru*⌝-*ku-bi-šú-nu* GU$_4$.⌜MEŠ⌝

iv 1′–2′) I carried off to Assyria [...], their riding

iii 15′ This text, like Nineveh A (text no. 1) iv 55, records the distance of the desert, where snakes and scorpions fill the plain like ants, as one hundred and twenty leagues; Nineveh B (text no. 2) iii 11 states that this area was one hundred and forty leagues.

	[*ṣe-e-ni* ANŠE.MEŠ]	horses, oxen, [sheep and goats, donkeys], (and) Bactrian camels, their heavy plunder.
2′)	ANŠE.*ú-du-ri šal-la-sún ka-bit-tú áš-lu-la a-na* KUR *aš-šur*.KI	
3′)	^{m}*up-pi-is* LÚ.EN.URU *šá* URU.*pa-ar-tak-ka*	iv 3′–19′) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) (iv 5′) Ramateia, chieftain of the city Urakazabarna, Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my [ances]tors — the awesome fear of the god Aššur, my lord, overwhelmed them and (iv 10′) they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, and they kissed my feet. Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, (iv 15′) the governors of the boundary areas of their [land], with them and they trampled the people living in those cities and made (them) bow at their feet. I [imposed] the tribute (and) [payment] of my lordship [up]on them yearly.
4′)	^{m}*za-na-sa-na* LÚ.EN.URU *šá* URU.*pa-ar-tuk-ka*	
5′)	^{m}*ra-ma-te-ia* LÚ.EN.URU *šá* URU.*ú-ra-ka-za-bar-na*	
6′)	KUR.*ma-da-a-a* ⌜*šá*⌝ *a-šar-šú-nu ru-ú-qu*	
7′)	*šá ina tar-ṣi* LUGAL.[MEŠ] ⌜AD⌝.MEŠ-*ia* KI-*tim* KUR *aš-šur*.KI	
8′)	*la ib-bal-ki-tu-nim-ma la ik-bu-su qaq-qar-šá*	
9′)	*pu-luḫ-tú ra-*⌜*šub*⌝*-bat* ^{d}*aš-šur* EN-*ia is-ḫup-šú-nu-ti-ma*	
10′)	ANŠE.*mur-ni-is-qí* GAL.MEŠ NA_4.ZA.GÌN *ḫi-ip* KUR-*šú*	
11′)	*a-na* NINA.KI URU *be-lu-ti-ia iš-šu-nim-ma*	
12′)	*ú-na-áš-ši-qu* GÌR.II-*ia áš-šú* LÚ.EN.URU.MEŠ	
13′)	*šá qa-a-tú id-ku-šú-nu-ti be-lu-ti ú-ṣal-lu-ma*	
14′)	*e-ri-šu-in-ni kit-ru* LÚ.*šu-ut* SAG.MEŠ-*ia*	
15′)	LÚ.NAM.MEŠ *šá pa-a-ṭi* [KUR]-*šú-un it-ti-šú-nu ú-ma-ʾe-er-ma*	
16′)	UN.MEŠ *a-ši-bu-ut* URU.MEŠ-*ni šá-tu-nu*	
17′)	*ik-bu-su-ma ú-*⌜*šak-niš-šú še-pu-uš*⌝*-šú-un*	
18′)	GUN [*man-da-at*]-⌜*tu*⌝	
19′)	*be-lu-ti-ia šat-ti-šam* ⌜*ú*⌝-[*kin ṣe*]-⌜*ru*⌝*-šú-un*	
20′)	*ul-tu* ^{d}*aš-šur* ^{d}*šá-*[*maš* ^{d}]⌜EN⌝ ^{d}AG	iv 20′–29′) After the gods Aššur, Ša[maš], Bēl, Nabû, Ištar of Nineveh, (and) Ištar [of] Arbela made me stand [victorious]ly over [my] enemies and I attain[ed everything] I wanted, with [the booty of the] vast [enemies] which my hands had captured (iv 25′) through the help of [the] great [gods], my lords, I had the shrines of cult centers built in [Assyria] and Akkad; I decorated (them) with silver (and) go[ld] and made (them) shine like daylight.
21′)	^{d}15 *šá* NINA.KI ^{d}⌜15⌝ [*šá*] ⌜URU⌝.LÍMMU-DINGIR.KI	
22′)	UGU *na-ki-*⌜*ri*⌝*-*[*ia ina li-i*]-⌜*ti*⌝ *ú-šá-zi-zu-ni-ma*	
23′)	*am-*⌜*ṣu*⌝*-*[*u ma-la*] *lìb-bi-ia*	
24′)	⌜*ina*⌝ [*ki-šit-ti na-ki-ri*] ⌜*šad*⌝*-lu-ú-ti*	
25′)	*šá ina tu-kul-*⌜*ti*⌝ [DINGIR.MEŠ] ⌜GAL⌝.MEŠ EN.MEŠ-*ia*	
26′)	*ik-šu-da* ⌜*qa*⌝*-ta-a-a*	
27′)	*eš-ret ma-ḫa-zi šá* [KUR *aš-šur*].⌜KI⌝ *u* KUR URI.KI	
28′)	*ú-še-piš-ma* KÙ.BABBAR ⌜KÙ⌝.[GI] *ú-za-in-ma*	
29′)	*ú-nam-mir ki-ma* u_4*-me*	
30′)	*ina* u_4*-me-šú-ma* É.GAL *ma-šar-ti*	iv 30′–37′) At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built [to] maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, [and] (iv 35′) the plunder of enemies, everything [that the god Aš]šur, king of the gods, gave me as my royal share — [that place had become too small for me to have] horses show their mettle (and) to train with chariots.
31′)	*šá qé-reb* URU.*ni-na-a*	
32′)	*šá* LUGAL.MEŠ *a-lik maḫ-ri* AD.MEŠ-*ia ú-še-pi-šú*	
33′)	[*a*]-⌜*na*⌝ *šu-te-šur* KARAŠ *pa-qa-di* ANŠE.*mur-ni-is-qí*	
34′)	[ANŠE].KUNGA.MEŠ GIŠ.GIGIR.MEŠ *til-li ú-nu-ut* MÈ	
35′)	[*u*] ⌜*šal*⌝*-la-at na-ki-ri gi-mir mim-ma šum-šú*	
36′)	[*ša* ^{d}*a*]-⌜*šur*⌝ MAN DINGIR.MEŠ *a-na eš-qí* LUGAL-*ti-ia iš-ru-ka*	
37′)	[*a-na*] ⌜*šit*⌝*-mur* ANŠE.KUR.RA.MEŠ *ši-tam-du-uḫ* GIŠ.GIGIR.MEŠ	
Col. v		
Lacuna		Lacuna
1′)	⌜NA_4⌝.[GIRIM.ḪI.LI.BA *ul-tu qé-reb ḫur-šá-a-ni*]	v 1′–4′) [... they had ... *girimḫilibû*]-stone, [(everything

2′) *a-šar nab-⸢ni⸣-[ti-šú-nu a-na ḫi-šiḫ-ti* É.GAL*-ia]*
3′) *mar-ṣi-iš [pa-áš-qí-iš]*
4′) *a-na* NINA.KI *[ú]-⸢šal-di⸣-[du-u]-⸢ni⸣*

that was) needed for my palace], dragged with much trouble (and) [effort from the midst of the mountains], the place of [their] origin, to Nineveh.

5′) *ina* ITI ŠE.GA u_4*-mu mit-ga-ri*
6′) *e-li tam-le-e* (erasure)*šu-a-tú*
7′) É.GAL.MEŠ *rab-ba-a-ti a-na mu-šab be-lu-ti-ia*
8′) *ab-ta-ni ṣe-ru-uš-šú* É *dan-ni šá* 95 *ina* 1 KÙŠ GAL*-tim*
9′) GÍD.DA 31 *ina* 1 KÙŠ GAL*-tim* (erasure)DAGAL (erasure)
10′) *ša ina* LUGAL.MEŠ *a-lik maḫ-ri* AD.MEŠ*-ia*
11′) *mám-ma la e-pu-šú a-na-ku e-pu-uš*
12′) GIŠ.ÙR.MEŠ GIŠ.EREN *ṣi-ru-ú-ti*
13′) *ú-šat-ri-ṣa e-li-šá*
14′) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá [e-re]-si-na* DÙG.GA
15′) *me-ser* KÙ.BABBAR *u* ⸢ZABAR⸣ *[ú-rak]-kis-ma*
16′) *ú-rat-ta-a* ⸢KÁ⸣.MEŠ*-šá*
17′) [^{d}ALAD.MEŠ *u*] ⸢LAMMA⸣.MEŠ
18′) *[šá* NA_4.MEŠ *šá ki-i pi-i šik-ni-šú-nu ir-ti lem-ni ú]-tar-ru*
19′) *[na-ṣir kib-si mu-šal-li-mu tal-lak-ti* LUGAL*]*
20′) *ba-[ni-šú-nu* ZAG *u* GÙB *ú-šá-aṣ-bi-ta* SI.GAR*-ši-in]*
21′) É.⸢GAL⸣ [NA_4*.pi-i*]-⸢*li*⸣ [*u* GIŠ.EREN *šu-te-mu-du-te*]
22′) *a-na* ⸢*mul*⸣*-[ta]-ú-ti [be-lu-ti-ia]*
23′) *nak-liš ú-[še-piš]* MUNUS.^{d}LAMMA.MEŠ URUDU *maš-šá-[a-ti]*
24′) *šá a-ḫe-en-na-a pa-na u ar-[ka]*
25′) *i-na-aṭ-ṭa-la ki-la-ta-an* (erasure)*qé-reb-šá* ⸢*ul*⸣*-[ziz]*

v 5′–16′) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-five large cubits long (and) thirty-one large cubits wide, (v 10′) something none of kings who came before (me), my ancestors, had done. I roofed it with magnificent cedar beams. [I fasten]ed bands of silver and cop[per] on doors of cypress, whose [fragrance] is sweet, and installed (them) in its gates.

v 17′–25′) [I had stone *šēdu*s and] *lamassu*s, whose appearance] repels [evil, placed to the right and the left of their gate(s) as protectors of the walk (and) guardians of the path of the king] who [made them. I had] the palace skillfully [built of interlocking lime]stone [and cedar], for [my lordly] pleasure. I set [up] inside it tw[in] copper *lamassu*-statues, with each pair looking (both) forward and back[ward].

26′) GIŠ*.tim-me* GIŠ.EREN MAḪ.MEŠ GIŠ*.a-dáp-pi*
27′) *ku-lul* KÁ.MEŠ*-ši-in e-mid*
28′) *si-ḫi-ir-ti* É.GAL *šá-a-tu*
29′) *né-bé-ḫu pa-áš-qu šá* NA_4.ZÚ NA_4.ZA.GÌN
30′) *ú-še-piš-ma ú-šal-ma-a ki-li-liš*
31′) *se-el-lum mat-gi-gu ki-ma* ^{d}TIR.AN.NA
32′) *ú-šá-as-ḫi-ra gi-mir* KÁ.MEŠ*-ni*
33′) *sik-kàt* KÙ.BABBAR *eb-bi u* ZABAR *nam-[ri]*
34′) *ú-rat-ta-a qé-*⸢*reb*⸣*-[šá]*
35′) *da-na-an* ^{d}*aš-šur* EN*-ia šá ina* KUR.KUR *nak-*⸢*ra-te e-te*⸣*-pu-šú*
36′) *ina ši-pir* LÚ.ur_5*-ra-ku-te e-si-qa qé-reb-šá*
37′) GIŠ.$KIRI_6$.MAḪ *tam-šil* KUR*.ḫa-ma-nim*
38′) *šá ka-la* ŠIM.ḪI.A *u* GIŠ.MEŠ ⸢*ḫur-ru*⸣*-šú i-ta-šá-a e-mid*

v 26′–36′) I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the gates with an arch (and) a *vault* like a rainbow. I embedded nails of pure silver and shin[ing] copper in [them]. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 37′–38′) I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees.

Col. vi

Lacuna

Lacuna

1′) *x x* [...]
2′) *ú-šá-li-[ṣa nu-pa-ar-šú-un]*
3′) GEŠTIN.MEŠ *ku-ru-un-*⸢*nu*⸣ *[am-ki-ra ṣur-ra-šú-un]*
4′) Ì.SAG *ì-gu-la-a* ⸢*muḫ-ḫa*⸣*-[šú-nu ú-šá-áš-qí]*
5′) *ina qí-bit* ^{d}*aš-šur* MAN [DINGIR.MEŠ]
6′) *u* DINGIR.MEŠ KUR *aš-šur*.KI *ka-li-šú-[nu]*

vi 1′–4′) ... [...] I made [their mood] jubil[ant. I watered their insides with] wine (and) *kurunnu*-wine. [I had (my servants) drench their (the guests')] heads with fine oil (and) perfumed oil.

vi 5′–22′) By command of the god Aššur, the king of [the gods], and the gods of Assyria, all of th[em],

7′) *ina ṭu-ub* UZU *ḫu-ud lìb-*[*bi*]
8′) *nu-um-mur ka-bat-ti še-bé-e lit-tu-*⌜*ti*⌝
9′) *qé-reb-šá da-riš lu-ur-me-*[*ma*]
10′) *lu-uš-ba-a la-la-a-*[*šá*]
11′) *ina zag-muk-ki* ITI *reš-ti-*⌜*i*⌝
12′) *kul-lat mur-ni-is-qí* ANŠE.KUNGA.[MEŠ]
13′) ANŠE.NÍTA.MEŠ ANŠE.GAM.MAL *til-li ú-nu-ut* [MÈ]
14′) *gi-mir* ERIM.ḪI.A *šal-la-at na-ki-*[*ri*]
15′) *šat-ti-šam-ma la na-par-ka-*[*a*]
16′) *lu-up-qí-da qé-reb-*[*šá*]
17′) *qé-reb* É.GAL *šá-a-*[*tu*]
18′) ^{d}LAMMA *dum-qi* ^{d}ALAD *du-un-*[*qi*]
19′) *na-ṣir kib-si* LUGAL-*ti-*[*ia*]
20′) [*mu*]-⌜*ḫa*⌝-*du-u ka-bat-*[*ti-ia*]
21′) [*da*]-⌜*riš*⌝ *liš-tab-*[*ru-ú*]
22′) [*a-a ip-par*]-⌜*ku-u i-da*⌝-[*a-šá*]
23′) ⌜*a-na* EGIR u_4⌝-[*me ina* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia*]
24′) *ša* ^{d}*aš-šur u* ^{d}[*iš-tar a-na be-lut* KUR *u* UN.MEŠ]
25′) *ú-nam-bu-*[*u zi-kir-šú*]
26′) *e-nu-ma* É.GAL [*šá-a-tu*]
27′) *i-lab-bi-ru-ma* [*in-na-ḫu*]
28′) *an-ḫu-us-sa* [*lu-diš*]
29′) ⌜*ki*⌝-*i šá a-na-ku mu-šá-ru-ú* [*ši-ṭir šu-me* LUGAL]
30′) [AD *ba*]-*ni-ia it-*<*ti*> MU.SAR-*e* [*ši-ṭir* MU-*ia*]
31′) [*áš*]-⌜*kun*⌝ *at-ta ki-ma* ⌜*ia*⌝-[*a*]-⌜*ti*⌝-[*ma*]
32′) MU.SAR-*ú ši-ṭir* MU-⌜*ia*⌝ [*a-mur-ma*]
33′) Ì.GIŠ *pu-šu-uš* UDU.[SISKUR BAL-*qí*]
34′) *it-ti* MU.SAR-*e ši-*⌜*ṭir*⌝ [MU-*ka šu-kun*]
35′) ^{d}*a-šur ù* [^{d}*iš-tar*]
36′) *ik-ri-bi-ka i-*[*šem-mu-ú*]

let me dwell in it forever in good health, happi[ness], bright spirit(s), (and) with the satisfaction of growing old, and (vi 10′) let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in [it] all of the thoroughbreds, mules, donkeys, camels, military equipment, implements of [war], (and) all of the captured ene[my] soldiers. (vi 17′) Let the good *lamassu* (and) the good *šēdu*, who guard [my] royal path (and) [who] make me happy, la[st forever] and ever in th[at] palace. May they] never lea[ve] it.

vi 23′–36′) In the futu[re, may one of the kings, my descendants], whom the god Aššur and the goddess [Ištar] name [to rule the land and people, renovate] the dilapidated section(s) of [that] palace when it becomes old and [dilapidated]. Just as I [pla]ced an inscription [written in the name of the king, (my) father, who engend]ered me, beside an inscription [written in my name], so you (too) should be like m[e and read] an inscription written in my name, anoint (it) with oil, [make] an of[fering, (and) place (it) beside] an inscription written [in your name]. The god Aššur and [the goddess Ištar will (then) hear] your prayers.

Date

37′) ITI.NE UD.18.KAM [...]

Date

vi 37′) Abu (V), eighteenth day [...]

4

An Akkadian inscription found on two fragments of a clay prism discovered at Nebi Yunus by M.A. Mustafa in 1954 contains descriptions of Esarhaddon's military campaigns. The preserved narrative is similar to those of Nineveh A (text no. 1), Nineveh B (text no. 2), and Nineveh C (text no. 3).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 59047/A (+) IM 59047/B	—	Nineveh, northeast end of Nebi Yunus	—	p

COMMENTARY

The script is Neo-Assyrian. The preserved text duplicates, with some variation, Nineveh A (text no. 1), Nineveh B (text no. 2), and Nineveh C (text no. 3). Col. i′ duplicates Nineveh A iii 42–54 (and Nineveh B i 63–ii 15; and Nineveh C ii 14′–26′); col. ii′ duplicates Nineveh A iii 83–iv 13, 21–22, and 53–61 (and Nineveh B ii 46–iii 22; and Nineveh C iii 1′–23′); and col. iii′ duplicates Nineveh A iv 32–36 and 46–52 (and Nineveh B iii 53–iv 6; and Nineveh C iv 1′–8′). The restorations are based on these parallels. The arrangement of the narrative follows Nineveh B and Nineveh C more closely than Nineveh A.

BIBLIOGRAPHY

1992 MacGinnis, SAAB 6/1 p. 4 and pl. I nos. 1–2 (photo, study)

TEXT

Col. i′

Lacuna		Lacuna
1′)	[... *ka-mi*]-⌜*iš*⌝	i′ 1′) (No translation possible)
2′)	[*ù* ^{m}*te-uš-pa-a* LÚ.*gi-mir-ra-a*]-*a*	i′ 2′–4′) [Moreover, I struck with] the sword [Teušpa, a Cimmeri]an, [a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫub]ušna.
3′)	[ERIM-*man-da šá a-šar-šú ru-ú-qu ina* KI-*tim* KUR.*ḫu-bu*]-*uš-na*	
4′)	[*a-di gi-mir* ERIM.ḪI.A-*šú ú-ra-as-si-ib ina*] GIŠ.TUKUL	
5′)	[*ka-bi-is ki-šá-di* UN.MEŠ KUR.*ḫi*]-⌜*lak*⌝-*ki*	i′ 5′–10′) [The one who treads on the necks of the people of Cili]cia, [mountain dwellers who live in inaccessible mountains in the neighborhood] of the land Tabal, [evil Hittites, who from earliest days had not been] submissive to the yoke — [I surrounded, conquered, plundered, demolished, destroyed], (and) burned with fire [twenty-one of their fortified cities and small cities in] their environs. [(As for) the rest of them, who w]ere [not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them].
6′)	[*šad-du-u-a a-ši-bu-te ḫur-šá-a-ni pa-áš-qu-u-ti šá ṭi-ḫi*] KUR.*ta-bal*	
7′)	[LÚ.*ḫat-te-e lem-nu-ú-ti ul-tu* u_4-*me pa-ni la*] ⌜*kit*⌝-*nu-šú a-na ni-ri*	
8′)	[21 URU.MEŠ-*šú-nu dan-nu-ti ù* URU.MEŠ TUR.MEŠ *šá*] ⌜*li*⌝-*me-te-šú-nu*	
9′)	[*al-me* KUR-*ud áš-lu-la šal-lat-sún ap-pul aq*]-⌜*qur*⌝ *ina* ^{d}GIŠ.BAR *aq-mu*	
10′)	[*si-it-tu-ta-šú-nu šá ḫi-iṭ-ṭu ù gul-lul-tú la i*]-*šu*-⌜*ú*⌝	
Lacuna		Lacuna

Col. ii′

Lacuna		Lacuna
1′)	[...] *x*	ii′ 1′) (No translation possible)
2′)	[URU.*a-du-mu-tu* URU *dan-nu-tu* LÚ.*a*]-⌜*ri*⌝-*bi*	ii′ 2′–14′) [(As for) the city Adumutu, the fortress of the A]rabs, [which Sennacherib, king of Assyria, (my) father, who] engendered me, [conquered and whose goods, possessions], (and) gods, [together with Apkallatu, the qu]een of the Arabs, [he plundered and] brought [to Assyri]a — [Hazael, the king of] the Arabs, [came to Nineveh], my capital [city, with his] heavy (ii′ 10′) [audience gift and kissed] my feet. [He implored me to give (back) his gods and] I had [pity on him.
3′)	[*ša* ^{md}30-PAP.MEŠ-SU LUGAL KUR *aš-šur*.KI AD *ba*]-*nu-u-a*	
4′)	[*ik-šu-du-ma* NÍG.ŠU-*šú* NÍG.GA-*šú*] DINGIR.MEŠ-*šú*	
5′)	[*a-di* ^{f}*ap-kal-la-tú*] ⌜*šar*⌝-*rat* KUR.*a-ri-bi*	
6′)	[*iš-lu-lam-ma a-na* KUR *aš*]-⌜*šur*⌝.KI *il-qa-a*	
7′)	[^{m}*ḫa-za*-DINGIR LUGAL] KUR.*a-ri-bi*	
8′)	[*it-ti ta-mar-ti-šú*] *ka-bit-ti*	

i′ 5′ The restoration is based on Nineveh B (text no. 2) ii 5; *ak-bu-us*, "I trod on," is also possible.
i′ 7′ This text appears to omit Nineveh A (text no. 1) iii 50: *ša* UGU KUR.MEŠ-*ni-šú-nu dan-nu-u-ti tak-lu-ú-ma*, "who trusted in their mighty mountains and."

9′) [*a-na* NINA.KI URU] ⌜*be*⌝-*lu-ti-ia*
10′) [*il-lik-am-ma ú-na-áš-ši*]-⌜*iq*⌝ GÌR.II-*ia*
11′) [*áš-šú na-dan* DINGIR.MEŠ-*šú ú-ṣal-la-an-ni-ma re-e-mu*] ⌜*ar*?⌝-*ši*?-*šú*?-*ma*
12′) [...]-*x-šu-nu*
13′) [... *an-ḫu-su-nu*] ⌜*ud*⌝-*diš-ma*
14′) [*da-na-an* ^{d}*aš-šur*] ⌜EN⌝-*ia*

I] refurbished [...] ... [...] and [I inscribed the might of the god Aššur], my [lo]rd, [...]

Lacuna of about 8 lines

Lacuna

23′) [50] ANŠE.[GAM.MAL.MEŠ 1 LIM *kun-zi* ŠIM.ḪI.A]
24′) ⌜UGU⌝ *man-da-*⌜*at*⌝-[*ti* AD-*šú ú-rad-di-ma e-mid-su*]

ii′ 23′–24′) [I added ... fifty] ca[mels, (and) one thousand bags of aromatics] to the tribute [of his father and imposed (it) on him].

25′) [KUR].*ba-a-zu* ⌜*na*⌝-[*gu-ú šá a-šar-šú ru-u-qu*]
26′) ⌜*mi*⌝-*šit na-ba-li* [*qaq-qar* MUN *a-šar ṣu-ma-a-me*]
27′) 1 ME 20 KASKAL.GÍD *qaq-qar* ⌜*ba*⌝-[*a-ṣi pu-qut-ti*]
28′) *ù* NA_4.ZÚ *ṣa-*[*bi-ti a-šar* MUŠ *u* GÍR.TAB]
29′) *ša ki-ma kul-ba-*[*bi ma-lu-u* A.GÀR]
30′) 20 KASKAL.GÍD KUR.*ḫa-*⌜*zu*⌝-[*ú šad-di* NA_4.SAG.GIL.MUD]
31′) *a-na* EGIR-*ia* [*ú-maš-šir-ma e-ti*$_7$*-iq na-gu-ú šu-a-tú*]
32′) *ša ul-tu* u_4-⌜*me*⌝ [*ul-lu-ti*]
33′) *la il-li-*⌜*ku*⌝ [LUGAL *pa-ni maḫ-ri-ia*]
34′) *ina qí-bit* ^{d}*aš-*⌜*šur*⌝ [EN-*ia ina qé-reb-e-šú šal-ṭa-niš*]
35′) *at-tal-lak* 8 ⌜LUGAL⌝.[MEŠ-*ni ša qé-reb na-ge-e šu-a-tú a-duk*]
36′) DINGIR.⌜MEŠ-*šú-nu* NÍG.ŠU⌝-[*šú-nu* NÍG.GA-*šú-nu* UN.MEŠ-*šú-nu*]

ii′ 25′–36′) [(As for) the land] Bāzu, a dis[trict in a remote place, a] forgotten place of dry land, [saline ground, a place of thirst], one hundred and twenty leagues of de[sert, thistles], and ga[zelle]-tooth stones, [where snakes and scorpions fill the plain] like ant[s — I left] (ii′ 30′) Mount Ḫaz[û, the mountain of *saggilmud*-stone], twenty leagues behind me [and crossed over to that district] to which no [king before me] had gone since [earliest] days. By the command of the god Ašš[ur, my lord], I marched [triumphantly in its midst. I defeated] eight ki[ngs from that district (and) carried off] their gods, [their] goods, [their possessions, (and) their people to Assyria].

Lacuna

Lacuna

Col. iii′

Lacuna

Lacuna

1′) ⌜*ki-ma*⌝ [GIŠ.IG *ina* IGI KUR.*e-lam-ti e-di-il-šú*]

iii′ 1′) [I locked it (the fortress) up] like [a door against the land Elam].

2′) KUR.*pa-*⌜*tu*⌝-[*uš-ar-ri na-gu-u šá i-te-e* É.MUN]
3′) *šá qé-*⌜*reb*⌝ [KUR.*ma-da-a-a ru-qu-u-te*]
4′) *šá pa-a-*[*ṭi* KUR.*bi-ik-ni* KUR NA_4.ZA.GÌN]
5′) *ša ina* ⌜LUGAL⌝.[MEŠ AD.MEŠ-*ia mám-ma la ik-bu-su*]
6′) KI-*tim* KUR-⌜*šú*⌝-[*un* ^{m}*ši-dir-pa-ar-na*]
7′) ^{m}*e-pa-ar-na* LÚ.EN.⌜URU⌝.[MEŠ *dan-nu-ti*]
8′) *šá la kit-nu-šú a-na ni-i-*[*ri šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*]
9′) ANŠE.KUR.RA.MEŠ *ru-ku-bi-*[*šú-nu* GU_4.MEŠ *ṣe-e-ni*]

iii′ 2′–11′) (As for) the land Pat[ušarri, a district in the area of the salt desert], which is in [the midst of the land of the distant Medes], borders [on Mount Bikni, the lapis lazuli mountain], (iii′ 5′) (and) upon the soil of who[se] mountain [none] of the ki[ngs, my ancestors, had walked] — I carried off to [Assyria Šidir-parna] (and) E-parna, [mighty] chiefta[ins], who were not submissive to (my) yo[ke, together with their people, their] riding horses, [oxen, sheep and goats], donkeys, (and) Bactrian cam[els, their heavy plunder].

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ii′ 12′–13′ This text deviates from Nineveh A (text no. 1) iv 10–12 and also from Nineveh B (text no. 2) ii 57; no exact parallels are known and thus the beginning of the lines cannot be restored with certainty.
ii′ 23′ The restoration is based on Nineveh B (text no. 2) iii 7. A restoration of 1 ME, following Nineveh A (text no. 1) iv 21, is also possible.
ii′ 27′ This text, like Nineveh A (text no. 1) iv 55 and Nineveh C (text no. 3) iii 15′, records the distance of the desert, where snakes and scorpions fill the plain like ants, as one hundred and twenty leagues; Nineveh B (text no. 2) iii 11 states that this area was one hundred and forty leagues.
ii′ 35′ Like Nineveh B (text no. 2) iii 21 and Nineveh C (text no. 3) iii 22′, this text does not record the names of the eight kings defeated by Esarhaddon; compare Nineveh A (text no. 1) iv 62–68.

10′) ANŠE.MEŠ ANŠE.*ú-du-*[*ri šal-lat-sún ka-bit-tu*]
11′) *áš-lu-la ana qé-*⌜*reb*⌝ [KUR *aš-šur*.KI]

12′) ^{m}*up-pi-is* LÚ.EN.⌜URU⌝ [*šá* URU.*pa-ar-ták-ka*]
13′) ^{m}*za-na-sa-na* LÚ.EN.[URU *šá* URU.*pa-ar-tuk-ka*]
14′) ^{m}*ra-ma-te-ia* LÚ.⌜EN⌝.[URU *šá* URU.*ú-ra-a-ka-za-bar-na*]
15′) [KUR *ma*]-⌜*da*⌝-*a-a šá* ⌜*a*⌝-[*šar-šú-nu ru-u-qu ša ina tar-ṣi* LUGAL.MEŠ AD.MEŠ-*ia*]
16′) [*mi-ṣir* KUR] *aš*$^{?}$-*šur*$^{?}$.⌜KI$^{?}$⌝ [*la ib-bal-ki-tú-nim-ma*]
Lacuna

iii′ 12′–16′) (As for) Uppis, chiefta[in of the city Partakka], Zanasana, chief[tain of the city Partukka], (and) Ramateia, ch[ieftain of the city Urakazabarna, Me]des whose co[untry is remote (and) who had not crossed the boundary of] Assyria [...]

Lacuna

5–9

Tadmor argues in Studies Grayson pp. 273–276 that text no. 1 ex. 7 and text nos. 5–9 are part of the same edition, which he designates as Nineveh (Prism) S, and suggests that this inscription was to supplant Nineveh A (text no. 1) and that it was composed in late 671 or in 670 BC. According to Tadmor, the individual(s) responsible for the new edition mechanically transformed the geographical arrangement of the military narration in Nineveh A into a chronological one, thus creating a "pseudo-annalistic" sequence; each military report, as is known from text nos. 6 and 8, appears to have been assigned a campaign number, which is not the normative practice in other Esarhaddon inscriptions. Given the fragmentary nature of the proposed Nineveh S, I prefer to take a more conservative approach and keep these sources separate.

5

A fragment of a hexagonal prism from Nineveh contains an inscription similar to Nineveh A (text no. 1), which describes the construction of an armory in Nineveh. This text is commonly referred to as Nineveh (Prism) F (Nin. F) or Nineveh (Prism) S.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–5–22,13	Nineveh	6.3×3.1	c

COMMENTARY

The script is Neo-Assyrian. Parts of the first and last columns are preserved; cols. ii–v are completely destroyed. The extant text duplicates Nineveh A (text no. 1) i 8–22 (=col. i) and v 47–65 (=col. vi). The restorations are based on Nineveh A.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1828 (study)
1956 Borger, Asarh. p. 39 §26, pp. 40–41 and 59–60 §27 (Nin. F) (edition)
1993 Porter, Images, Power, and Politics p. 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)

TEXT

Col. i
Lacuna
1′) ⌜*ša* ŠEŠ⌝.[MEŠ-*ia* GAL.MEŠ ŠEŠ-*šú-nu ṣe-eḫ-ru a-na-ku*]
2′) *ina qí-bit* ^{d}*aš-*⌜*šur*⌝ [^{d}30 ^{d}UTU ^{d}EN *ù* ^{d}AG]
3′) ^{d}15 *šá* URU.*ni-*[*nu-a* ^{d}15 *šá* URU.LÍMMU-DINGIR]
4′) AD *ba-nu-u-a ina* ⌜UKKIN⌝ [ŠEŠ.MEŠ-*ia* SAG.MEŠ-*ia ke-niš ul-li-ma*]
5′) *um-ma an-nu-ú* [*ma-a-ru ri-du-ti-ia*]
6′) ^{d}UTU *u* ^{d}IŠKUR *ina bi-*[*ri i-šal-ma an-nu ke-e-nu*]
7′) *e-pu-lu-šú-ma um-ma* [*šu-ú te-nu-u-ka*]
8′) *zi-kir-šú-un kab-tu it-*[*ta-*ʾ*i-id-ma* UN.MEŠ KUR *aš-šur*.KI TUR GAL]
9′) ŠEŠ.MEŠ-*ia* NUMUN É AD-[*ia iš-te-niš ú-pa-ḫir*]
10′) *ma-ḫar* ^{d}*aš-šur* ^{d}30 ^{d}[UTU ^{d}AG ^{d}AMAR.UTU DINGIR.MEŠ KUR *aš-šur*.KI]
11′) DINGIR.ME *a-ši-bu-te* AN-[*e u* KI-*tim áš-šú na-ṣar ri-du-ti-ia*]
12′) *zi-kir-šú-un kab-*[*tu ú-šá-az-ki-ir-šu-nu-ti*]
13′) *ina* ITI *šal-me* u_4*-mu še-me-*⌜*e*⌝ [*ki-i qí-bi-ti-šu-nu ṣir-ti*]
14′) *ina* É *ri-du-ti áš-*⌜*ri*⌝ [*šug-lud-di ša ši-kìn* LUGAL-*ti*]
15′) [*ina lìb*]-⌜*bi-šú*⌝ *ba-šu-*⌜*ú*⌝ [*ḫa-diš e-ru-um-ma*]
Lacuna
Cols. ii–v (not preserved)
Col. vi
Lacuna
1′) [...] *áš-ru šu-a-tú*
2′) [*i-mi-ṣa-an-ni-ma* UN.MEŠ KUR.KUR *ḫu-bu-ut* GIŠ.PAN-*ia*] GIŠ.*al-lu u tup-šik-ku*
3′) [*ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG_4 É.GAL].TUR.RA *šu-a-tú*
4′) [*a-na si-ḫir-ti-šá aq-qur-ma qaq-qa-ru ma-a*ʾ]-*du* GIM *a-tar-tim-ma*
5′) [*ul-tu lìb-bi* A.ŠÀ.MEŠ *ab-tuq-ma* UGU-*šú uš-rad*]-*di ina pi-i-li* NA_4 KUR-*i*
6′) [*dan-ni uš-ši-šú ad-di-ma tam-la-a ú-mal-li*

Col. i
Lacuna
i 1′–9′) [I am my older] brother[s' youngest brother] (and) by the command of the gods Aššur, [Sîn, Šamaš, Bēl and Nabû], Ištar of Ni[neveh, (and) Ištar of Arbela], (my) father, who engendered me, [elevated me firmly] in the assembly [of my brothers], (i 5′) saying: 'This is [the son who will my succeed me.' He questioned] the gods Šamaš and Adad by divi[nation, and] they answered him with [a firm 'yes,'] saying: ['He is your replacement.'] He he[eded] their important word(s) [and gathered together the people of Assyria, young (and) old], (and) my brothers, the seed of the house of [my] father.

i 10′–15′) Before the gods Aššur, Sîn, [Šamaš, Nabû, (and) Marduk, the gods of Assyria], the gods who live in heaven [and netherworld, he made them swear] their solemn oath(s) [concerning the safe-guarding of my succession]. In a favorable month, on a propitious day, [in accordance with their sublime command, I joyfully entered] the House of Succession, [an awe-inspiring] place [within wh]ich [the appointing to kingship (takes place)].

Lacuna
Cols. ii-v (not preserved)
Col. vi
Lacuna
vi 1′–6a′) [...] that place [had become too small for me [to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow take up] hoe and basket, [and they made bricks. I razed] that small [palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I laid its foundations] with limestone, [strong stone from] the mountains, [and raised the terrace].
vi 6b′–15′) [I summoned] the kings of Ḫatti [and

ad-ke-e]-˹*ma*˺ LUGAL.MEŠ KUR.*ḫat-ti*
7′) [*u e-ber* ÍD ^{m}*ba-ʾa-lu* LUGAL URU.*ṣur-ri* ^{m}*me*]-*na-si-i* MAN KUR.*ia-u-di*
8′) [^{m}*qa-uš-gab-ri* LUGAL URU.*ú-du-me* ^{m}*mu-ṣur*]-˹*i*˺ MAN KUR.*ma-ʾa-ab*
9′) [^{m}*ṣil*-EN LUGAL URU.*ḫa-zi-ti* ^{m}*me-ti-in-ti*] ˹MAN˺ KUR.*is-qa-al-lu-na*
10′) [^{m}*i-ka-ú-su* LUGAL URU.*am-qar-ru-na* ^{m}*mil-ki*]-˹*a*˺-*šá-pa* MAN KUR.*gu-ub-li*
11′) [^{m}*ma-ta-an-ba-ʾa-al* LUGAL URU].*a-ru-ad-da*
12′) [^{m}*a-bi-ba-ʾa-li* LUGAL URU].*sam-si-mur-ru-na*
13′) [^{m}*bu-du*-DINGIR LUGAL URU.É-*am-ma-na* ^{m}PAP-*mil-ki*] ˹MAN˺ KUR.*as-du-di*
14′) [12 LUGAL.MEŠ *šá ki-šá-di tam-tim* ^{m}*e-ki-iš-tu-ra* LUGAL URU].*e-di-il*
15′) [^{m}*pi-la-a-gu-ra-a* MAN URU.*ki-it-ru-si* ^{m}*ki-i-su* LUGAL URU].*si-lu-a*

Lacuna

Across the River (Syria-Palestine): Ba'alu, king of Tyre, Ma]nasseh, king of Judah, [Qaʾuš-gabri, king of Edom, Muṣur]ī, king of Moab, [Ṣil-Bēl, king of Gaza, Mitinti], king of Ashkelon, (vi 10′) [Ikausu, king of Ekron, Milki]-ašapa, king of Byblos, [Mattan-Baʾal, king of] Arvad, [Abī-Baʾal, king of] Samsimurruna, [Būdi-il, king of Bīt-Ammon, Aḫī-Milki], king of Ashdod — [twelve kings from the shore of the sea; Ekištūra, king of] Idalion, [Pilagurâ, king of Kitrusi, Kīsu, king of] Salamis, [...]

Lacuna

6

A fragment of an octagonal prism contains an inscription similar to Nineveh A (text no. 1). This text is commonly referred to as Nineveh (Prism) D or Nineveh (Prism) S (see text no. 5).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 134465	1932–12–12,460; TM 1931–2,4	Nineveh, IT. KK. 6	18.5×11	c

COMMENTARY

The script is Neo-Assyrian. Parts of the lower half of three columns are preserved; these columns are likely the first three columns of the prism. The extant text duplicates, with some omissions, Nineveh A (text no. 1) i 56–68 (=col. i′), ii 57–35 (=col. ii′), and iv 3–39 (=col. iii′). The restorations are based on Nineveh A.

BIBLIOGRAPHY

1933 Thompson, AAA 20 pp. 126–127 (ii′ 26′–30′, transliteration, provenance, study)
1940 Thompson, Iraq 7 p. 95 and fig. 5 no. 9 (col. ii′, copy; ii′ 26′–30′, transliteration)
1956 Borger, Asarh. pp. 38–39 §26, pp. 43–44, 47–50 and 53–55 §27 (Nin. D) (edition)
1968 Lambert and Millard, Cat. p. 70 (study)
1993 Porter, Images, Power, and Politics p. 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)

TEXT

Col. i′

Lacuna

1′) [...] *x x x*

2′) [*... ú-šá-aṣ-ri-ḫa*] *si-pit-tu*

3′) [*lab-biš an-na-dir-ma iṣ-ṣa-ri*]-*iḫ ka-bat-ti*

4′) [*áš-šú e-peš* LUGAL-*u-ti* É AD-*ia ar*]-⌜*pi*⌝-*sa rit-ti-ía*

5′) [*a-na* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}AG *u* ^{d}U.GUR] ^{d}15 *šá* NINA.KI

6′) [^{d}15 *šá* URU.LÍMMU-DINGIR *qa-ti áš-ši-ma im-gu*]-*ru qí-bi-ti*

7′) [*ina an-ni-šú-nu ke-nim* UZU *ta-kil-ti iš-tap*]-*pa-ru-nim-ma*

8′) [*a-lik la ka-la-a-ta i-da-a-ka ni-it*]-*tal-lak-ma*

9′) [*ni-na-a-ra ga-re-e-ka* 1-*en* u_4-*me* 2 u_4-*me ul*] *uq-qí*

10′) [*pa-an* ERIM.ḪI.A-*ia ul ad-gul ar-ka-a ul a*]-*mur*

11′) [*pi-qit-ti* ANŠE.KUR.RA.MEŠ *ṣi-mit-ti* GIŠ.ŠUDUN *ù ú-nu-ut*] ⌜MÈ⌝-*ía*

12′) [*ul a-šu-ur ṣi-di-it ger-ri-ia ul áš-pu*]-*uk*

13′) [*šal-gu ku-uṣ-ṣu* ITI.ZÍZ *dan-na-at* EN.TE.NA *ul a*]-*dur*

14′) [*ki-ma* u_5-*rí-in-ni mu-up-pa-ar-ši a-na sa-kap za-*ʾ*i-ri*]-*ía*

15′) [*ap-ta-a i-da-a-a ...*] *x*

Lacuna

Col. ii′

Lacuna

1′) [...] *x x x* [...]

2′) *qé-reb* ELAM.MA.KI *i-na*-[*ru-uš ina* GIŠ.TUKUL]

3′) ^{m}*na-*ʾ*i-id-mar-duk* ŠEŠ-*šú* [*ep-šet* KUR.ELAM.MA.KI]

4′) *ša a-na* ŠEŠ-*šú e-tep-pu-šú e-mur-ma ul-tu* ELAM.MA.KI

5′) *in-nab-tam-ma a-na e-peš* ARAD-*ti-ia ana* KUR *aš-šur*.KI *il-lik-am-ma*

6′) *ú-ṣal-la-a be-lu-ti* KUR *tam-tim ana si-ḫir-ti-šá ri-du-ut* ŠEŠ-*šú*

7′) *ú-šad-gíl pa-nu-uš-šú šat-ti-šam la na-par-ka-a*

8′) *it-ti ta-mar-ti-šú ka-bit-te ana* NINA.KI URU *be-lu-ti-ía*

9′) *il-lik-am-ma ú-na-áš-šá-qa še-pi-ia*

10′) *ina* 2-*e ger-ri-ía* ^{m}*ab-di-mil-ku-ut-ti* MAN URU.*ṣi-dun-ni*

11′) *la pa-liḫ be-lu-ti-ia la še-mu-u zi-kir šap-ti-ía*

12′) *ša* UGU *tam-tim gal-la-tim it-tak-lu-ma is-lu-u* GIŠ.ŠUDUN AN.ŠÁR

13′) URU.*ṣi-dun-nu* URU *tuk-la-te-šú šá qé-reb tam-tim na-du-u*

14′) *a-bu-biš as-pu-un* BÀD-*šú u šu-bat-su as-suḫ-ma*

15′) *qé-reb tam-tim ad-di-ma a-šar maš-kán-i-šú ú-ḫal-liq*

Lacuna

i′ 1′–9a′) [...] ... [... I cried out in] mourning, [I raged like a lion, and my] mood [became furio]us. [In order to exercise kingship (over) the house of my father I beat] my hands together. [I prayed to the gods Aššur, Sîn, Šamaš, Bēl, Nabû, and Nergal], Ištar of Nineveh, (and) [Ištar of Arbela and they accepted] my word(s). [With their firm 'yes'], they were sending me [reliable omen(s), (saying): 'Go! Do not hold back! We] will go and [kill your enemies.']

i′ 9b′–15′) I did [not] hesitate [one day (or) two days. I did not wait for my army. I did not] look [for my rear guard. I did not check the assignments of horses harnessed to the yoke nor of] my battle [equipment. I did not] stock up [travel provisions for my campaign. I was not] afraid [of the snow (and) cold of Šabāṭu (XI), the severest cold season. Like a flying eagle I opened my wings to drive back] my [enemies. ...] ... [...]

Lacuna

Lacuna

ii′ 1′–9′) [...] ... [... and] they kill[ed him with the sword in] the midst of the land Elam. Naʾid-Marduk, his brother, saw [the deeds] that they had done to his brother [in Elam], fled from the land Elam, (ii′ 5′) came to Assyria to serve me, and beseeched my lordship. I made the entire Sealand, the domain of his brother, subject to him. (Now) he comes yearly, without ceasing, to Nineveh, my capital city, with his heavy audience gift and kisses my feet.

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ii′ 10′–15′) In my second campaign, (as for) Abdi-Milkūti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššur — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear.

16′) ^{m}*ab-di-mil-ku-ut-tim* LUGAL-*šu šá la-pa-an* GIŠ.TUKUL.MEŠ-*ía*
17′) *ina* MURUB$_4$ *tam-tim in-na-bit ina qí-bit* ^{d}*aš-šur* EN-*ía*
18′) *ki-ma nu-u-ni ul-tu qé-reb tam-tim a-bar-šú-ma ak-ki-sa* SAG.DU-*su*
19′) DAM-*su* DUMU.MEŠ-*šú* DUMU.MUNUS.MEŠ-*šú* UN.MEŠ É.GAL-*šú* KÙ.BABBAR KÙ.GI
20′) NÍG.ŠU *u* NÍG.GA NA$_4$.MEŠ *a-qar-tú lu-bul-ti* GÙN *u* GADA *mim-ma šum-šú*
21′) *ni-ṣir-ti* É.GAL-*šú a-na mu-ʾu-de-e áš-lu-la*
22′) UN.MEŠ DAGAL.MEŠ *šá ni-ba la i-šá-a* GU$_4$.ME *ṣe-e-ni* ANŠE.MEŠ
23′) *a-na mu-ʾu-de-e a-bu-ka a-na qé-reb* KUR *aš-šur*.KI *ú-pa-ḫir-ma*
24′) LUGAL.MEŠ KUR.*ḫat-ti u a-ḫi tam-tim* DÙ-*šú-nu ina áš-ri šá-nim-ma* URU *ú-še-piš-ma*
25′) URU.KAR-^{md}*aš-šur*-ŠEŠ-SUM.NA *at-ta-bi ni-bit-su*
26′) URU.É-^{m}*ṣu-pu-ri* URU.*sik-ku-u* URU.*gi-iʾ* URU.*in-im-me*
27′) ⌜URU⌝.*ḫi-il-du-u-a* URU.*qar-ti-im-me* URU.*bi-iʾ-ru-u*
28′) ⌜URU⌝.*ki-il-me-e* URU.*bi-ti-ru-me* URU.*sa-gu-u*
29′) [URU].*am-pa* URU.É-*gi-si-me-ia* URU.*bi-ir-gi-iʾ*
30′) [URU].*ga-am-bu-lu* URU.*da-la-im-me* URU.*i-si-ḫi-im-me*
31′) [URU.MEŠ-*ni*] *šá li-me-et* URU.*ṣi-dun-ni a-šar ri-i-ti*
32′) [*u maš-qí-ti*] É *tuk-la-te-šú šá ina tu-kul-ti* ^{d}*aš-šur* EN-*ía*
33′) [*ik-šu-da*] ⌜ŠU⌝.II-*a-a* LÚ.UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-*ía*
34′) [*ša* KUR-*i ù tam*]-*tim ṣi-it* ^{d}UTU-*ši* ⌜*ina lìb*⌝-[*bi ú-še-šib-ma*]
35′) [*a-na mi-ṣir* KUR *aš*]-⌜*šur*⌝.KI *ú-ter na-gu-u šu-a-*[*tú a-na eš-šu-te*]
36′) [*aṣ-bat* LÚ.*šu-ut* SAG-*ia*] ⌜*a*⌝-*na* LÚ.NAM-*u-te* UGU-*šú-nu* [*áš-kun-ma*]
37′) [GUN *ù man-da-at*]-⌜*tu*⌝ UGU *šá maḫ-ri ú-tir-*[*ma e-mid-su*]

ii′ 16′–25′) Abdi-Milkūti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššur, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, his palace retainers, silver, gold, (ii′ 20′) goods and property, precious stones, garments with trimming and linen(s), everything of value from his palace in huge quantities, (and) took away (his) far-flung people (who were) beyond counting, oxen, sheep and goats, and donkeys in huge numbers to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.

ii′ 26′–37′) (The inhabitants of) the cities Bīt-Ṣupūri, Sikkû, Giʾ, Inimme, Ḫildūa, Qartimme, Biʾrû, Kilmê, Bitirume, Sagû, Ampa, Bīt-Gisimeya, Birgiʾ, (ii′ 30′) Gambūlu, Dalaimme, (and) Isiḫimme, [cities] in the environs of Sidon, places of pasturing [and watering for] his stronghold, which [I captur]ed with the help of the god Aššur, my lord, [I settled] in it (together with) the people plundered by my bow from the eastern [mountains and sea] and I restored (the city) (ii′ 35′) [to Assyr]ian [territory. I reorganized] that province, [placed my general] as a governor over them, [and] increased [and imposed upon it tribute and payment] greater than before.

38′) [*ù* ^{m}*sa-an*]-⌜*du*⌝-*ar-ri* MAN URU.*kun*-[*di ù* URU.*si-is-su-ú*]
39′) [LÚ.KÚR *ak-ṣu la pa*]-*liḫ be-lu-te-ía šá* DINGIR.MEŠ [*ú-maš-šir-u-ma*]
40′) [*a-na* KUR-*i mar-ṣu*]-*ti it-ta-kil šu-ú* [^{m}*ab-di-mil-ku-ut-ti*]
41′) [MAN URU.*ṣi-du-un-ni a*]-⌜*na*⌝ *re-ṣu-ti a-ḫa-meš* ⌜*iš*⌝-[*šak-nu-u-ma*]
42′) [MU DINGIR.MEŠ-*šú-nu it*]-*ti a-ḫa-meš íz-kur*-[*u-ma*]
43′) [*a-na e-mu-qi ra*]-⌜*ma*⌝-*ni-šú-nu it*-[*tak-lu*]

ii′ 38′–49′) [Moreover, San]da-uarri, king of the cities Kun[di and Sissû, a dangerous enemy, who did not] fear my lordship (and) a[bandoned] the gods, (ii′ 40′) trusted in [the impregnable mountains]. He [and Abdi-Milkūti, king of Sidon, agreed] to help one another, swore [an oath by their gods] with one another, [and] tr[usted in] their own [strength]. I trusted [in] the gods [Aš]šur, Sîn, Šamaš, Bēl, [and Nabû, the great gods], (ii′ 45′) my [lords], besieged [him], caught him [like a bird from] the midst of the mountains, [and cut off his head]. "In Tašrītu (VII) — the head of Abdi-[Milkūti! In

ii 20′ Compare Nineveh A (text no. 1) ii 76, which adds KUŠ AM.SI ZÚ AM.SI GIŠ.ESI GIŠ.TÚG ("elephant hides, ivory, ebony, boxwood") after *lu-bul-ti* GÙN *u* GADA ("garments with trimming and linens").
ii 38′ This text does not include the statement about Esarhaddon handing over the cities Maʾrubbu and Ṣarepta to Baʾalu, the king of Tyre, and increasing this ruler's annual payment; compare Nineveh A (text no. 1) iii 15b–19.

44′) [*a-na-ku a-na* ^{d}*aš*]-*šur* ^{d}30 ^{d}UTU ^{d}EN [*u* ^{d}AG]
45′) [DINGIR.MEŠ GAL.MEŠ EN.MEŠ]-*ía at-ta-kil-ma ni-i-tu* ⌜*al*⌝-[*me-šu-ma*]
46′) [*ki-ma iṣ-ṣu-ri ul-tú*] *qé-reb* KUR-*e a-bar-šu*-[*ma ak-ki-sa*]
47′) [SAG.DU-*su i*]-⌜*na*⌝ ITI.DU$_6$ SAG.DU ^{m}*ab*-⌜*di*⌝-[*mil-ku-ut-ti*]
48′) [*ina* ITI.ŠE SAG.DU ^{m}*sa-an-du*]-*ar-ri ina* 1-*et* MU.[AN.NA]
49′) [*ú-nak-ki-is-ma maḫ*]-*ru-u la ú-ḫi-ir*-[*ma* (...)]

Addaru (XII) — the head of Sanda-u]arri!" [I beheaded] (both) in the same ye[ar: With the for]mer I did not delay, [...]

Col. iii′

Lacuna

Lacuna

1′) NÍG.ŠU-*šú* NÍG.GA-*šú* DINGIR.MEŠ-*šú a-di* ^{f}[*ap-kal-la-tú šar-rat* LÚ.*a-ri-bi*]
2′) *iš-lu-lam-ma a-na* KUR *aš-šur*.KI *il-qa*-[*a* ^{m}*ḫa-za*-DINGIR LUGAL LÚ.*a-ri-bi*]
3′) *it-ti ta-mar-te-šú ka-bit-te a-na* [NINA.KI URU *be-lu-ti-ia*]
4′) *il-lik-am-ma ú-na-áš-ši-iq* GÌR.II-*ía áš-šú na*-[*dan* DINGIR.MEŠ-*šú ú-ṣal-la-an-ni-ma*]
5′) *re-e-mu ar-ší-šú-ma* ^{d}*a-tar-sa-ma-a*-⌜*a*⌝-[*in* ^{d}*da-a-a*]
6′) ^{d}*nu-ḫa-a-a* ^{d}*ru-ul-da-a-a-u* ^{d}*a*-[*bi-ri-il-lu*]
7′) ^{d}*a-tar-qu-ru-ma-a* DINGIR.MEŠ *šá* LÚ.*a-ri-bi* [*an-ḫu-su-nu ud-diš-ma*]
8′) *da-na-an aš-šur* EN-*ia ù ši-ṭir* MU-[*ia* UGU-*šú-nu áš-ṭur-ma*]
9′) *ú-ter-ma ad-din-šú* ^{f}*ta-bu-u-a* ⌜*tar*⌝-[*bit* É.GAL AD-*ia a-na* LUGAL-*u-ti*]
10′) UGU-*šú-nu áš-kun-ma it-ti* DINGIR.MEŠ-*šá* [*a-na* KUR-*šá ú-ter-ši*]

Lacuna
iii′ 1′–10′) [...] whose goods, possessions, (and) gods, together with [Apkallatu, the queen of the Arabs], he (Sennacherib) plundered and brou[ght] to Assyria — [Hazael, the king of the Arabs], came to [Nineveh, my capital city], with his heavy audience gift and kissed my feet. [He implored me] to gi[ve (back) his gods, and] (iii′ 5′) I had pity on him. [I refurbished] the gods Atar-samay[in, Dāya], Nuḫāya, Ruldāwu, A[birillu], (and) Atar-qurumâ, the gods of the Arabs, [and I inscribed] the might of the god Aššur, my lord, and (an inscription) written in [my] name [on them and] gave (them) back to him. I placed the lady Tabūa, who was rais[ed in the palace of my father, as ruler] over them and [returned her to her land] with her gods.

11′) 65 ANŠE.GAM.MAL.MEŠ 10 ANŠE.NÍTA.MEŠ UGU [*ma-da-ti maḫ-ri-ti*]
12′) *ú-rad-di-ma ú-kin ṣe-ru-uš-šú* ^{m}*ḫa*-[*za*-DINGIR *šim-tu*]
13′) *ú-bil-šú-ma* ^{m}*ia-ta-aʾ* DUMU-*šú ina* [GIŠ.GU.ZA-*šú ú-še-šib-ma*]
14′) 10 MA.NA KÙ.GI 1 ME NA$_4$.MEŠ *bé-ru-te* [50 ANŠE.GAM.MAL.MEŠ]
15′) 1 ME KUŠ.*kun-zi* ŠIM.ḪI.A UGU [*man-da-at-ti* AD-*šú*]
16′) *ú-rad-di-ma e-mid-su ar*-[*ka* ^{m}*ú-a-bu*]
17′) *a-na e-peš* LUGAL-*ti* LÚ.*a-ru*-[*bu ka-li-šú*]
18′) UGU ^{m}*ia-ta-aʾ uš-bal-kit-ma* [*a-na-ku* ^{m}*aš-šur*-PAP-AŠ LUGAL KUR *aš-šur*.KI]
19′) LUGAL *kib-rat* LÍMMU-*te šá kit-tu i-ram*-[*mu-ma ṣa-lip-tú ik-kib-šú*]
20′) LÚ.ERIM.MEŠ MÈ-*ía ana na-ra-ru-ti* ^{m}[*ia-ta-aʾ áš-pur-ma*]
21′) LÚ.*a-ru-bu ka-li-šú ik-bu*-[*su-ma* ^{m}*ú-a-bu*]
22′) *a-di* LÚ.ERIM.MEŠ *šá is-si-šú bi-re-*⌜*tú*⌝ [*id-du-u-ma ú-bi-lu-nim-ma*]
23′) *ši-ga-ru áš-*⌜*kun*⌝-[*šú-nu-ti-ma*]
24′) *ina le-et* KÁ-*ia* [*ar-ku-us-šú-nu-ti*]

iii′ 11′–18a′) I added sixty-five camels (and) ten donkeys to [the previous tribute] and imposed (it) on him. Ha[zael] died and [I placed] Iataʾ, his son, on [his throne]. I added ten minas of gold, one hundred choice stones, [fifty camels], (and) (iii′ 15′) one hundred bags of aromatics to [the tribute of his father] and imposed (it) on him. La[ter, Uabu], to exercise kingship, incited [all] the Ara[bs] to rebel against Iataʾ.

iii′ 18b′–24′) [I, Esarhaddon, king of Assyria], king of the four quarters, who loves loyalty [and abhors treachery, sent] (iii′ 20′) my battle troops to the aid of [Iataʾ, and] they trampled all of the Arabs, [threw Uabu], together with the soldiers who were with him, into fetters, [and brought (them) to me]. I placed [them] in neck stocks [and tied them] to the side of my gate.

25′) ^{m}*up-pí-is* LÚ.EN.URU [*šá* URU.*pa-ar-ták-ka*]
26′) ^{m}*za-na-sa-na* LÚ.EN.[URU *šá* URU.*pa-ar-tuk-ka*]
27′) ^{m}*ra-ma-te-a* LÚ.EN.[URU *šá* URU.*ú-ra-a-ka-za-bar-na*]
28′) KUR.*ma-da-a-a šá a-šar-*[*šú-nu ru-u-qu ša ina* LUGAL.MEŠ AD.MEŠ-*ia*]
29′) *mi-ṣir* KUR *aš-šur*.KI *la ib-*[*bal-ki-tú-nim-ma la ik-bu-su*]
30′) *qaq-qar-šá pu-ul-ḫi me-*⌜*lam*⌝-[*me ša* ^{d}*aš-šur* EN-*ia is-ḫup-šu-nu-ti*]
31′) [ANŠE].⌜*mur*⌝-*ni-is-qí* GAL.⌜MEŠ⌝ [*tak-kas* NA_4.ZA.GÌN *ḫi-ip šad-di-šú*]
32′) [*a-na* NINA.KI URU *be-lu-ti*]-⌜*ia*⌝ [*iš-šu-nim-ma* ...]
Lacuna

iii′ 25′–32′) (As for) Uppis, chieftain [of the city Partakka], Zanasana, chief[tain of the city Partukka], (and) Ramateia, chief[tain of the city Urakazabarna], Medes whose country [is remote] (and) who had not cros[sed] the boundary of Assyria [nor trodden on] its soil [in (the time of) the kings, my ancestors] — (iii′ 30′) the awesome fear [of the god Aššur, my lord, overwhelmed them (and) they brought to Nineveh], my [capital city], large thoroughbreds (and) [blocks of lapis lazuli, hewn from its mountain, and ...]
Lacuna

7

A fragment of a prism, which is part of the collections of the Wiener Museum für Völkerkunde in Vienna, preserves part of an Akkadian inscription containing military campaigns, including Esarhaddon's campaign against the land of Šubria. The piece may belong to Nineveh (Prism) D (text no. 6) or Nineveh (Prism) E (text no. 8) and is thus included here with the Nineveh texts. This text is sometimes referred to as Nineveh (Prism) S (see text no. 5).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Borger, AfO 18 pp. 114–115	—	Height: 5; Col. width: 2+ (i′), 3.3+ (ii′)	n

COMMENTARY

The script is Neo-Assyrian. The edition is based on R. Borger's published copy since the object could not be found. Col. i′ duplicates Nineveh A (text no. 1) iii 60–75. Col. ii′, as far as it is preserved, describes the campaign against the land of Šubria, an event also known from K 7599 and K 2852+ (text no. 33), K 3082+ (text no. 34) lines 1–5, and EŞ 6262 (text no. 60 ex. 1) lines 6–7a; lines 3′–6′ parallel K 7599 ii 1–4 (=Tablet 1 of the "Letter to God"). The restorations are based on Nineveh A and Esarhaddon's "Letter to God."

BIBLIOGRAPHY

1886 Bezold, ZA 1 p. 443 (study)
1957–58 Borger, AfO 18 pp. 114–115 (copy, edition)
1993 Porter, Images, Power, and Politics pp. 179 and 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)
2005 Ephʿal, JCS 57 pp. 103–104 (study)

TEXT

Col. i′

Lacuna

1′) [ù ERIM.ḪI.A-šú ^{m}*iš-pa-ka-a-a* URU].ʳ*as-gu*$^{?}$ˀ-*za-*ʳ*a-a*ˀ

2′) [*kit-ru la mu-še-zi-bi-šú a-na-ar*] *ina* GIŠ.TUKUL

3′) [*áš-lul* KUR.É-^{m}*dak-ku-ri šá qé-reb* KUR.*kal-di a*]-ʳ*a*ˀ-*ab* KÁ.DINGIR.RA.KI

4′) [*ak-mu* ^{md}*šá-maš-ib-ni* LUGAL-*šu is-ḫap-pu*] *ḫab-bi-lum*

5′) [*la pa-li-ḫu zik-ri* EN EN.EN *šá* A.ŠÀ.MEŠ DUMU].ʳME$^{?}$ˀ KÁ.DINGIR.KI

6′) [*ù bár-sipa*.KI *ina pa-rik-te it-ba-lu-u-ma ú-ter-ru*] ʳ*ra*ˀ-*ma-nu-uš*

7′) [*áš-šú ana-ku pu-luḫ-ti* ^{d}EN *u* ^{d}AG *i-du*]-*ú*

8′) [A.ŠÀ.MEŠ *šá-ti-na ú-ter-ma pa-an* DUMU.MEŠ KÁ.DINGIR].RA.KI

9′) [*u bár-sipa*.KI *ú-šad-gíl* ^{md}MUATI-*šal-lim* DUMU ^{m}*ba*]-*la-si*

10′) [*ina* GIŠ.GU.ZA-*šú ú-še-šib-ma i-šá-ṭa ab-šá*]-*a-ni*

11′) [^{m}EN-BA-*šá* DUMU ^{m}*bu-na-ni* LÚ.*gam-bu*]-*la-a-a*

12′) [*ša ina* 12 KASKAL.GÍD *qaq-qa-ru ina* A.MEŠ *ù* GI.AMBAR.MEŠ] ʳ*šit*ˀ-*ku-na*$^{?}$ *šub-tú*

13′) [*ina qí-bit* ^{d}*aš-šur* EN-*ia ḫat-tu ra-ma-ni-šú im*]-*qut-su-ma*

14′) [*ki-i ṭè-me*]-ʳ*šú*$^{?}$ˀ-*ma* ʳ*bil*ˀ-[*tú*]

Lacuna

Col. ii′

Lacuna

1′) ʳ*ša*ˀ *a-*ʳ*na* KUR$^{?}$ˀ-[...]

2′) *la iš-mu-ú* [...]

3′) UN.MEŠ KUR *aš-šur*.KI *šá ḫi-iṭ-*ʳ*ṭu*ˀ [*iḫ-ṭu-u* ...]

4′) *ḫab-ba-tum šar-ra-qu a-mir* [*da-me* ...]

5′) *la pa-li-ḫi zik-ri* EN-*šú* [...]

6′) LÚ.*ak-li* LÚ.*šá-pi-ri* ʳLÚˀ.[*re-du-u* ...]

7′) *lu-u šá ina* GÌR.II SAR-*ti* ʳ*il*ˀ-[...]

8′) *iš-ri-qu* ʳSARˀ-[...]

9′) *a-na* KUR-*šú ú-*[...]

10′) *x* (*x*) ʳ*tur*ˀ-*ru* ʳ*gi*$^{?}$ˀ-[*mil-li* ...]

Lacuna

Lacuna

i′ 1′–2′) [... and its army; I put] to the sword [Išpakāia], a Scythian, [an ally who could not save himself].

i′ 3′–10′) [I plundered the land Bīt-Dakkūri, which is in Chaldea, an] enemy of Babylon. [I captured Šamaš-ibni, its king, a rogue] (and) outlaw, (i′ 5′) [who did not respect the oath of the lord of lords, who took away fields of the citizens] of Babylon [and Borsippa by force and turned (them) over to] himself. [Because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Baby]lon [and Borsippa. I placed Nabû-šallim, son of Ba]lāssu, [on his throne and he (now) pulls] my [yo]ke.

i′ 11′–14′) [(As for) Bēl-iqīša, son of Bunnannū, a Gambu]lean [whose] residence [is] located [twelve leagues distance in water and swamps, by the command of the god Aššur, my lord, unprovoked fear] fell upon him [and of] his own [free will he took] tri[bute and payment, ...]

Lacuna

Lacuna

ii′ 1′–10′) who [...] to the land of [...]; they did not listen [...]. The people of Assyria, who [*had committed*] sin(s), [...] robbers, thieves, murde[rers, ...] (ii′ 5′) (those people) who did not fear the oath of his lord, [...] overseers, leaders, [soldiers, ...] or *those* who ... at the feet ... [...]. They stole ... [...] ... to his land [...] ... *to take re*[*venge* ...]

Lacuna

8

A fragment of a hollow prism from Nineveh preserves an Akkadian inscription containing accounts of military campaigns, including a description of the preparations for and execution of an expedition to Egypt. This text is commonly referred to as Nineveh (Prism) E or Nineveh (Prism) S (see text no. 5).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	80–7–19,15	Nineveh	10.1×6.9	c

COMMENTARY

The script is Neo-Assyrian. Parts of two columns are preserved. Col. i′ duplicates Nineveh A (text no. 1) iv 42–68 and col. ii′, as far as it is preserved, contains a report of Esarhaddon's conquest of Egypt; this event is also recorded in several inscriptions, including Bu 91–5–9,218 (text no. 9), Bu 91–5–9,134 (text no. 15), K 3082+ (text no. 34), 83–1–18,483 (text no. 35), 79–7–8,196 (text no. 36), Rm 284 (text no. 37), K 3127+ (text no. 38), K 13721 (text no. 39), VA 2708 (text no. 98), and VAG 31 (text no. 103). The restorations in col. i′ are based on Nineveh A and most of those in col. ii′ follow R. Borger (Asarh. pp. 65–66 §28), several of which are based on Monument A (text no. 98).

With regard to the fragment's provenance, it may have been discovered at Nebi Yunus since objects with 80-7-19 registration numbers were excavated by or for H. Rassam during 1879–18880 at Nineveh, mainly from the palaces on Kuyunjik, but also at Nebi Yunus.

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1889 Rogers, Haverford College Studies 2 pl. 3 (col. ii′, copy)
1889 Winckler, Untersuchungen p. 98 (ii′ 19′–21′, edition)
1896 Bezold, Cat. 4 pp. 1729–1730 (study)
1927 Luckenbill, ARAB 2 p. 221 §§560–564 (col. ii′, translation)
1956 Borger, Asarh. pp. 38–39 §26, pp. 56–57 §27 and pp. 65–66 §28 (Nin. E) (edition)
1969 Oppenheim, ANET[3] p. 293 no. d7 (ii′ 19′–21′, translation)
1993 Porter, Images, Power, and Politics p. 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)

TEXT

Col. i′

Lacuna

1′) [... *pi*]-*ḫat*.MEŠ [...]
2′) [... *it-ti-šú*]-*nu ú-ma*-[*ʾe-er*]-*ma*
3′) [UN.MEŠ *a-ši-bu-te* URU.MEŠ] ⌜*šá*⌝-*tu-nu ik-bu-su* [*ú-šak*]-*ni-šú* GÌR.II-*šú-un*
4′) [GUN *man*]-⌜*da*⌝-*tú be-lu-te-ía ú-kin* ⌜*ṣe*⌝-[*ru-uš*]-*šú-un*

Lacuna

i′ 1′–4′) I se[nt my generals, the gover]nors [of the boundary areas of their land, with th]em and they trampled [the people living in] those [cities (and) made (them) b]ow at their feet. I imposed [the tribute and paym]ent of my lordship [upon] them.

5′) [KUR.*pa*]-*tu-uš-ar-ri na-gu-u šá i*-[*te*]-⌜*e*⌝ É.MUN
6′) [*šá qé-reb* KUR.*ma-da*]-*a-a* SÙ.MEŠ *šá pa-a-ṭi* KUR.*bi-ik-ni šad-di* NA_4.ZA.GÌN
7′) [*ša ina* LUGAL.MEŠ AD.MEŠ]-*ia mám-ma la ik-bu-su* KI-*tim* ⌜KUR⌝-*šú-un*
8′) [^{m}*ši-dir-pa-ar*]-*na* ^{m}*e-pa-ar-na* LÚ.EN.URU.[MEŠ] *dan-nu-te*
9′) [*šá la kit-nu-šú*] ⌜*a*⌝-*na ni-i-ri šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*
10′) [ANŠE.KUR.RA.MEŠ *ru-ku-bi-šú*]-*nu* GU_4.MEŠ *ṣe-e-ni* ANŠE.*ú-du-ri*
11′) [*šal-lat-sún ka*]-*bit-tu áš-lu-la a-na qé-reb* KUR *aš-šur*.KI

i′ 5′–11′) [(As for) the land Pa]tušarri, a district in the [area] of the salt desert, [which is in the midst of the land of the] distant [Med]es, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none [of the kings], my [ancestors], had walked — I carried off to Assyria [Šidir-par]na (and) E-parna, mighty chieftains, [who were not submissive] to (my) yoke, together with their people, (i′ 10′) [their riding horses], oxen, sheep and goats, (and) Bactrian camels, [their he]avy [plunder].

12′) [*ina x x*] *ger-ri-ia* KUR.*ba-a-zu na-gu-u šá a-šar-šú ru-u-qu*
13′) [*mi-šit*] ⌜*na*⌝*-ba-li qaq-qar* MUN *a-šar ṣu-ma-a-me*
14′) [1 ME 20 KASKAL].⌜GÍD⌝ *qaq-qar ba-ṣi pu-qut-te ù* NA_4.⌜ZÚ⌝.MAŠ.DÀ
15′) [*a-šar*] ⌜MUŠ⌝ *u* GÍR.TAB *ki-ma kul-ba-bi ma-*⌜*lu*⌝*-*[*u* A.GÀR]
16′) [20 KASKAL.GÍD KUR].*ḫa-zu-u šad-di* NA_4.SAG.GIL.MUD *ana* EGIR-*ía* [*ú*]*-maš-šir-ma*
17′) [*e-ti*$_7$*-iq*] *na-gu-u šu-a-tú šá ul-tu* u_4*-me ul-*⌜*lu*⌝*-ti*
18′) [*la il-li-ku*] ⌜LUGAL⌝ *pa-ni maḫ-ri-ía ina qí-bit* ^{d}*aš-šur* EN-*ia*
19′) [*ina qé-reb-e-šú šal*]*-ṭa-niš at-tal-lak* ^{m}*ki-i-su* MAN KUR.⌜*ḫal*⌝*-di-su*
20′) [^{m}*ak-ba-ru* MAN] URU.*il-pi-a-tú* ^{m}*ma-an-sa-ku* MAN KUR.*ma-gal-a-ni*
21′) [^{f}*ia-pa-aʾ šar-rat*] KUR.*di-iḫ-ra-a-ni* ^{m}*ḫa-bi-su* [MAN URU].*qa-*[*da-ba-aʾ*]
22′) [^{m}*ni-ḫa-ru* LUGAL URU.*ga-aʾ-u-a-ni* ^{f}]*ba-as-lu šar-rat* [URU.*i-ḫi-lum*]
23′) [...] *x x x* [...]

i′ 12′–23′) [In] my [...]th campaign, (as for) the land Bāzu, a district in a remote place, [a forgotten place of] dry land, saline ground, a place of thirst, [one hundred and twenty leagues] of desert, thistles, and gazelle-tooth stones, (i′ 15′) [where sn]akes and scorpions fill [the plain] like ants — I left [Mount] Ḫazû, the mountain of *saggilmud*-stone, [twenty leagues behind me and crossed over to] that district to which [no kin]g before me [had gone] since earliest days. By the command of the god Aššur, my lord, I marched [trium]phantly [in its midst. I defeated] Kīsu, king of the land Ḫaldisu, (i′ 20′) [Akbaru, king of] the city Ilpiatu, Mansāku, king of the land Magalani, [Iapaʾ, queen of] the land Diḫrāni, Ḫabīsu, [king of the city] Qa[dabaʾ, Niḫaru, king of the city Gaʾuani], Baslu, queen [of the city Iḫilum, ...] ... [...]

Lacuna

Lacuna

Col. ii′

Lacuna

Lacuna

1′) *pa-an* [...]
2′) UD.3.KAM *nu-*⌜*bat-tú*⌝ [...]
3′) *i-sin-ni* ^{d}A.EDIN ^{d}*zar-*⌜*pa*⌝*-*[*ni-tum* AN.ŠÁR ^{d}30$^{?}$ ^{d}UTU$^{?}$]
4′) ^{d}IŠKUR ^{d}EN ^{d}GAŠAN-*ia*$_5$ ^{d}AG [^{d}15 *šá* NINA.KI]
5′) ^{d}15 *šá* URU.LÍMMU-DINGIR *ù* ^{d}⌜*gu-še*⌝*-*[*a* DINGIR.MEŠ *ti-ik-li-ia*]
6′) *qa-ti áš-ši-ma iš-mu su-up-pi-ía lab-bi-*[*iš an-na-dir-ma*]
7′) *at-tal-bi-iš si-ri-ia-am ḫúl-ia-am si-mat* ⌜*ṣi*⌝*-*[*il-ti a-pi-ra*]
8′) *at-muḫ rit-tu-u-a* GIŠ.PAN *dan-na-tú mul-mul-*⌜*lu*⌝ [*geš-ru*]
9′) *šá* ^{d}*aš-šur* MAN DINGIR.MEŠ *ú-mal-lu-ú qa-*[*tu-u-a*]
10′) GIM TI_8.MUŠEN *na-ad-ri pe-ta a-gap-pa-a meḫ-ret* [LÚ.ERIM-*ia*]
11′) *a-bu-ba-niš al-lak* GIŠ.*šil-ta-ḫi* AN.ŠÁR *la* [*pa-du-u*]
12′) *ez-zi-iš šam-riš it-ta-ṣi* [...]
13′) ^{d}*šár-ur*$_4$ ^{d}*šár-gaz il-la-ku ina* ⌜*i*⌝*-*[*di-ia*]
14′) [*ina*] ⌜*qí-bit*⌝ ^{d}*aš-šur* MAN DINGIR.MEŠ EN-*ía* DINGIR.MEŠ ⌜GAL⌝.[MEŠ]
15′) ⌜*am-ḫur-šú-nu*⌝*-te-ma iš-mu-u su-up-pi-ía* [*x* (*x*)]
16′) *ana-ku* ^{m}*aš-šur*-PAP-AŠ MAN KUR AŠ *a-bu-nat* ERIM-*ni-ia* ERIM ⌜KUR⌝*-*[...]

ii′ 1′–15′) before [...] on the third day, in the evening [...] the festival of Erua, (that is) Zarpa[nītu], I prayed to the [gods Aššur, *Sîn*, *Šamaš*], Adad, Bēl, Bēltīya, Nabû, [Ištar of Nineveh], (ii′ 5′) Ištar of Arbela, and Guše[a, the gods, my helpers], and they heard my prayers. [I raged like] a lion, put on (my) coat of mail, (and) [put on (my head)] a helmet appropriate for ba[ttle]. I held in my hands the mighty bow (and) the [strong] arrow, which the god Aššur, king of the gods, placed [in my] hands. (ii′ 10′) Like a furious eagle, my wings were spread before [my army] (and) I was marching like the flood. [The merci]less arrow (bestowed) by the god Aššur shot out angrily (and) furiously [...]. The gods Šarur (and) Šargaz were marching at [my side. By] the command of the god Aššur, the king of the gods, my lord, I prayed to the great gods and they heard my prayers (and) [...]

ii′ 16′–28′) I, Esarhaddon, king of Assyria, the center of my army, the army of the land [...]. I was following

ii′ 8′ For GIŠ.PAN *dan-na-tú mul-mul-*⌜*lu*⌝ [*geš-ru*] (“the mighty bow and the [strong] arrow”), compare GIŠ.PAN *dan-na-tu* GIŠ.*šil-ta-ḫu geš-ru* in Monument A (text no. 98) rev. 28.

17′) *ar-ki* DINGIR-*ti-šú-nu* GAL-*tim al-lak ina tukul-ti-*⌜*šú*⌝-[*nu* GAL.MEŠ?]
18′) GIM *ez-zi ti-ib me-ḫi-i ina bi-ri-šú-nu* [*a-zi-iq*]
19′) ⌜*el*⌝*-lat-su-nu ka-ṣir-tú ú-par-ri-ir* LÚ.ERIM-[*šú* ...]
20′) [*a-lik*] ⌜*pa*⌝*-an* ERIM-*šú* ŠEŠ.MEŠ-*šú* LÚ.NAM.MEŠ-*šú* LÚ.3.[U_5.MEŠ-*šú*]
21′) [TA] ⌜URU⌝*.iš-ḫu-up-ri a-di* URU.*me-em-pi ma-*[*lak* 15 u_4*-me*]
22′) [*qaq-qa-ri as*]*-ḫup se-de-ra mit-ḫa-ṣu-tú ina qí-bit* [^{d}*aš-šur*]
23′) [u_4*-me-šam-ma*] ⌜*la*⌝ *na-par-ka-a áš-tak-ka-na* [...]
24′) [LÚ.ERIM]*-šú-nu ú-ṭa-bi-iḫ* GIM *ṣe-e-*[*ni* ...]
25′) [...] *šá ina* GIŠ.TUKUL.MEŠ*-ia ez-zu-te x* [...]
26′) [...] ⌜*ú*?⌝*-ṣu-nim-ma ina* IGI KÁ *x* [...]
27′) [...]*-úr* ^{m}*tar-qu-u* [...]
28′) [...] ⌜*šu*⌝*-zu-ub* LÚ.ARAD.MEŠ*-šú* [...]
Lacuna

their great divinity. With their [*great*] help, [I blew] between them like the onslaught of a raging storm, dispersed their concentrated troops, [overwhelm]ed [his] troops, [..., (ii′ 20′) the lead]ers of his army, his brothers, his governors, (and) [his] third-[men from] the city Išḫupri to Memphis, [a distance of fifteen days] ma[rch]. By the command of [the god Aššur, every day], without ceasing, I set up (my) order of battle for combat [...]. I slaughtered their [troops] like sheep [and goats. ...] (ii′ 25′) who [*had fled*] from my fierce weapons [...] they came out and before the gate ... [...] ... Taharqa [...] to save his servants [...]

Lacuna

9

A fragment from somewhere near the bottom of a hexagonal prism has part of an inscription containing a tribute list. This text, of which parts of two columns are preserved, has been traditionally attributed to Esarhaddon, but there is not yet proof for this attribution. If this is an Esarhaddon inscription, it should probably be related to his Egyptian campaign. This text is sometimes referred to as Nineveh (Prism) S (see text no. 5).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 91–5–9,218	Nineveh	Height: 5.2; Col. width: 8.4	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1948 (study)
1898–1900 Winckler, AOF 2 p. 21 no. 16 (copy)
1956 Borger, Asarh. p. 114 §80 (Frt. J) (transliteration)
1969 Oppenheim, ANET^{3} pp. 293–294 no. d7 (translation)
1993 Porter, Images, Power, and Politics p. 201 (study)
1994 Onasch, ÄAT 27/1 pp. 30–35 (edition, study); and 2 pp. 20–21 (transliteration)
2004 Tadmor, Studies Grayson pp. 273–276 (study)
2009 Radner, Studies Parpola p. 224 n. 11 (i′ 9′–11′, transliteration, study)

ii′ 21′–22a′ The restorations are based on Monument A (text no. 98) rev. 38–39.

TEXT

Col. i′

Lacuna

1′) [...] *ka-a-a-*[*nu*]
2′) [...] *a-gúr-ri*
3′) [...].ÀM GUN *ù*
4′) [...] NA_4.MEŠ *ni-siq-te ina la mì-ni*
5′) [...] *x* NÍG.ŠU *pa-an a-šir-te ú-šá-*⌜*aṣ-li*⌝*-mu*
6′) [...] NUMUN É AD-*šú* DUMU.MEŠ MAN *maḫ-ru-te* KI.MIN
7′) [...] É-*šú* LÚ.3.U_5.MEŠ LÚ.GIŠ.GIGIR.MEŠ *ú-rad*
8′) [... *mu-kil a-pa*]*-a-ti* LÚ.ERIM.MEŠ GIŠ.PAN GIŠ.*a-rit* KI.MIN
9′) [...].GAL.MEŠ LÚ.MAŠ.MAŠ.MEŠ LÚ.*ḫar-ṭi-bi*.[MEŠ]
10′) [... LÚ].*mu-na-i-ši* LÚ.A.BA ⌜KUR.*mu-ṣur-a-a*⌝
11′) [...] LÚ.MUŠ.$LAḪ_4$.MEŠ *a-di* LÚ.GAL.TUKU.MEŠ-*šú-nu* KI.MIN
12′) [...] LÚ.KA.ṢIR.MEŠ LÚ.NAR.MEŠ LÚ.NÍG.MEŠ
13′) [...] LÚ.LÙNGA.MEŠ LÚ.NÍG.GA.MEŠ-*šú-nu* KI.MIN
14′) [... LÚ.TÚG].KAL.MEŠ LÚ.ŠU.KU_6.MEŠ LÚ.AŠGAB.MEŠ KI.MIN
15′) [... LÚ].NAGAR *mu-ger-ri* LÚ.NAGAR GIŠ.MÁ.MEŠ
16′) [...] *šá šip-ṭa-ni-šú-nu* KI.MIN
17′) [... SIMUG].MEŠ AN.BAR

Lacuna

Lacuna

i′ 1′–17′) [...] regu[lar ...] baked bricks [...] ... tribute and [...] precious stones without number (i′ 5′) [...] ... they blackened [...] the seed of his father's house, descendants of earlier kings, ditto; [... of] his house, third-men, charioteers, ..., [... re]in-[holders], archers, shield bearers, ditto; [...] ..., incantation priests, dream interpreters, (i′ 10′) [...] veterinarians, Egyptian scribes, [...], snake-charmers, together with their *helpers*, ditto; [...], *kāṣiru*-craftsmen, singers, bakers, [...], brewers, (together with) their *supply managers*, ditto; [... clothes] menders, hunters, leather workers, ditto; (i′ 15′) [...] wheelwrights, shipwrights [...] of their ..., ditto; [...] iron-[smiths ...]

Col. ii′

Lacuna

1′) [...] *x-an* : ^{m}*x*-[...]
2′) [UGU URU.*mu*]-*kin*-BALA-AŠ.TE-*i-šú* : ^{m}*a*-[...]
3′) [UGU URU].*maḫ-ri-ga-re-e*-MAN : ^{m}*ṣa*-[...]
4′) UGU URU.*aš-šur*-KUR-*su*-DAGAL.MEŠ : ^{m}*ṣi-ḫu-*⌜*ru*⌝ [...]
5′) UGU URU.*aš-šur-na-síḫ*-GAL_5.LÁ : ^{m}*pu-ṭi-*^{d}[*x* ...]
6′) UGU URU.*li-mir*-ÉNSI-*aš-šur* : ^{m}SILIM-*mu*-[...]
7′) UGU URU.KAR-^{d}*ba-ni-te* : ^{md}30-ZI-[...]
8′) UGU URU.É-^{d}AMAR.UTU URU.*šá-aš-šur-ta-ru* URU-[...]
9′) ^{m}ARAD-^{d}*na-na-a* LÚ.*mu-šar-kis-ia a-na* [...]
10′) ^{m}*ú-ar-bi-is ina* URU-[...]
11′) ^{m}*ki-ṣir-*^{d}15 *ina* URU.*šá-e-muq-aš-šur* [...]
12′) SÁ.DUG_4 *gi-nu-u a-na* ^{d}*aš-šur u* DINGIR.MEŠ [GAL.MEŠ ...]
13′) 6 GUN 19 MA.NA KÙ.GI 3 ME [...]
14′) 1 LIM 5 ME 86 TÚG SÍG GADA [*x*]+7 ANŠE [...]
15′) [...]+24 GIŠ.ESI 1 ME 99 KUŠ-[...]
16′) [...]+40 ANŠE.KUR.RA.MEŠ NÍTA 24 [...]
17′) 30 LIM 4 ME 18 UDU.NÍTA.MEŠ 10+n [...]
18′) 19 LIM 3 ME 23 ANŠE 1 ŠE.$MUNU_4$ [...]
19′) [*man*]-*da-at-tú be-lu-te-ia šat-ti-*[*šam-ma* ...]
20′) [...] *ši-pir-ti* AN.ŠÁR EN-[*ia* ...]
21′) [...] GIŠ.MÁ [...]

Lacuna

Lacuna

ii′ 1′–11′) [...] ...-an: P[N; over the city Mu]kīn-palê-kussīšû: A[...; over the city] Maḫri-gārê-šarri: Ṣa[...]; over the city Aššur-māssu-urappiš: Ṣiḫur[u ...]; (ii′ 5′) over the city Aššur-nāsiḫ-gallî: Puṭi-[...]; over the city of Limmir-iššak-Aššur: Šulmu-[...]; over the city of Kār-Banīte: Sîn-napišti-[...]; over the cities Bīt-Marduk, Ša-Aššur-tāru, (and) [...]; Urdu-Nanāya, my marshal, to [...]; (ii′ 10′) Uarbis in the city [...]; Kiṣir-Ištar in the city Ša-emūq-Aššur [...].

ii′ 12′–21′) *Sattukku* (and) *ginû* offerings for the god Aššur and the [great] gods [...] 6 talents, 19 minas of gold, 300 [...], 1,586 bolts of woven linen, [...]+7 homers [... (ii′ 15′) ...]+24 ebony, 199 leather [...]+40 stallions, 24 [...], 30,418 sheep, 10+[...] 19,323 homers, (measured by) 1 seah, of malt, [...] my lordly tribute, year[ly ...] the message of the god Aššur, [my] lord, [...] boat [...]

Lacuna

Lacuna

i′ 5′ Borger (Asarh. p. 114) reads the beginning of this line as [...] *x la*$^{?}$ GARZA (*paraṣ*?) and Onasch (ÄAT 27/1 p. 31 and ÄAT 27/2 p. 20) reads it as [...] *x šá la-pa-an*.

i′ 10′ The reading of the line follows Radner, Studies Parpola p. 224 n. 11.

i′ 11′ LÚ.GAL.TUK.MEŠ-*šú-nu* is otherwise not attested in Assyrian sources.

10

An Akkadian inscription on a cylinder records the restoration of the temples of the goddess Mullissu and the god Šamaš in Nineveh. Only half of the inscription is preserved. The script is Neo-Assyrian and horizontal rulings separate each line. The text is dated to Ulūlu (VI) 677 BC and is commonly referred to as Nineveh (Cylinder) G (Nin. G).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1658 + BM 122619	1930–5–8,8	Nineveh, AP. G. 15	16.1×5	c

BIBLIOGRAPHY

1870 3 R pl. 2 no. 23 (K 1658, copy)
1889 Bezold, Cat. 1 p. 326 (study)
1940 Thompson, Iraq 7 pp. 96–97 and fig. 18 no. 12 (BM 122619, copy, edition)
1956 Borger, Asarh. pp. 66–67 §29 (Nin. G) (edition)
1968 Lambert and Millard, Cat. p. 13 (study)

TEXT

1) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL ŠÚ MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI
2) *ša pa-laḫ* DINGIR.MEŠ *u* ^{d}*iš-ta-ri ra-biš mu-du-ú*
3) *ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl* KÁ.DINGIR.RA.KI
4) DUMU ^{md}30-PAP.MEŠ-SU LUGAL ŠÚ LUGAL KUR *aš-šur*.KI DUMU ^{m}LUGAL-GI.NA LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
5) ⌜GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL⌝ KUR EME.GI$_7$ *ù* URI.KI
6) [...] *ul-tu u*$_4$*-me pa-ni i-na ki-sal é-maš-maš*
7) [...] ⌜*ṣe-eḫ*⌝*-rat šu-bat-su ù* É ^{d}UTU
8) (traces of tops of signs)

Lacuna

1′) *e*-[...]
2′) NUN EGIR-*ú* [...]
3′) *a-na* SIPA-*ut* KUR *u* UN.MEŠ *i-nam-bu-ú zi-kir-šú* ⌜*e*⌝*-nu-ma eš-re-*[*e-ti ša-ti-na*$^{?}$ *i*]*-lab-bi-ra-ma*
4′) *e-na-ḫa* MU.SAR-*ú ši-ṭir* MU-*ia li-mur-ma* Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí*
5′) *šu-mì it-ti* MU-*šu liš-ṭur a-na áš-ri-šu lu-ter*
6′) ^{d}30 *u* ^{d}UTU ITI-*šam la na-par-ka-a liq-bu-ú dum-qé-e-šu*

Date

7′) ITI.[KIN].^{d}INANNA UD.20.KAM *li-mu* ^{m}AD-*ra-mu* LÚ.SUKKAL GAL-*ú*

1–5) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, who knows how to greatly revere the gods and goddesses, the one who (re)constructed the temple of the god Aššur (and) (re)built Esagil (and) Babylon; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, (and) king of Sumer and Akkad —

6–8) [...] from former days in the courtyard of Emašmaš [...] its area was too small; moreover, the temple of the god Šamaš [...] ... [...]

Lacuna

1′–6′) ... [...] may a future ruler, [whom ...] name to shepherd the land and people, read an inscription written in my name when [those] shri[nes be]come old and dilapidated, and may he anoint (it) with oil, make an offering, (5′) write my name with his name, (and) return (it) to its place. (Then) may the gods Sîn and Šamaš order good things for him monthly, without ceasing.

Date

7′) [Ul]ūlu (VI), twentieth day, eponymy of Abī-rāmu, grand vizier (*sukkallu rabû*) (677 BC).

11

An Akkadian inscription found upon three clay cylinders from Nineveh may record Esarhaddon's renovation of the temples of the gods Sîn and Šamaš in Nineveh. This text is commonly referred to as Nineveh (Cylinder) H (Nin. H).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 99082	1904–10–9,111	Nineveh, Kuyunjik	10.6×5.9	1–2, 1′–12′	c
2	K 2742 + K 2743 + N 1794	—	Nineveh, Kuyunjik	9.2×4.5	2′, 4′, 6′–11′	c
3	BM 121032	1929–10–12,28	Nineveh, Kuyunjik	4.1×3.6	5′–10′	c

COMMENTARY

R. Borger (BIWA pp. 134–135) proposes that the known exemplars of this text and those of the following inscription (Nineveh H and I respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since this inscription does not preserve the building report, a passage key to determining with more certainty if Nineveh H and I are really one text. One fragment of ex. 2, N 1794, bears a "Layard" number; the N-prefix refers to either "Nineveh" or "Nimrud." Objects with "Layard" numbers are now housed in the British Museum and they originate from Layard's surveys and excavations, as well as from purchases made from locals who picked up the objects on the mounds after it had rained. For further details, see Collon, in Fales and Hickey, Austen Henry Layard p. 203.

The script is Neo-Assyrian. When possible, the restorations are based on the following text, Nineveh I (text no. 12). A score is presented on the CD-ROM.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 471 (ex. 2, study)
1914 King, Cat. p. 25 no. 147 (ex. 1, study)
1933 Bauer, Asb. pl. 28 and p. 106 (ex. 2, copy, study)
1940 Thompson, Iraq 7 p. 109 and fig. 3 no. 36 (ex. 3, copy, transliteration)
1956 Borger, Asarh. pp. 66–67 §29 (Nin. H) (exs. 1–3, edition)
1968 Lambert and Millard, Cat. p. 5 (ex. 3, study)
1993 Porter, Images, Power, and Politics p. 195 (exs. 1–3, study)
1996 Borger, BIWA pp. 134–135 (exs. 1–3, edition)
1998 Frahm, Fs Borger pp. 117–118 (study)

TEXT

1) [^{md}*aš-šur*-ŠEŠ-SUM.NA LUGAL ...] LUGAL ŠÚ LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI

2) [NUN *na-a'-du áš-ru ... ša pa-laḫ* DINGIR.MEŠ *u* ^{d}*iš-ta*]-ʳ*ri*ˀ *ka-la-ma i-du-ú*

Lacuna

1′) [...]-*x-bat*

2′) [*ka-šid lit-tu-ti šu-muḫ*] *pe-er-'i šum-dul na-an-na-bi*

3′) [...].KI

1–2) [Esarhaddon, ... king, ...] king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, [pious prince, humble, ... who] knows how [to revere] all [the gods and goddess]es, [...]

Lacuna

1′–6′) [...] ... [...] (and) with the immutable words from their [lips may they (Sîn and Šamaš) discuss with one another (my) reaching extreme old age, the abundance of] (my) offspring, the increase of my progeny, [...] ...

4′) [*li-tap-pa-lu a-ḫa-meš*] *ina zi-kir*
[*šap-te*?]*-e-šú-nu la šu-un-né-e*
5′) [LÚ.KÚR.MEŠ-*ia*? *li-né-ru a-a-bé-e-a lis-ki-pu*
li-šam-qí-tu ga-re-e]*-ia ina li-i-ti ki-šit-ti* ŠU.II
6′) *ṣe-er* LÚ.KÚR.MEŠ-*ia* [*li-šá-zi-zu-ni-ma*] *e-ma*
lìb-bi i-qab-bu-u la-be-el la-áš-pur
7′) [*a-na ár-kát* u_4*-me i-na* LUGAL.MEŠ
DUMU].MEŠ-*e-a šá* ^{d}30 ^{d}UTU *ut-tu-šu-ú-ma*
8′) *a-na be-lut* KUR.KUR *u* UN.MEŠ *i-nam-bu-u*
zi-kir-šú e-nu-ma eš-re-e-ti ša-ti-na
9′) [*i*]*-lab-bi-ra-a-ma en-na-ḫa an-ḫu-us-si-na*
lu-ud-diš
10′) [MU.SAR-*ú ši-ṭir*] MU-*ia li-mur-ma* Ì.GIŠ
lip-šu-uš UDU.SISKUR BAL-*qí šu-mì it-ti* MU-*šú*
liš-ṭur
11′) [*a-na áš-ri-šú li-ter*] ^{d}30 *u* ^{d}UTU ITI-*šam-ma la*
na-par-ka-a liq-bu-u SIG_5.MEŠ-*šú*

[May they kill my enemies, flatten my enemies, cut down] my [foes, (and) allow me to stand] over my enemies in victory (and) triumph [so that] I may rule (and) govern wherever my heart wishes.

7′–11′) [In future days], may [one of the kings], my [descendants], whom the gods Sîn (and) Šamaš select and name to rule the lands and people, renovate the dilapidated section(s) of these shrines when they become old and dilapidated, (10′) read [an inscription written in] my name, and may he anoint (it) with oil, make an offering, write my name with his name, [(and) return (it) to its place]. (Then) may the gods Sîn and Šamaš order good things for him monthly, without ceasing.

Date ex. 1

12′) [...] LÚ.GAR.KUR KUR.*ḫal-ni-gal-bat*

Date ex. 1

12′) [...] governor of Ḫanigalbat.

12

An Akkadian inscription found upon two clay cylinders records Esarhaddon's building of a temple for the gods Sîn, Ningal, Šamaš, and Aia in Nineveh. This text is commonly referred to as Nineveh (Cylinder) I (Nin. I).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 120066 + 1902–5–10,6	1928–7–16,66	—	9.4×7.8	1–37, date	c
2	BM 122618	1930–5–8,7	Nineveh, AP. D. IX.	6.5×6.5	13–31	c

COMMENTARY

R. Borger (BIWA pp. 134–135) proposes that the known exemplars of this text and those of the previous inscription (Nineveh I and H respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since text no. 11 does not preserve the building report, a passage key to determining with more certainty if Nineveh H and I are really one text.

Ex. 1 is 1/3 (left side) of a barrel cylinder with a pencil-sized hole through its length. Ex. 2 is 1/4 (left side) of a barrel cylinder. When possible, the restorations are based on the previous text, Nineveh H (text no. 11). The script of both cylinders is Neo-Assyrian and horizontal rulings separate each line on both exemplars. A score is presented on the CD-ROM.

BIBLIOGRAPHY

1914 King, Cat. pp. 2–3 no. 6 (ex. 1, copy, study)
1933 Bauer, Asb. pl . 62 and p. 106 (ex. 1 [1902–5–10,6 only], copy, study)
1940 Thompson, Iraq 7 pp. 97–98 and fig. 20 no. 13 (ex. 2, copy, edition)
1956 Borger, Asarh. pp. 66 and 68 §29 (Nin. I) (exs. 1–2, edition)
1968 Lambert and Millard, Cat. p. 13 (ex. 2, study)
1984 Cogan, AfO 31 pp. 73–75 (ex. 1, photo, edition)
1992 Lambert, Cat. p. 77 (ex. 1, study)
1993 Porter, Images, Power, and Politics p. 195 (exs. 1–2, study)
1996 Borger, BIWA pp. 134–135 (exs. 1–2, edition)

TEXT

1) ^{md}*aš-šur*-ŠEŠ-SUM.NA LUGAL [... LUGAL ŠÚ LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI]
2) NUN *na-aʾ-du áš-ru* [... *ša pa-laḫ* DINGIR.MEŠ *u* ^{d}*iš-ta-ri ka-la-ma i-du-ú*]
3) *lìb-bu rap-šú ma*-[...]
4) *ša ul-tu ṣe*-[*ḫe-ri-šú* ...]
5) *ša a-na ud-du-uš* [...]
6) *ba-nu-ú* É ^{d}*aš-šur* [...]
7) LUGAL *šaḫ-tu mu-šak-li*-[*il* ...]
8) DUMU ^{md}30-ŠEŠ.MEŠ-SU LUGAL [...]
9) *ṣa-lam* ^{d}30 ^{d}*nin-gal* [...]
10) *e-pu-šu-ma ú*-[...]
11) *ku-um-*^{r}*mu*^{1} [*ša*$^{?}$] *maš-tak be-lu-ti-šú-nu la e-pu*-[*šu* ...]

1–11) Esarhaddon, [...] king, [... king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad], pious prince, humble, [... who knows how to revere all the gods and goddesses], of fine intellect, ... [...] who from [his] you[th ...] (5) whom [...] to renew [...] the one who (re)constructed the temple of the god Aššur, [...] respectful king, the one who complet[ed ...]; son of Sennacherib, king of [...] the images of the gods Sîn, Ningal, [...] made and ... [...] the cella, [which] he did not bui[ld] as their lordly living quarters, [...] —

12) *a-na*-[*ku* ^{m}]AN.ŠÁR-ŠEŠ-SUM.NA LUGAL ŠÚ LUGAL KUR *aš-šur*.KI [...]
13) É ^{d}30 ^{d}*nin-gal* ^{d}UTU ^{d}*a-a* [...]
14) *ina qé-reb* MURUB$_4$ URU *šá* NINA.KI *a-na mu-šab* [...]
15) *ina* ITI *šal-me u*$_4$*-me še-me-e ina* NA$_4$.*pi-i-li* NA$_4$ KUR-*i* [*dan-ni* ...]
16) *ṣe-er tam-le-e šu-a-tu uš-ši-šú ad-di* [...]
17) É *šu-a-ti a-na si-ḫir-ti-šú ar-ṣip* [*ú-šak-lil* ...]
18) GIŠ.ÙR.MEŠ GIŠ.EREN MAḪ.MEŠ *ú-šat-*^{r}*ri*^{1}-[*ṣa* UGU-*šú* ...]
19) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá e-re-es-si-na ṭa-a-ba* [...]
20) *mim-ma ú-na-a-ti ḫi-šiḫ-ti* É *šá* KÙ.BABBAR KÙ.[GI ...]
21) *ul-tu* É *šu-a-tu ú-šak-li-lu ú*-[*qat-tu-u ag-mu-ra ši-pir-šú* ...]
22) ^{d}30 ^{d}*nin-gal* ^{d}UTU ^{d}*a-a* DINGIR.MEŠ GAL.[MEŠ ...]
23) *ina* ITI-*šam-ma la na-par-ka-a* [...]
24) *a-na šat-ti* ^{d}30 ^{d}UTU EN.MEŠ GAL.MEŠ *x* [...]
25) *ia-a-ti* AN.ŠÁR-ŠEŠ-SUM.NA LUGAL *mi-*^{r}*gi*^{1}-[*ir* ...]
26) *ina ta-mar-ti e-lat* AN-*e ù* ITI.^{r}BÁRA^{1} [...]
27) *it-tu da-mì-iq-tu ša a-rak u*$_4$*-me x* [...]
28) *ka-šid lit-tu-ti šu-muḫ pe-er-ʾi šum*-[*dul*

12–23) I, Esarhaddon, king of the world, king of Assyria, [...] the temple of the gods Sîn, Ningal, Šamaš, (and) Aya [...] in the citadel of Nineveh as residence of [...]. (15) In a favorable month, on a propitious day, I laid its foundations upon that terrace with limestone, [strong] stone from the mountains, [...]. I built (and) [completed] that temple in its entirety [...] I roof[ed it] with magnificent cedar beams [... (and) *I fastened bands of silver and copper on*] doors of cypress, whose fragrance is sweet, [*and installed* (*them*) *in its gates*. (20) I ...] whatever utensils were needed for the temple, whether silver (or) go[ld ...]. When I had completed that temple (and) br[ought its construction to an end ...] the gods Sîn, Ningal, Šamaš, (and) Aia, the great gods, [...] monthly, without ceasing [...].

24–31) Thereupon, may the gods Sîn (and) Šamaš, the great lords, ... [...] me — Esarhaddon, the king, favor[ite ...]; *in the*(*ir*) *appearance at the height of heaven* and (in) the month Nisannu (I), [...] good omen(s) concerning the lengthening of (my) days ... [...]; (and) by [*their*

19 The proposed tentative translation is based on Nineveh B (text no. 2) v 25–26, *me-ser* KÙ.BABBAR *u* ZABAR *ú-rak-kis-ma ú-rat-ta-a* KÁ.MEŠ-*šá*.
21 The restoration is based on Ashurbanipal Prism T iii 30–31 (Borger, BIWA p. 144).

na-an-na-bi ...]
29) *li-tap-pa-lu a-ḫa-meš i-na ṣi-it pi-i-*[*šú-nu la šu-un-né-e* LÚ.KÚR.MEŠ-*ia*?]
30) *li-né-ru a-a-bé-e-a lis-ki-pu li-šam-qí-tu ga-re-*[*e-ia ina li-i-ti ki-šit-ti* ŠU.II]
31) [*ṣe-er*] LÚ.KÚR.MEŠ-*ia li-*˹*šá*?˺-[*zi*]-*zu-ni-ma e-ma lìb-*[*bi i-qab-bu-u la-be-el la-áš-pur*]
32) [*a-na ár-kát* u_4-*me*] *i-na* LUGAL.MEŠ DUMU.MEŠ-*e-*[*a šá* ^{d}30 ^{d}UTU *ut-tu-šu-ú-ma*]
33) [*a-na be-lut*] KUR *ù* UN.MEŠ *i-nam-bu-*[*u zi-kir-šú e-nu-ma eš-re-e-ti ša-ti-na*]
34) [*i-lab-bi*]-*ra-ma en-na-*˹*ḫa*˺ [*an-ḫu-us-si-na lu-ud-diš*]
35) [MU].˹SAR˺-*ú ši-ṭir* MU-*ia* [*li-mur-ma* Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí*]
36) [*šu*]-*mì it-ti šu-me-šú* [*liš-ṭur a-na áš-ri-šú li-ter*]
37) ^{d}30 *u* ^{d}UTU ITI-[*šam-ma la na-par-ka-a liq-bu-u* SIG_5.MEŠ-*šú*]

Date ex. 1

38) ITI-[...]

immutable] command discuss with one another (my) reaching extreme old age, the abundance of (my) offspring, the incr[ease of my progeny, ...]. (30) May they kill [my enemies], flatten my enemies, cut down [my] foes, (and) allow me to stand [over] my enemies [in victory (and) triumph so that I may rule (and) govern] wherever [my] hea[rt wishes].
32–37) [In future days, may] one of the kings, my descendants, [whom the gods Sîn (and) Šamaš select and] na[me to rule] the land and people, [renovate the dilapidated section(s) of these shrines when] they [become ol]d and dilapidated, [read an in]scription written in my name, [and may he anoint (it) with oil, make an offering, write] my name with his name, [(and) return (it) to its place. (Then) may] the gods Sîn and Šamaš [order good things for him] mon[thly, without ceasing].

Date ex. 1

38) Month [...]

13

An Akkadian inscription found upon a clay cylinder from Nineveh records Esarhaddon's building of a small palace in Nineveh. This is one of only a few royal inscriptions that use Esarhaddon's other name Aššur-etel-ilāni-mukīn-apli (see text nos. 74–75 and perhaps text no. 1021), and it is the only inscription so far where Esarhaddon uses the title of crown prince. The script is Neo-Assyrian and horizontal rulings separate each line. This cylinder, which may belong to the same cylinder as the following text (BM 127964), is commonly called Nineveh (Cylinder) J (Nin. J).

CATALOGUE

Museum Number	Registration Number	Excavation Number	Provenance	Dimensions (cm)	cpn
BM 134446	1932–12–12,441	TM 1931–2,24	Nineveh	4.6×7.5	c

BIBLIOGRAPHY

1940 Thompson, Iraq 7 pp. 85 and 96 and fig. 16 no. 11 (copy, edition)
1956 Borger, Asarh. pp. 68–69 §30 (Nin. J) (edition)
1993 Porter, Images, Power, and Politics p. 195 (study)
1998 Radner, PNA 1/1 p. 184 (study of line 1)

TEXT

1) [m*aš-šur-e-tel*-DINGIR.MEŠ]-GIN-IBILA DUMU LUGAL GAL-*u ša* É *ri-du-u-ti*
2) [... *gu*]-*um-mu-ru šu-tu-ru a-na ṭè-e-mi*
3) [...] *x-ni šá gi-mir um-ma-nu-te lit-mu-du ka-ras-su*
4) [(...) DUMU md30-PAP.MEŠ-SU MAN ŠÚ MAN] KUR *aš-šur*.KI DUMU mMAN-GIN MAN ŠÚ MAN KUR [*aš-šur*.KI]
5) [...] *qé-reb* URU.*ba-a-*⌜*ṣi*⌝ [...]

Lacuna

1′) [... *ú*]-⌜*qat-tu-u ag-mu-ra*⌝ *ši-pir-šá*
2′) [...] *ina qer-bi-šá aq-re-ma*
3′) [UDU.SISKUR.MEŠ *taš-ri-iḫ-ti eb-bu-u-ti ma-ḫar-šú*]-⌜*un*⌝ *aq-qi-ma ú-šam-ḫi-ra kàd-ra-a-a*
4′) [DINGIR.MEŠ *šá-tu-nu ina ku-un-ni lìb-bi*]-⌜*šu*⌝-*nu ke-niš ik-tar-ra-bu-ni*
5′) [...]-*te x x* (written over erasure)*qé-reb* É.GAL.TUR.RA *šá-a-tu*
6′) [... *da-ri-iš liš-tab*]-*ru-u a-a ip-par-ku-u i-da-a-šá*

1–4) [Aššur-etel-ilāni]-mukīn-apli, the senior son of the king, who (resides in) the House of Succession, [... ... is *co*]*mplete*, surpassing in intelligence, [...] whose mind has learned ... of all the experts, [(...); son of Sennacherib, king of the world (and) king of] Assyria; descendant of Sargon (II), king of the world (and) king of [Assyria] —

5) [...] in the city Bāṣi (Bāzu) [...]

Lacuna

1′–3′) [... when I bro]ught its construction to an end, [...] I invited [...] into it, and I offered [sumptuous pure] offerings [before] them and I presented (them) with my gifts.

4′–6′) [Those gods, in] their steadfast [hearts], truly blessed me. [...] ... in that small palace. [May ... l]ast [forever and ever]. May they never leave it (the palace).

14

A fragment of a clay cylinder preserves part of an inscription of Esarhaddon describing the construction of a small palace in Nineveh. The script is Neo-Assyrian and horizontal rulings separate each line. The piece, as proposed by R. Borger, may be part of the same cylinder as Nineveh J (text no. 13).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 127964	1929–10–12,620	Nineveh	4.4×5.1	c

BIBLIOGRAPHY

1968 Lambert and Millard, Cat. p. 40 (study)
1993 Porter, Images, Power, and Politics p. 195 (study)

2 Or [... *nu*]-*um-mu-ru*, "[is *b*]*right*."

6′ Compare Nineveh A (text no. 1) vi 62–64 and Nineveh B (text no. 2) vi 39–43: dALAD SIG$_5$ dLAMMA SIG$_5$ *na-ṣir kib-si* LUGAL-*ti-ia mu-ḫa-du-u ka-bat-ti-ia da-riš liš-tab-ru-u a-a ip-par-ku-u i-da-a-šá*, "Let the good *šēdu* (and) the good *lamassu*, who guard my royal path (and) make me happy, last forever and ever in that palace. May they never leave it (the palace)." Based on the conjectured space available at the beginning of the line, R. Borger (Asarh. p. 69) tentatively restored dALAD SIG$_5$ dLAMMA SIG$_5$, "the good *šēdu* (and) the good *lamassu*."

TEXT

Lacuna
1′) [...]-*te* [...]
2′) [... *šu-bat*]-*su ṣu-uḫ-ḫu-rat-ma la x* [...]
3′) [...] *x bi-ib-lat lib-bi-ia* [...]
4′) [... É].ᵍᵃˡ.TUR.RA *a-na mu-šab ru-*[*bu-ti-ia* ...]
5′) [... *ul-tu*] ᵘˢ-*še-šá a-di gaba-dib-*[*be-šá ar-ṣip ú-šak-lil* ...]
6′) [...] KUR *i-tur ni-il-*[...]
7′) [...]-*ku* UD.MEŠ *ma-*[...]
8′) [...] RI *šá x* [...]
Lacuna

Lacuna
1′–7′) [...] ... [...] its [site] had become too small and not ... [...] ... my wish [...] a small [palac]e for [my] pr[incely] residence [... (5′) ... I built (and) constructed from] its foundations to [its] para[pets ...] ... he returned ... [...] ... days ... [...] ... [...]

Lacuna

15

A fragment of a hollow cylinder contains an inscription that probably describes Esarhaddon's campaign in Egypt. This script is Neo-Assyrian and horizontal rulings separate each line. This text is commonly referred to as (Cylinder) Fragment K (Frt. K). The text is presumably from Nineveh since objects bearing Bu 91-5-9 registration numbers were excavated by or for E.A.W. Budge at Nineveh during 1889–91.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 91–5–9,134	Nineveh	4.5×5	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1941 (study)
1898 Winckler, OLZ 1 col. 108 (study)
1956 Borger, Asarh. p. 114 §81 (Frt. K) (edition)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Lacuna
1′) [...]-*ʾa-a* [...]
2′) [...] *šit-ku-nu* [...]
3′) [... *na*?]-*gab* ERIM-*a ma-*[...]
4′) [...]-*lu* ERIM KÚR *al-si-ma* MUNUS-[...]
5′) [...] *e-te-né-ep-pu-šu si-*[...]
6′) [... *tar-qu-u* LUGAL] KUR.*ku-u-si a-di gi-mir* ERIM-[*šú* ...]
7′) [... MUNUS.É.GAL].MEŠ-*šú* MUNUS.ERIM.É.GAL.MEŠ-*šú* DUMU.MEŠ-*šú* [...]
8′) [... *mim-ma*] *šum-šú šá ni-ba la i-šú-ú šal-*[*la-tiš*

Lacuna
1′–10′) [...] ... [...] situated [... *a*]*ll of* my army ... [...] ... army of the enemy, I called and ... [...] (5′) which I constantly did ... [... Taharqa, king of] Kush, together with [his] entire army [... I counted] his [wives], his concubines, his sons, [... everything] else, which was without number, [as] boo[ty ...] I assigned [...] to my servants. A march of [...] my [...] Assyria [...]

am-nu ...]
9′) [...] ARAD.MEŠ-*ia ap-qid-ma ma-lak* [...]
10′) [...]-⌜*ia*⌝ KUR *aš-šur* [...]
Lacuna

Lacuna

16

A fragment of a cylinder probably contains a building inscription written after Esarhaddon's Egyptian campaign. This text is commonly referred to as (Cylinder) Fragment M (Frt. M). Although the provenance of the fragment is not known, this text is edited with the Nineveh texts since inscriptions concerning the conquest of Egypt written on clay objects are known presently only from Nineveh and since some objects bearing 83-1-18 registration numbers were excavated by or for H. Rassam during 1882 at Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83–1–18,836	Possibly Nineveh	3.9×2.9	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1912 (study)
1898 Winckler, MVAG 3/1 p. 2 (copy, edition)
1956 Borger, Asarh. p. 115 §83 (Frt. M) (edition)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

1) [... ^{md}]*aš-šur*-PAP-AŠ [...]
2) [... *ni*]-*bit* ^{d}*a-šur* EN-[*ia* ...]
3) [... ^{d}]ALAD SIG$_5$ *ša ina lìb-bi* [...]
4) [...] KUR.*mu-uṣ-ri u* KUR.*mi-luḫ*-[*ḫa* ...]
5) [...] É.GAL *ša* ^{md}30-[PAP.MEŠ-SU ...]
6) [... ^{m}MAN]-GIN LUGAL *kib*-[*rat* LÍMMU-*ti* ...]
Lacuna

1–6) [...] Esarhaddon [... cho]sen by the god Aššur, [my] lord, [...] a good *šēdu*, which is in [...] Egypt and Meluḫ[ḫa ...] palace of Senn[acherib, ... Sar]gon (II), king of the [four] quar[ters, ...]

Lacuna

17

A small fragment of a perforated clay cylinder is inscribed with a dedicatory inscription for Esarhaddon's rebuilding of the temple of the goddess Ištar of Nineveh. The script is Neo-Assyrian and horizontal rulings separate each line. Although the provenance of the fragment is uncertain, the inscription is edited with the Nineveh texts since it is presumed that the cylinder was a foundation document intended for Emašmaš, the temple of Ištar in Nineveh, and not another temple of this goddess.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.55	—	Possibly Nineveh	7.8×4	c

TEXT

Lacuna
1′) LUGAL *kiš*-[*šá-ti* LUGAL KUR *aš-šur*.KI]
2′) DUMU ^{md}30-ŠEŠ.MEŠ-*eri-ba*
3′) LUGAL GAL-*ú* LUGAL *dan-nu*
4′) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
5′) É ^{d}INANNA *ša* NINA.KI GAŠAN-*šú*
6′) *ba-nu-u* É ^{d}*aš-šur* DÙ-*iš é-sag-gíl*
7′) *ù* KÁ.DINGIR.RA.KI *a-na* TI ZI.MEŠ-*šú*
8′) GÍD.DA UD.MEŠ-*šú šá-lam* NUMUN.MEŠ-*šú*
9′) *sa-kap* KÚR.MEŠ-*šú an-ḫu-tú ana*
10′) *ma-aq-tu iq-bu*
11′) *x*-BAR *ú*-[...]
Lacuna

Lacuna
1′–4′) [...] king of the wor[ld, king of Assyria]; son of Sennacherib, great king, mighty king, king of the world, king of Assyria —

5′–11′) (As for) the temple of the goddess Ištar of Nineveh, his lady, the one who (re)constructed the temple of the god Aššur (and) (re)built Esagil and Babylon, for the preservation of his life, the lengthening of his days, the well-being of his offspring, (and) the overthrow of his enemies, he (Esarhaddon) ordered the dilapidated (temple) torn down [...] ... [...]
Lacuna

18

An Akkadian inscription on a fragment of a clay cylinder concerns the refurbishment of the gods of Babylon. Since the object bears a K (Kuyunjik) number, it is likely that the cylinder originates from Nineveh and therefore the inscription is edited here, although arbitrarily, rather than with inscriptions of another city. Since several objects bearing K 1620–50 numbers have been proven to have come from Kalḫu, this fragment may have been discovered there. The text is commonly referred to as Aššur-Babylon D (AsBbD).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1654	—	Possibly Nineveh (or Kalḫu)	4.2×6	c

COMMENTARY

The script is Neo-Assyrian and horizontal rulings separate each line. The extant text, which is part of the inscription's prologue, duplicates with omission and variation K 2801+ (text no. 48 ex. 1) lines 21–40 and Sm 1089 (text no. 49) lines 3–8. When possible, the restorations are based on those two inscriptions.

BIBLIOGRAPHY

1889 Bezold, Cat. 1 p. 325 (study)
1956 Borger, Asarh. p. 78 §52 and p. 86 §56 (AsBbD) (transliteration, study)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

Lacuna

1′) [...] *ip-*ᵀ*tu*ᵀ*-*[*u* ...]
2′) [... *tu-ut-tu*]*-šú-ma ta-áš-*[*šú-šú a-na* LUGAL*-ti* ...]
3′) [... LUGAL *kib-rat* LÍMMU]*-tim mi-*[*gir* DINGIR.MEŠ GAL.MEŠ ...]
4′) [...] *muš-te-e'-ú áš-*[*rat* DINGIR*-ti-šú-nu* GAL*-ti* ...]
5′) [...]*-zi* ᵈ*é-a* LUGAL ZU.[AB ...]
6′) [... *eš*]*-re-e-ti mu-*[...]
7′) [(...) *ša* DINGIR.MEŠ KUR.KUR *šal-lu-u-ti a-na áš-ri-šú-nu ú*]*-ter-ru-ma ú-šar-ma-*[*a pa-rak da-ra-a-ti* ...]
8′) [... SÁ.DUG$_4$ *gi*]*-nu-u ú-kin-*ᵀ*nu*ᵀ [*qé-reb-šin* ...]
9′) [...]*-šú-nu* DINGIR.MEŠ GAL.MEŠ [...]
10′) [... *ú-še*]*-ri-bu ú-še-ši-bu* [...]
11′) [... *ša*] DÙ ERIM.MEŠ *ki-din-ni ma-la ba-*[*šú-u* ...]
12′) [... *la ip-par*]*-ku-ú i-na-aṣ-*ᵀ*ṣa*ᵀ*-*[*ru u*$_4$*-mu* DINGIR *eš-še-e-šu* ...]

Lacuna

Lacuna

1′–12′) [...] ope[ned ...; whom [she selected] and rais[ed for kingship; ... king of the four quart]ers, favor[ite of the great gods, ...]; the one who is assiduous towards the sh[rines of their great divinity; ... (5′) ...] ... the god Ea, king of the *ap*[*sû*, ...] shrines; who [...; who] returned [the plundered gods of the lands to their places] and seated [(them) on (their) eternal daises; ...; who (re)confirmed [*sattukku-* (and) *gi*]*nû*-offerings [in them; ...] their [...] the great gods [... (10′) ... made] (them) enter (and) sit [...; who ...] all the people under my protection, as many as there [are; ... without ceas]ing; who observ[es the days of the gods, the *eššēšu*-festival ...]

Lacuna

19

A fragment of a stone object, known from a photograph in the British Museum and from a nineteenth century copy, preserves part of an inscription of Esarhaddon similar to Nineveh A (text no. 1), which describes the construction of the armory in Nineveh. Although the provenance of the piece is not known, it probably comes from Nineveh since the text duplicates inscriptions recording work on the armory in that city.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
AOC 37	—	Probably Nineveh	—	p

COMMENTARY

In 1975, R. Borger published the copy of the text that Bellino drew and sent to Grotefend for translation; we thank E. Frahm (personal communication) for bringing this interesting detail to our attention. The edition is based on the published copy and on A.K. Grayson's transliteration, which he made from a photograph seen in the British Museum. The present location of the object is not known. The script is Neo-Assyrian. The extant text duplicates Nineveh A (text no. 1) vi 44–53, but with variation in lines 1′–2′ and 6′. Because there are differences between this text and Nineveh A, since the original was not available for study, and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the transliteration.

BIBLIOGRAPHY

1975 Borger, Die Welt des Alten Orients p. 181 no. 3 (copy, study)

TEXT

Lacuna
1′) [...] SAG [...]
2′) [... ^{d}]ᵀMAŠ?ᵀ ^{d}IŠKUR ᵀ^{d}ᵀ[...]
3′) [... DINGIR].ᵀMEŠᵀ KUR *aš-šur*.KI ᵀ*ka*ᵀ-[*li-šú-nu* ...]
4′) [... *ú-šam*]-*ḫi-ra kàd-ra*-ᵀ*a*ᵀ-[*a* ...]
5′) [... *qé-re*]-ᵀ*e*ᵀ-*ti* <*ina*> *qé-reb-šá* ᵀ*ú*ᵀ-[...]
6′) [...]-ᵀ*nu*ᵀ-*ti-ma* ᵀ*ú*ᵀ-[...]
7′) [... *ì*]-ᵀ*gu*ᵀ-*la*-ᵀ*a*ᵀ [...]
8′) [...] *x* [...]
Lacuna

Lacuna
1′) [...] ... [...]
2′–8′) [... the gods Nin]urta(?), Adad, [... the gods of] Assyria, al[l of them, into it. I made sumptuous pure offerings before them and pre]sented (them) with my gifts. [... I seated all the officials and people of my country] in it [at festive tables, ceremonial meals, and banqu]ets [...] ... [... I had (my servants) drench their (the guests') heads with fine oil (and) per]fumed oil. [...] ... [...]
Lacuna

20

A complete limestone slab contains a proprietary inscription of Esarhaddon. The text was composed after the defeat of the Egyptian pharaoh Taharqa in 671 BC. The original findspot of the slab is not known, but is included here arbitrarily since Esarhaddon is known to have used inscribed limestone slabs to line the walls of the armory at Nineveh; it is possible that the object originates from either Tarbiṣu or Kalḫu.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 22465	—	Nineveh, Tarbiṣu, or Kalḫu	—	c

5′–6′ Based on Nineveh A (text no. 1) vi 51, one expects *ú-še-šib-šú-nu-ti-ma* ("I seated them") at the end of line 5′, but this word appears in line 6 ([... *ú-še-šib-šú*]-ᵀ*nu*ᵀ-*ti-ma*). Because the text is not sufficiently preserved and since this text may deviate from Nineveh A, this passage has not been restored.

TEXT

1) KUR ^{m}AŠ-PAP-AŠ MAN *dan-nu*
2) MAN ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.KI
3) MAN KUR EME.GI$_7$ *u* URI.KI LUGAL MAN.MEŠ
4) KUR.*mu-ṣur* KUR.*pa-tu-ri-si*
5) KUR.*ku-u-si* A ^{md}30-PAP.MEŠ-SU
6) MAN KUR AŠ A ^{m}MAN-GIN MAN KUR AŠ-*ma*

1–6) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

Figure 1. BM 22465, a limestone slab of Esarhaddon with a proprietary inscription. © Trustees of the British Museum.

21

The reverse of a stone slab from Nebi Yunus (Nineveh) has an inscription stating that it belonged to Esarhaddon. This text is commonly referred to as Nineveh L (Nin. L).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 2	Nineveh, Nebi Yunus	—	n

COMMENTARY

The inscription was not collated since the slab was probably left in the field. According to J.M. Russell (Writing on the Wall pp. 145–146), at least two near duplicates of this text were located on the backs of slabs uncovered during the Iraqi excavations at Nineveh in 1990. These texts are unpublished and

may or may not be related to text no. 21. It is unclear whether or not these slabs were left in the field.

BIBLIOGRAPHY

1861 1 R pl. 48 no. 2 (copy)
1898 Meissner and Rost, BA 3 pp. 202–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §754 (translation)
1956 Borger, Asarh. p. 69 §32 (Nin. L) (edition)
1993 Porter, Images, Power, and Politics p. 195 (study)
1999 Russell, Writing on the Wall pp. 144–146 (study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ
2) MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
3) DUMU ^{md}30-PAP.MEŠ-SU MAN KUR AŠ
4) A ^{m}MAN-GIN MAN KUR AŠ

1–4) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

22

Three inscribed slabs from Nineveh have a text similar to text no. 21. One of them was published in 1 R (pl. 48 no. 3) and was not collated since it was probably left in the field. This inscription has at least two exact duplicates, one from the back of a slab copied by Layard (MC C fol. 66v) and one from a stone in the possession of Rev. David Hares. The latter inscription was collated from a photograph sent to Christopher Walker by Rev. Hares. This text is commonly referred to as Nineveh M (Nin. M).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1	1 R pl. 48 no. 3	Nineveh	—	n
2	Layard, MS C fol. 66v	Nineveh	—	n
3	Photograph of stone in the possession of Rev. D. Hares	Probably Nineveh	—	p

BIBLIOGRAPHY

1861 1 R pl. 48 no. 3 (ex. 1, copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §755 (translation)
1956 Borger, Asarh. p. 69 §33 (Nin. M) (edition)
1999 Russell, Writing on the Wall p. 145 n. 4 (edition, study)

TEXT

1) KUR ^{m}AŠ-PAP-AŠ MAN KUR AŠ
2) A ^{m}30-PAP.MEŠ-SU MAN KUR AŠ
3) A ^{m}MAN-GIN MAN KUR AŠ-*ma*

1–3) The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

23

An Akkadian inscription on a brick from Nineveh records that Esarhaddon had an adjoining house built onto the House of Succession. The edition is based on Thompson's copy and Walker's translation since the original was not collated. This text is commonly referred to as Nineveh O (Nin. O).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 137482	1932–12–10,24	Nineveh, not in situ in Square BB 7, near the Ištar temple	34×12×10	n

BIBLIOGRAPHY

1932 Thompson, AAA 19 p. 116 pl. 89 no. 301 (copy, provenance)
1956 Borger, Asarh. p. 70 §35 (Nin. O) (edition)
1981 Walker, CBI p. 126 no. 188 (transliteration)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) *ana-ku* ^{m}AŠ-PAP-AŠ MAN GAL-*u* MAN *dan-nu* MAN ŠÚ MAN KUR ⌜AŠ⌝
2) *te-né-e* É UŠ-*ti qé-*⌜*reb*$^{?}$ *ša*$^{?}$⌝
3) URU *šá* NINA.KI GIBIL ⌜DÙ-*uš*⌝

1–3) I, Esarhaddon, great king, mighty king, king of the world, king of Ass[yria], built anew an *annex* onto the House of Succession *in* the city of Nineveh.

24

Five gaming boards from Nineveh and Kalḫu are inscribed with a proprietary inscription of Esarhaddon. The text found on these pieces is commonly referred to as Nineveh K (Nin. K).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90966 + BM 90972 + BM 91930 (BM 12098 + BM 12104)	81–2–4,14	Nineveh	9×7.2×3.8	1–4	c
2	BM 123333	—	Kalḫu	14×12.1×7.1	1–4	c
3	—	81–7–27,183	Nineveh	9.5×4.4×3.7	1–4	c
4	—	80–7–19,327	Nineveh	7.2×4.5	2–4	c
5	EŞ 4646	—	Nineveh	—	1–4	c

COMMENTARY

Ex. 1 is fine grained; ex. 2 is conglomerate; exs. 3–4 are of a grey stone; and ex. 5 is made from red marble. For a study of ancient games, see I.L. Finkel, Ancient Board Games in Perspective.

BIBLIOGRAPHY

1925 Nassouhi, RA 22 pp. 17–22 (ex. 5, edition)
1934 Gadd, Iraq 1 pp. 45–50 (exs. 1–4, edition; ex. 2, photo)
1956 Borger, Asarh. p. 69 §31 (Nin. K) (exs. 1–5, edition)
1993 Porter, Images, Power, and Politics p. 195 (study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
2) GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI$_7$ *u ak-ka-de-e*
3) A ^{md}30-PAP.MEŠ-SU MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
4) A ^{m}MAN-GIN MAN *dan-nu* MAN ŠÚ MAN KUR AŠ

1–4) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria, descendant of Sargon (II), mighty king, king of the world, king of Assyria.

25

An alabaster vase from Nineveh bears a short proprietary inscription of Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh N (Nin. N).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 7	Nineveh	—	n

BIBLIOGRAPHY

1861 1 R pl. 48 no. 7 (copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §756 (translation)
1956 Borger, Asarh. pp. 69–70 §34 (Nin. N) (edition)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN ŠÚ MAN KUR ^{d}*aš-šur*.KI MAN KUR EME.GI$_7$ *u* URI.KI MAN KUR.*kár*-^{d}*dun-ía-àš*

1) The palace of Esarhaddon, king of the world, king of Assyria, king of Sumer and Akkad, king of Karduniaš (Babylonia).

26

An inscription from Nineveh on an alabaster bowl, recording that it was taken as booty from Kush, indicates that it belonged to Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh Q (Nin. Q).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, Archaeologia 79 no. 48	Nineveh, west of the central courtyard in the Nabû temple.	—	n

BIBLIOGRAPHY

1929 Thompson, Archaeologia 79 p. 121 and pl. 43 no. 48 (copy)
1956 Borger Asarh. p. 70 §37 (Nin. Q) (edition)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) [... ^{m}]ʳAŠ¹-PAP-AŠ [...]
2) [... KUR]-ʳ*ti*¹ KUR.ʳ*ku*¹-[*si* (...)]

1–2) [... Es]arhaddon [... boo]ty from K[ush (...)].

27

An inscription on the rim of a stone bowl from Nineveh states that it belonged to Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh R (Nin. R).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, AAA 20 no. 102	Nineveh, SW IV 10	—	n

BIBLIOGRAPHY

1933 Thompson, AAA 20 pl. 89 no. 102 (copy)
1956 Borger Asarh. p. 70 §38 (Nin. R) (edition)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) [KUR ^{m}*aš-šur*-PAP-AŠ ...] ⌜MAN⌝ ŠÚ MAN KUR AN.ŠÁR.KI DUMU ^{md}30-[PAP.MEŠ-SU ...]

1) [The palace of Esarhaddon, ... kin]g of the world, king of Assyria, son of Sen[nacherib (...)].

28

A prestigious double-rim stone bowl, probably from Nineveh, bears a short proprietary inscription of Esarhaddon. The vessel, which is about half complete, is preserved in two separate parts that were pieced together from five fragments made of pale gray limestone with white fossils. There is some inconsistency in how the provenance of the pieces was recorded, so all that can be said at present is that the vessel probably comes from Nineveh. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
55–12–5,7 + Rm 647 (+) 55–12–5,7 + BM 127174	Probably Nineveh; 55–12–5,7 is registered as coming from Sherif Khan, but Rm 647 is from Kuyunjik	Height: 3.9; Rim dia.: 14.7	n

BIBLIOGRAPHY

1957 Barnett, Ivories[2] pp. 51, 223 and pl. CXXXII no. S 407 (photo, study [mislabeled BM 127014])

2008 Searight, Assyrian Stone Vessels pp. 51–54 and fig. 26 no. 367A–B (copy, edition, study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-<nu>* MAN ⌜ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ⌝.[DINGIR.RA.KI MAN KUR] EME.GI$_7$ *u* URI.KI MAN KUR.*kár-*^{d}⌜*dun*⌝-[*ía-àš* ...]

1) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Bab[ylon, king of the land of] Sumer and Akkad, king of Kardun[iaš (Babylonia), ...]

29

A double-rim stone bowl from Nineveh bears the beginning of a short proprietary inscription of Esarhaddon. The vessel, which is about half complete, was pieced together using five fragments made of greenish gray siltstone. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55–12–5,5	Probably Nineveh, Kuyunjik, South-West Palace; the piece is registered as coming from Sherif Khan	Height: 5.6; Rim dia.: 28.2	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51–52, 55 and fig. 26 no. 378 (copy, edition, study)

TEXT

1) KUR ^{m}[*aš*]-ʳ*šur*ˀ-PAP-AŠ MAN GAL* MAN *dan-nu* [...]

1) The palace of [Es]arhaddon, great king, mighty king, [...]

30

A fragment of a clay tablet from the British Museum's Kuyunjik collection contains an abbreviated version of Nineveh A (text no. 1). This text is commonly referred to as Fragment A (Frt. A).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2671	—	Nineveh, Kuyunjik	8.5×7.8	c

COMMENTARY

The script is Neo-Assyrian. Parts of both the obverse and reverse are preserved and the extant text of the obverse provides a shorter account of the events narrated in Nineveh A ii 40–64, iii 39–46 and 71–78. When possible, the restorations are based on that inscription.

BIBLIOGRAPHY

1887 Winckler, ZA 2 pl. 1 after p. 374 (copy)
1891 Bezold, Cat. 2 p. 464 (study)
1893–97 Winckler, AOF 1 pp. 522–526 (edition)
1927 Luckenbill, ARAB 2 pp. 216–218 §§542–547 (translation)

1 GAL: The text has MA. The published edition adds M[AN ...] at the end of the line, but the traces of this sign are not visible on the copy.

1932 Hirschberg, Studien zur Geschichte Esarhaddons pp. 46–48 (obv., edition)
1956 Borger, Asarh. pp. 109–110 §71 (Frt. A) (transliteration)
1969 Oppenheim, ANET[3] p. 291 no. c3 (rev. 1′–9′, translation)
1993 Porter, Images, Power and Politics p. 201 (study)
2001 Frahm, PNA 2/II p. 677 (4′–12′, study)

TEXT

Obv.

1′) [... *ana*] NINA.KI *il-lak-ú-*[*ma* ...]
2′) [*lu-bul-ti* GÙN GADA] *ú-lab-ba-šú-uš* ḪAR KÙ.GI *ú-*[*rak-ka-su rit-te-šú*]
3′) [...]-*šú* u_8-*a ul iq-bi-ma ul iṣ-ru-*[*uḫ si-pit-tu*?]

4′) [*a-na e-muq ra-ma-ni-šú it*]-*ta-kil-ma um-man-šú* KARAŠ-*su id-*[*ke-e-ma*]
5′) [*a-na* md*nin-gal*-SUM.NA ARAD *da*]-*gíl pa-ni-ia ni-i-tu il-me-šú-ma iṣ-ba-ta* [*mu-ṣa-a-šú*]
6′) [*ad-ke-e* ERIM.ḪI.A]-*ia uš-te-šir-ma a-na* KUR *tam-tim aṣ-ṣa-bat* [*ḫar-ra-nu*]
7′) [md*AG-NUMUN-ZI-SI.SÁ* DUMU md]*AMAR.UTU-A-SUM.NA ba-ra-nu-u na-bal-kàt-ta-nu*
8′) [*a-lak* ERIM.ḪI.A-*ia iš-me-e*]-*ma a-na* KUR.ELAM.MA.KI *še-la-biš in-na-bit*
9′) [*aš-šú ma-mit* d*aš-šur*] EN-*šú la iṣ-ṣur-u-ma qé-reb* KUR.*e-lam-ti i-na-ru-šú ina* GIŠ.TUKUL
10′) [m*na-ʾi-id-*dAMAR.UTU *šá a*]-*na* ŠEŠ-*šú qé-reb* KUR.*e-lam-ti e-pu-šú e-mur-ma*
11′) [*a-na* KUR *aš-šur*].KI *a-di maḫ-ri-ia il-lik-am-ma ú-na-šiq* GÌR.II-*ia*
12′) [*ri-du-ut* ŠEŠ-*šú ana pa*]-*ni-šú ú-šad-gíl-ma man-da-ti* EN-*ti-ia e-mid-su*
13′) [mEN-BA-*šá ša ina* 12 KASKAL].GÍD *qaq-qa-ru qé-reb a-gam-me* GI.AMBAR.MEŠ *šit-ku-nu šub-tu*
14′) [*pu-ul-ḫi me-lam-me* EN-*ti*]-*ia is-ḫu-pu-šú-ma ḫat-tu ra-ma-ni-šú in-qut-su-*[*ma*]
15′) [*áš-šú e-peš* ARAD]-*ti a-di maḫ-ri-ia il-lik-am-ma ú-na-šaq* GÌR.II-[*ia*]
16′) [URU.*ar-za-a ša*] m*a-su-ḫi-li* LUGAL-*šu is-lu-u ni-ri-*[*ia*]
17′) [*ina bi-re-ti ad-di-šú*]-*nu-ti-ma a-na* KUR *aš-šur*.KI *ú-*[*ra-a*]
18′) [m*te-uš-pa* KUR.*gi-mir-a-a ina*] KUR.*ḫu-bu-uš-na a-di gi-mir* ERIM.[ḪI.A-*šú*]
19′) [*ú-ra-as-si-ib ina* GIŠ.TUKUL *man-da*]-*tu ka-bit-tu* [*e-mid-su*]

Rev.

1′) [... m*ba-ʾa-lu* LUGAL URU.*ṣur*]-*ri a-šib* [*qa-bal tam-tim* ...]
2′) [...] *is-lu-u ni-*[*ri* ...]
3′) [...] AN.ŠÁR MAN DINGIR.MEŠ *u nam-ri-ri* EN-*ti-ia* [...]

1′–3′) [...] when they were coming [to] Nineveh [...] when they were clothing him in [linen (and) garments with multicolored trim, putting] gold rings [on his hands (and) ...] his [...], (then) he (no longer) said 'woe!' and (no longer) utter[ed *cries of mourning*].

4′–12′) He (Nabû-zēr-kitti-līšir) trusted [in his own strength] and [mustered] his army (and) camp, besieged [Ningal-iddin, a servant who] was loyal to me, and cut off [his escape route. I mustered] my [army] and took the direct [route] to the Sealand. [Nabû-zēr-kitti-līšir, son of] Marduk-apla-iddina (II) (Merodach-baladan), the rebel, the traitor, [heard of the approach of my army] and fled like a fox to the land Elam. [Because] he failed to keep [the oath of the god Aššur], his lord, they killed him with the sword in the midst of the land of Elam. (10′) [Naʾid-Marduk] saw [what] they had done to his brother in Elam and he came [to Assyria], before me, and kissed my feet. I made [the domain of his brother] subject [to hi]m and imposed my lordly tribute on him.

13′–15′) [(As for) Bēl-iqīša, whose residence] is located [twelve leagues] distance in the midst of swamps (and) canebrakes, [the awe-inspiring terror of] my [lordship] overwhelmed him and unprovoked fear fell upon him. He came before me [to serv]e (me) and he kissed [my] feet.

16′–17′) [(The people of) the city Arzâ], whose king Asuḫīli threw off [my] yoke, [I threw th]em [into fetters] and [brought] (them) to Assyria.

18′–19′) [I struck with the sword Teušpa, a Cimmerian], with [his] entire army, [in] the (territory of) the land Ḫubušna, (and) [I imposed upon him] a heavy [tribute].

Rev. 1′–10′) [... Baʾalu, king of Ty]re, who dwells [in the midst of the sea ...] who threw off [my] yo[ke ...] the god Aššur, king of the gods, and the splendor of my lordship [...] kneeling and beseeched [my] lord[ship ... (rev. 5′) ...] heavy [tribu]te, his daughters with [their]

3′ The restoration at the end of the line is based on CAD Ṣ p. 100; note that *ṣarāḫu* occurs most commonly in the Š-stem and infrequently in the G-stem; compare Nineveh A (text no. 1) i 57: *ú-šá-aṣ-ri-ḫa si-pit-tu*, "I cried out in mourning."

4′) [...] *ka-mis-ma ú-ṣal-la-a* EN-[*ti-ia* ...]
5′) [... *man-da*]-*tu ka-bít-ti* DUMU.MUNUS.MEŠ-*šú it-ti nu-dun*-[*né-e-ši-na* ...]
6′) [... *na-dan šat*]-*ti-šú ma-la ú-šab-ṭi-lu* [...]
7′) [...] *ú-na-áš-šiq* GÌR.II-*ia* [...]
8′) [...] URU.MEŠ-*šú šu-ut na-ba-li e-kim-šú-ma* [...]
9′) [... *áš*]-*kun-ma ana mi-ṣir* KUR *aš-šur*.KI GUR [...]
10′) [...] IGI ^{m}*ba-di*-[...] *ú-šad-gíl* [...]
11′) [...]-*ni-šú*
Lacuna

dowri[es, ...] all of his [annu]al [giving] which he had stopped, [...] (and) he kissed my feet. [...] I took away from him cities of his (that were on) on dry land [... I] established and I returned to Assyrian territory [...] I assigned to Bādi-[...] ... [...]

Lacuna

31

A fragment of a clay tablet that is part of the Kuyunjik collection of the British Museum contains an abbreviated version of Esarhaddon's annals. This text is commonly referred to as Fragment B (Frt. B).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 8523	—	Nineveh, Kuyunjik	6.8×5.2	c

COMMENTARY

The script is Neo-Assyrian. Parts of the obverse and reverse, as well as the bottom edge, are preserved. The extant text duplicates, but with variation, Nineveh A (text no. 1) ii 53–64, iii 39–42, 71–83, and iv 17–31. When possible, the restorations are based on that inscription.

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1893 Bezold, Cat. 3 p. 935 (study)
1893–97 Winckler, AOF 1 pp. 526–529 (edition)
1927 Luckenbill, ARAB 2 pp. 218–219 §§548–552 (translation)
1932 Hirschberg, Studien zur Geschichte Esarhaddons pp. 48–52 (edition)
1956 Borger, Asarh. pp. 110–111 §72 (Frt. B) (edition)
1969 Oppenheim, ANET^{3} p. 292 (rev. 2b–15, translation)
1993 Porter, Images, Power, and Politics p. 201 (study)
2001 Frahm, PNA 2/II p. 677 (1′–8′, translation, study)
2002 Waters, NABU 2002 p. 87 no. 88 (5′–7′, study)

TEXT

Obv.
Lacuna
1′) [...] BALA-*ú* [...]
2′) [^{md}AG-NUMUN-ZI-SI.SÁ *ba-ra*]-*nu-u na-bal*-[*kàt-ta-nu a-lak* ERIM.ḪI.A-*ia iš-me-e-ma*]
3′) [*a-na* KUR.ELAM.MA.KI *še-la-biš in-na*]-*bit áš-šú ma-mit* DINGIR.MEŠ GAL.MEŠ [*ša e-ti-qu* ^{d}*aš-šur*]
Lacuna
1′) [...] the reign [...]
2′–8′) [Nabû-zēr-kitti-līšir, the reb]el, the tra[itor, heard of the approach of my army and fl]ed [like a fox to the land Elam]. Because of the oath of the great gods [which he had transgressed, the gods Aššur, Sîn,

4′) [^{d}30 ^{d}UTU ^{d}EN *u* ^{d}AG] *an-na kab-tú e-mì-da-*[*šú-ma qé-reb* KUR.ELAM.MA.KI *i-na-ru-uš ina* GIŠ.TUKUL]

5′) [^{m}*na-ʾi-id-*^{d}AMAR.UTU ŠEŠ-*šú ep-šet*] ḪUL-*tim šá a-na* ŠEŠ-[*šú qé-reb* KUR.*e-lam-ti e-tep-pu-šú*]

6′) [*e-mur-ma a-na šu-zu-ub*] ZI-*tì-šú ul-tú qé-reb* KUR.ELAM.MA.KI *in-*[*nab-tam-ma a-na* KUR *aš-šur*.KI]

7′) [*a-di* IGI-*ia il-lik* ^{m}*na-ʾi-id-*^{d}AMAR.UTU *u* ^{m}]*um-man-ga-áš* ŠEŠ-*šú ar-ši-šú-nu-ti re-e-mu* KUR *tam-*[*tim ú-šad-gil pa-nu-uš-šú*]

8′) [*bil-tu u man-da-at*]-*ti* EN-*u-ti-ia šat-ti-šam la na-*[*par-ka-a e-mid-su*]

9′) [^{m}EN-BA-*šá* DUMU ^{m}*bu*]-*na-ni* KUR.*gam-bu-la-a-a šá a-na* 12 KASKAL.GÍD *qé-reb a-gam-me* GI.[AMBAR.MEŠ *šit-ku-nu šub-tu*]

10′) [*pu-luḫ-ti* ^{d}*aš-šur*] LUGAL DINGIR.MEŠ *ù me-lam-me* EN-*u-ti-ía is-ḫup-*[*šú-ma ḫat-tu ra-ma-ni-šú im-qut-su-ma*]

11′) [*bil-tu u man-da-at-tu*] *šat-ti-šam-ma la na-par-ka-a i-na* NINA.[KI *a-di maḫ-ri-ia ú-bil*]

12′) [*re-e-mu ar-ši-šú-ma ú-šar-ḫi-is*]-*su-ma* URU.*šá-pi-i-*^{d}EN URU [*dan-nu-ti-šú dan-na-as-su ú-dan-nin-ma*]

13′) [*šá-a-šú a-di* LÚ.ERIM.MEŠ] GIŠ.PAN-*šú ina lìb-bi ú-še-li-šú-ma* [GIM GIŠ.IG *ina* IGI KUR.*e-lam-ti*]

14′) [*e-dil-šu* URU.*ar*]-*za-a šá paṭ na-ḫal* KUR.*mu-ṣur ak-šu-ud-ma* [^{m}*a-su-ḫi-li*]

15′) [LUGAL-*šú a*]-*di* [*ma*]-*li-ki-šú bi-re-*[*tu ad-di-ma it-ti ta-mar-ti-šú*]

Rev.

1) [*ka*]-*bit-ti a-na* KUR AN.ŠÁR.KI *ú-ra-a ina* [*ṭi-ḫi* ABUL MURUB$_4$ URU]

2) [*šá* NINA].KI GIM ŠAḪ *ar-ku-us-šú ina* ŠÀ [*ú-še-šib-šú* ^{m}*ḫa-za-*DINGIR]

3) [*me-lam-me* EN-*ti*]-*ia is-ḫúp-šú-ma it-ti* KÙ.GI KÙ.BABBAR *ni-siq-ti* [NA$_4$.MEŠ *ta-mar-ti-šú ka-bit-tu*]

4) [*a-na* NINA.KI] *a-di* IGI-*ia ub-lam-ma ú-na-šiq* GÌR.II-*ia* 65 ANŠE.[GAM.MAL.MEŠ 10 ANŠE.NÍTA.MEŠ]

5) [UGU *ma-da-at*]-*ti* AD-*ia ú-rad-di-ma e-mì-su* EGIR ^{m}*ḫa-za-*DINGIR [*šim-tu ú-bil-šú-ma* ^{m}*ia-ʾu-ta-a*]

6) [DUMU-*šú i-na*] GIŠ.GU.ZA-*šú ú-šib-ma* 10 MA.NA KÙ.GI 1 LIM NA$_4$.MEŠ *bé-ru-te* 50 ANŠE.[GAM.MAL.MEŠ 1 ME KUŠ.*kun-zi* ŠIM.ḪI.A]

7) [UGU *man-da-at*]-*ti* AD-*šú ú-rad-de-e-ma e-mì-su* ^{m}*ú-a-bu* LUGAL [*... a-na e-peš*]

8) [LUGAL-*u-ti* LÚ].*a-ru-bu* DÙ-*šú* UGU ^{m}*ia-ʾu-ta-a*

Šamaš, Bēl, and Nabû] imposed a grievous punishment [on him and they killed him with the sword in the midst of the land Elam. (5′) Naʾid-Marduk, his brother, saw the] evil [deeds] that [they had done] to [his] brother [in Elam], he [fled] from the land Elam [to save] his life, [and came to Assyria, before me]. I had pity on [Naʾid-Marduk and] Ummanigaš (Ḫuban-ḫaltaš), his brother, (and) [I made] the Sealand [subject to him (Naʾid-Marduk). I imposed upon him the tribute and paym]ent of my lordship yearly, without ce[asing].

9′–14a′) [(As for) Bēl-iqīša, son of Bu]nnannū, a Gambulean [whose residence is located] twelve leagues distance in swamps (and) [canebrakes, (10′) fear of the god Aššur], king of the gods, and the awesomeness of my lordship overwhelmed [him, and unprovoked fear fell upon him. He brought tribute and payment], yearly, without ceasing, [before me], in Nineveh. [I had pity on him and encouraged] him. [I strengthened] Ša-pî-Bēl, the city (which is) [his strong fortress, and] I put [him together with] his [arc]hers therein as a garrison and (thus) [locked it (the fortress) up like a door against the land Elam].

14b′–Rev. 2a) I conquered [the city Ar]zâ, which is in the district of the Brook of Egypt, and [threw Asuḫīli, its king, toge]ther with his [cou]nselors, into fette[rs] [and] brought (him) to Assyria, [together with his] heavy [audience gift]. I bound him like a pig [near the citadel gate of the city of Nineveh (and) seated him] therein.

Rev. 2b–8a) [The awesomeness of] my [lordship] overwhelmed [Hazael], and he brought with (him) gold, silver, (and) precious [stones, his heavy audience gift, to Nineveh], before me, and kissed my feet. I added sixty-five ca[mels (and) ten donkeys to the tribu]te (which was paid to) my father and (rev. 5) imposed (it) on him. Later, Hazael [died and] I placed [Iaʾutâ (Iataʾ), his son, on] his throne. I added ten minas of gold, one thousand choice stones, fifty [camels, (and) one hundred bags of aromatics to the tribute] of his father and imposed (it) on him. Uabu, the king of [..., to exercise kingship], incited all of the Arabs to rebel against Iaʾutâ (Iataʾ).

Rev. 8b–11) [I, Esarhaddon, who loves loyalty and]

rev. 3–4 The use of *it-ti* with *a-di* IGI-*ia ub-lam-ma*, "he brought ... before me," is otherwise not attested in the inscriptions of Esarhaddon and is grammatically awkward. Based on similar passages, one expects *il-lak-am-ma* "he came and." Compare, for example, Nineveh A (text no. 1) ii 63–64.

rev. 8 Hazael's son Iaʾutâ (written ^{m}*ia-ʾu-ta-a*), or Iaʾtâ (written ^{m}*ia-aʾ-ta-a*), is called Iataʾ (written ^{m}*ia-ta-aʾ*) in Nineveh A (text no. 1), Iaʾlû (written ^{m}*ia-aʾ-lu-ú*) in Nineveh B (text no. 2), and Iautiʾ (written ^{m}*ia-u-ti-iʾ* and ^{m}*ia-u-te-eʾ*) in Monument A (text no. 97).

uš-bal-kit-ma a-[*na-ku* ^{m}AN.ŠÁR-PAP-SUM.NA]
9) [*šá kit-tu i-ram-mu-ma*] *ṣa-lip-tú ik-kib-šú* ERIM.MEŠ GIŠ.PAN ANŠE.KUR.RA.MEŠ *e-mu-qi a-na* [*na-ra-ru-tu*]
10) [^{m}*ia-ʾu-ta-a aš-pur ú*]*-ni-iḫ-ma ú-šak-me-sa šá-pal-šú* ^{m}*ú-a-bu a-di ma-li* [LÚ.ERIM.MEŠ *šá is-si-šú*]
11) [*bi-re-tu ad-di-ma ú*]*-ra-a ina le-et* 2.30 ABUL MURUB$_4$ URU *šá* URU.*ni-na-a* [*ar-ku-us-šú-nu-ti*]
12) [...]*-ar-za-a pa-ri-ku* [...]
13) [...] ^{m}*ab-di-mil-ku-u-te* LUGAL [URU]*.ṣi-du-*[*un-ni ...*]
14) [^{m}*sa-an-du-ar-ri*] LUGAL KUR.*kun-di* KUR.*si-*[*is-su-ú ...*]
15) [...]*-te* [...]
Lacuna

abhors treachery, [sent] archers, cavalry, (and) forces to [the aid of Iaʾutâ (Iataʾ). I] subdued and subjected (Uabu) for him. [I threw] Uabu, together with all [the soldiers who were with him, into fetters and] brought (them) to Assyria and [bound them] to the left side of the citadel gate of the city of Nineveh.

Rev. 12–15) [...] ... [...] Abdi-Milkūti, king of Sid[on ... Sanda-uarri], king of the lands Kundi (and) Si[ssû ...] ... [...]

Lacuna

32

A fragment of one side from the center of a two-column tablet, probably from Nineveh, preserves part of an inscription of Esarhaddon. The right column describes the rebellion of Nabû-zēr-kitti-līšir and corresponds to Nineveh A (text no. 1) ii 55–58. The contents of the left column have not yet been identified. This text, which is written in Neo-Assyrian script, is commonly referred to as Fragment C (Frt. C).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1421	—	Nineveh, Kuyunjik	8.5×5.5	c

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2001 Radner, PNA 2/2 p. 918 (study of right column 8′)

TEXT

Col. i′
Lacuna
1′) [...] 4 ME [...] *x* [...] *šá* KUR-*i*
2′) [...]-⌜*šu ki*⌝-[...] *u* [...]
3′) [...] *x* GAL-*ia* ^{d}UTU-*ši*
4′) [...]-*u-ni x x ina x* NÍTA
5′) [...]-*šú-nu x x* RU *x*
6′) [...] *a-mat-*⌜*su*⌝ [...]

Lacuna
i′ 1′–7′) (No translation possible)

7′) [...]-*ri šá* [...]
Lacuna
Col. ii′
Lacuna
1′) *a-na* KUR.ELAM.[MA.KI]
2′) *še-la-biš in-*[*na-bit*]
3′) [*áš-šú ma-mit*] DINGIR.MEŠ GAL.[MEŠ]
4′) AN.ŠÁR ^{d}UTU *an-*[*nu kab-tu*]
5′) *i-mì-du-*[*šú-ma*]
6′) *qé-reb* KUR.ELAM.[MA.KI]
7′) *i-na-ru-šú* [*ina* GIŠ.TUKUL]
8′) ^{m}I-^{d}*mar-duk* [ŠEŠ-*šú*]
9′) [*ep-šet*] KUR.[ELAM.MA.KI]
Lacuna

Lacuna

Lacuna
ii′ 1′–9′) [...] he (Nabû-zēr-kitti-līšir) [fled] like a fox to the land Elam. [Because of the oath of] the great gods (which he had transgressed), the gods Aššur (and) Šamaš imposed a [grievous] punish[ment on him and] they killed him [with the sword] in the midst of the land Elam. Na'id-Marduk, [his brother, saw the deeds that they had done to his brother in Elam. ...]

Lacuna

33

Two clay tablets contain a letter to the god Aššur describing Esarhaddon's campaign against the land Šubria in 673 BC. The text is written in a literary style that makes use of flowery language and a great deal of dialogue in the form of direct quotations from diplomatic exchanges. The letter, like the prologue of Nineveh A (text no. 1), may have been composed for ceremonies held on the occasion of the nomination of Ashurbanipal and Šamaš-šuma-ukīn as heir designates of Assyria and Babylon in Ayyāru (II) 672 BC. This text is sometimes referred to as Esarhaddon's "Letter to God," "Letter to Aššur," or "Gottesbrief" (Gbr. I–II).

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 7599	—	Nineveh, Kuyunjik	8.3×5.4	Tablet 1	c
2	K 2852 + K 9662	—	Nineveh, Kuyunjik	15.9×13.6	Tablet 2	c

COMMENTARY

K 7599 is Tablet 1 of the pair and only the first fifteen lines of col. ii are preserved. Tablet 2, which is much better preserved, is represented by K 2852 + K 9662. Parts of the upper, left, and right edges, as well as both faces, are preserved. The script of both tablets is Neo-Assyrian. The two tablets do not appear to have been written by the same scribe.

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TEXT

Tablet 1 (K 7599)

Obv.?
Col. i
Completely missing
Col. ii

1) [... *la*] ⌜*na*⌝-*ṣir zik-ri* AN.ŠÁR LUGAL DINGIR.MEŠ *la pa-liḫ* EN-*ti-ia*
2) [...] *x ḫab-ba-tú šar-ra-qu lu šá ḫi-ṭu iḫ-ṭu-u da-mi it-bu-ku*
3) [... LÚ].⌜SAG?⌝ LÚ.NAM *ak-li šá-pi-ru re-du-u a-na* KUR.*šub-ri-a iḫ-li-qu*
4) [...] ⌜*an*⌝-*nu-u ki-i-am áš-pur-šu-ma* LÚ.MEŠ *an-nu-ti* LÚ.NÍMGIR *ina* KUR-*ka šul-si-ma*
5) [...]-⌜*ti*?⌝ *pu-uḫ-ḫi-ra-šú-nu-ti-ma eṭ-lu e-du la tu-maš-šar-ma*
6) [...] IGI ^{d}*pirig-gal* GAŠAN GAL-*ti* É.KUR *šu-uṣ-bit-su-nu-ti*
7) [...]-*ti ši-pir-tu šá bul-lu-ṭu* ZI-*tì-šú-nu*
8) [...] *x* BU *it-ti* LÚ.A KIN-*ia* URU.KASKAL KUR AN.ŠÁR.KI *li-iṣ-bat-*<*u*?>*-nim-ma*
9) [...] ⌜KU?⌝ *dam-qu šá ba-laṭ* ZI-*tì-šú in-ši-*[*ma*]
10) [...].MEŠ KUR AN.ŠÁR.KI ARAD.MEŠ-*ia pa-nu-uš-šú e-*[...]
11) [...] *x* UŠ *a-di ú-ri-ni ina* ŠU.II LÚ.A KIN ⌜*šá*⌝ [...]
12) [...] *mim*?*-mu-u i-pu-lu-uš ú-šá-an-*⌜*na*⌝-[*a* ...]
13) [...] *i-ṣa-ri-*⌜*iḫ*⌝ [*ka-bat-ti*]
14) [...]-*ú-ti i-*⌜BAL⌝ [...]
15) [...] *x x* [...]

Lacuna
Rev.?
Completely missing

Lacuna

Obv.? ii 1–8) [... who do not] keep the oath of the god Aššur, king of the gods, who did not fear my lordship, [...] ..., robbers, thieves, or those who had sinned, those who had shed blood, [... *gene*]*rals*, governors, overseers, leaders, (and) soldiers who fled to the land Šubria [...] thus I wrote to him, (saying): "Have a herald summon these people in your land and (ii 5) [...] gather them and do not release a single man; [...] have them brought before the goddess Piriggal, the great lady, in the temple; [...] ... a message concerning the preservation of their lives [...] ... let them take the road to Assyria with my messenger.

Obv.? ii 9–15) [...] he forgot the good [...] that saved his life [...]s of Assyria, my servants, before him ... [...] ... together with a standard in the hands of the messenger o[f ...]. He repeated to [me] whatever they answered him. [... my mood] became angry [...] ... [...] ... [...]

Lacuna
Rev.?
Completely missing

Tablet 2 (K 2852 + K 9662)

Obv.
Col. i

1) *šu-ú na-áš-par-ti* LUGAL-*ti-ia šá ki-ma nab-li i-qam-mu-u a-a-bi iš-me-ma*
2) *qa-bal-šú im-qut-su-ma lìb-ba-šú ṣa-bit-ma i-tar-ru-ra iš-da-a-šú*
3) *lu-bul-ti* MAN-*ti-šú iš-ḫu-uṭ-ma ba-šá-mu ṣu-bat*

i 1–7) He heard my royal message, which burns my enemy like a flame, and *he doubled over at the hips*; his heart stopped and his knees trembled. He tore off his royal garment and clothed his body with sackcloth, the garment of a sinner. His appearance became miserable

EN *ar-ni e-di-qa zu-mur-šú*
4) *zi-mu-šú ú-lam-mì-in-ma re-e-šiš e-me-ma it-ti* ARAD.MEŠ*-šú im-nu-u ra-man-uš*
5) *ina te-me-qí ṣu-ul-le-e la-ban ap-pi ka-mì-is e-li* BÀD URU*-šú*
6) *u*$_8$*-a a-a ṣar-piš i-bak-ki-ma pe-ta-a up-na-a-šú ú-ṣal-la-a be-lu-ti*
7) *qur-di* ^{d}*aš-šur* EN*-ía u ta-nit-ti qar-ra-du-ti-ía iq-ṭa-nab-ba-a a-ḫu-lap*
8) *ki-a-am iš-pur-am-ma um-ma* LUGAL *šá an-zil-li la kit-tú ḫa-ba-lu šá-ga-šú* ^{r}*ik-kib*^{1}*-*[*šú*]
9) *re-ʾu-u tak-lu mu-šal-lim* KARAŠ*-šú e-mu-qí* ERIM.ḪI.A*-šú šá ti-bu-šú la im-da-*[*ḫa-ru*]
10) *mu-ud-du-u qab-li šá-áš-me ta-ḫa-zi le-ʾu-u ep-šet ka-*[*la-ma*]
11) *ša* ^{d}*aš-šur* GIŠ.TUKUL.MEŠ*-šú ú-dan-nin-ni-ma* UGU LUGAL.MEŠ AD.MEŠ*-šú ú-šá-ti-*[*ru*]
12) *um-ma* KUR.*šub-ri-a* KUR *iḫ-ṭu-ka ana si-ḫi-ir-ti-šá lid-gu-la pa-nu-ka*
13) LÚ.*šu-ut* SAG*-ka* UGU*-šú-nu šu-kun-ma li-šu-ṭu ab-šá-an-ka*
14) GUN *man-da-at-tú šat-ti-šam-ma la na-par-ka-a ki-in ṣe-ru-uš-šú-un*
15) *šar-ra-qa-ku-ma ina ḫi-ṭi aḫ-ṭu-u* 50.ÀM *im-bé-e lu-mal-li*
16) *áš-šú* 1*-en ḫal-qu mun-nab-tú* DUMU KUR *aš-šur* 1 ME*-a-a ri-bi-šú lu-ri-ib*
17) *a-na nap-šá-a-ti muš-šir-an-ni-ma ta-nit-ti* AN.ŠÁR *lu-šá-pa-a lad-lu-la qur-di-ka*
18) *šá a-na* ^{d}*aš-šur* MAN DINGIR.MEŠ *e-gu-u a-mat* ^{m}*aš-šur*-PAP-AŠ MAN ŠÚ EN*-šú la i-šem-mu-u*
19) *ḫal-qu mun-nab-tú šá* KUR *aš-šur a-na* EN*-šú la ú-ta-ru ina* ŠU.II*-ia le-e-mur*
20) *um-ma ru-bé-e ma-li-ki-ia sur-ra-a-ti la šal-ma-a-ti id-bu-bu it-ti-ia*
21) *ḫi-iṭ-ṭu dan-nu a-na* ^{d}*aš-šur aḫ-ṭi-ma a-mat* LUGAL EN*-ia ul áš-me*
22) DUMU.MEŠ KUR *aš-šur* ARAD.MEŠ*-ka ul ú-ter-ra-kam-ma* MUN *ana rama-ni-ía ul e-pu-uš*
23) *ma-mit* DINGIR.MEŠ GAL.MEŠ *šá e-ti-qu a-mat* LUGAL*-ti-ka šá a-me-šú ik-šu-dan-ni ia-a-ti*
24) *ag-gu lìb-ba-ka li-nu-ḫa-am-ma re-e-mu ri-šá-an-ni-ma pu-ṭur en-nit-ti*
25) *ana-ku* ^{m}*aš-šur*-PAP-AŠ MAN *dan-nu šá qí-bit-su la* BAL*-u la uš-tam-sa-ku a-mat ru-bu-ti-šú*
26) [*šá ma*]*-ḫar* GIŠ.TUKUL.MEŠ *pe-tu-ti ù ti-ib* MÈ *dan-ni a-na* EGIR*-šú la i-tu-ru*
27) *šá ma-ti-ma ina* LUGAL.MEŠ *kul-lat na-ki-ri la is-ḫu-ru la iš-nu-u qa-bal-šú mam-ma-an*
28) [*la*] *iz-zi-zu maḫ-ru-uš-šú a-a-um-ma mal-ku*

and he became like a slave and counted himself among his servants. With entreaty, prayer, expressions of humility, kneeling against the wall of his city, he was bitterly crying 'woe,' beseeching my lordship with open hands, (and) saying '*Aḫulap*!' again and again to the heroic Aššur, my lord, and the praise of my heroism.

i 8–15) Thus he wrote to me, (saying): "O, king, to whom abomination, untruth, plundering, (and) murdering is taboo; trustworthy shepherd, who keeps safe his camp, the strength of his army, whose attack can not be with[stood], knowledgeable in battle, war, (and) combat, capable in [all] deeds, for whom the god Aššur made mighty his weapons and whom he made greater than the kings, his ancestors — let the land Šubria, the land that sinned against you, serve you in its entirety. Place your general over them and let them pull your yoke! Lay tribute (and) payment upon them, yearly, without ceasing! I am a thief (and) for the sin I have committed I will restore the losses fifty-fold.

i 16–24) "For each runaway Assyrian fugitive, let me replace him one hundred-fold. Let me live so that I may proclaim the fame of the god Aššur (and) praise your heroism. May the one who is neglectful of the god Aššur, king of the gods, the one who does not listen to the word of Esarhaddon, king of the world, his lord, (and) the one who does not return runaway Assyrian fugitives to his owner, learn from my example. (i 20) (I said) thus: 'The nobles, my advisors, spoke unwholesome lies to me. (Consequently) I committed a great sin against the god Aššur and (thus) I did not listen to the word of the king, my lord, did not return to you the citizens of Assyria, your servants, nor did I do myself (any) good. (Now) the oath of the great gods, which I transgressed, (and) the word of your kingship, which I despised, have caught up with me. May the anger of your heart be appeased. Have mercy on me and remove my punishment!'"

i 25–28) I, Esarhaddon, mighty king, whose word is immutable, whose princely command cannot be annulled, [who] does not turn back from unsheathed weapons and the onslaught of fierce battle, whose battle none of the kings among all (his) enemies ever sought a second time (and) before whom no ruler, his opponent, (ever) stood in the place of battle,

i 7 Here *aḫulap* is used as an exclamation requesting compassion or mercy. The CDA (p. 8) translates this word as "(it is) enough!," an interpretation that fits well in this context; of course, other translations, such as "Spare me!" or "Have mercy!," are also plausible based on this passage. Compare Tablet 2 i 35 and ii 40 below and Nineveh B (text no. 2), where Esarhaddon says or claims not to have said *aḫulap* to a foreign ruler begging for mercy.

ga-ab-ra-šú a-šar ta-ḫa-zi

29) [*ki*]-*a-am aq-bi-šú-ma um-ma im-ma-te-ma-a*
30) *tal-te-me a-mat* LUGAL *dan-ni a-di* 2-*šú*
ù a-na-ku LUGAL *dan-dan-nu a-di* 3-*šú*
31) *áš-pur-kam-ma la taš-ma-a zi-kir šap-ti-ía*
[*ana*] *pi-i-gi na-piš-ti-ía la tap-làḫ-u-ma a-na*
32) *ši-pir-ti-ia la ta-da-a le-et-ka*
MURUB$_4$ *u* MÈ *tu-šá-ra-an-ni-ma* GIŠ.TUKUL.MEŠ
33) AN.ŠÁR *ez-zu-ti ta-ad-ka-a ina šub-ti-šú-un*
ṣu-ul-le-e-šú ul áš-me un-ni-ni-šú ul al-qé ul
34) *am-ḫu-ra su-up-pi-šú*
šab-su ki-šá-di ul ú-ter-raš-šum-ma ul ip-šaḫ-šú
35) *ez-ze-tú ka-bat-ti*
ag-gu lìb-bi ul i-nu-uḫ-ma re-e-mu ul
ar-ši-šú-ma ul aq-bi-šú a-ḫu-lap

i 29–32) thus I said to him, (saying): "Did you ever hear a mighty king (give his) order twice? But I am an almighty king (and) I have written to you three times (and) you have not listened to the words of my lips! You had no fear of deceiving me and you paid no attention to my message(s). You began war and battle against me and (by so doing) you called up the fierce weapons of the god Aššur from their sheaths."
i 33–35) I did not listen to his prayer, did not accept his plea, did not admit his entreaty, (and) did not turn back my anger from him. My fury did not relent towards him; my angry heart was not appeased. I had no pity for him and did not say '*Aḫulap*!' to him.

36) *ù* URU.*up-pu-me* URU MAN-*ti-šú šá ṣe-er* KUR-*i*
37) *dan-ni* GIM DUNGU *šit-ku-na-at* [*šu-bat-su*]
a-ram-mu ina ši-pik ep-ri GIŠ.MEŠ *u* NA$_4$.MEŠ
38) *mar-ṣi-iš pa-áš-qí-iš* [...]
⌜*e-li*⌝ BÀD URU-*šú a-na ik-ki-bé-e-šú áš-kun* [...]

i 36–38) Moreover, against the city Uppume, his royal city, [whose location] is situated like a cloud atop a mighty mountain, [*I had soldiers construct*], laboriously (and) with great difficulty, a ramp by piling up dirt, wood, and stones. I made (it) taboo for him (to stand) atop the wall of his city. [...]

Lacuna of about 40 lines

Lacuna

Col. ii

1) *a-di a-na-ku ina qé-reb na-ge-e šú-a-tú*
2) *at-ta-al-la-ku šal-ṭa-niš*
a-ram-mu šá UGU URU.*up-pu-me* URU
3) MAN-*ti-šú ú-šak-bi-su*
ina ITI.KIN UD.21.KAM U$_4$.ḪUL.GÁL.E *u$_4$-mu*
4) *lem-nu i-lit-ti a-sak-ki*
ina qul-ti mu-ši a-ram-mu [*šú*]-*a-tú nap-ṭu*
5) *is-luḫ-u-ma id-du-u* IZI
ina qí-bit ^{d}AMAR.UTU MAN DINGIR.MEŠ
6) *i-zi-qam-ma* IM.SI.SÁ *ma-nit* EN DINGIR.MEŠ
ṭa-a-bu
EME ^{d}GIŠ.BAR *mun-na-aḫ-zi a-na* URU.*up-pu-me*
7) *ú-sa-ḫir-ma*
a-ram-mu ul iṣ-[*bat* ...] BÀD-*šú iq-mu-ma*
8) *ú-še-me di-tal-liš*
[...] *e-peš* MURUB$_4$ *u* MÈ *da-a-a-i-qu*
9) *ib-bal-kit-u-ni*
[...]-*iš it-bu-šú-nu-ma iš-ku-nu taḫ-ta-šú-un*
10) [...] *x-šú-nu-ma gul-gul-li-šú-nu ir-ṣi-pu*
di-ma-ti-iš
11) [...]-*nu e-lu-lu-ma il-mu-u si-ḫi-ir-ti* URU-*šú-un*
12) [*ul-tu er*]-*ni-it-ti-ia ak-šu-du-ma am-ṣu-u mal*
ŠÀ-*ia*
13) [...] *al-qam-ma* UGU URU.*up-pu-me áš-ta-kan*
uš-man-ni

ii 1–13) While I was marching about victoriously in the midst of that district, in Ululu (VI), the twenty-first day, an evil day, a bad day, the birth(day) of the *asakku*-demon, in the dead of night, they sprinkled with naphtha the ramp that I constructed against Uppume, his royal city, and set fire (to it). (ii 5) By the command of the god Marduk, king of the gods, the north wind, the sweet breeze of the lord of the gods, blew and turned the tongue(s) of roaring flame back on the city Uppume. (The fire) did not se[ize] the ramp [...] it burned its wall and turned (it) into ashes. [...] (my troops) crossed over the siege wall to do battle and combat; [...] they attacked them like a [...] and established their defeat. (ii 10) [...] ... them and they built towers of their skulls; they hung [th]eir [... on stakes] and completely surrounded their city (with them). [After] I achieved my [vi]ctory and did everything I pleased, I took [...] and set up my camp by the city Uppume.

14) *ki* [...] *a-ram-mu šá* UGU-*šú ú-šak-bi-su*
e-mur-ma
15) *šá mi-*⌜*lik*⌝ [*la ku*-UZU$^{?}$] ⌜*im*⌝-*li-ku-ma ú-ḫal-li-qu*

ii 14–23) ... [...] he saw the ramp that I had constructed against him and (he), the one who had given (himself) the [*unfortunate*] advice, who had endangered his

i 35 The exclamation *aḫulap* is used in the same manner as Tablet 2 ii 40 of this text and Nineveh B (text no. 2) iii 30. Compare its usage above, in Tablet 2 i 7.
ii 15 The restoration follows Borger, Asarh. p. 105.

nap-šat-su
16) *a-na a-*[...]*-šú i-tu-ru-ma ú-šaḫ-ri-bu da-ad-me-šú*
17) *ù* [...] *x-ma ú-par-ri-ru ka-ṣir-tú el-lat-su*
18) *ṣa-lam* [... *ú*]*-še-piš-ma ú-ḫal-li-pa ba-šá-a-mu*
19) *bi-re-*[*ti* ...] *id-di-šu-ma si-mat* ARAD-*u-ti*
20) *e-ru-u* [...]*-šú ú-šá-aṣ-bit-ma šá e-peš* ḪAR-*x-x-x*
21) *tam-šil ma-šak* [...] *ma-šak* KÙ.GI ḪUŠ.A *iš-ḫu-ut-ma*
22) *ina* ŠU.II ^{m}*še-er-x* [...] *x-gi-te-šu-up* DUMU.MEŠ-*šú iš-kun-ma*
23) *áš-šú ra-še-e re-*[*e-me šu-zu*]-⌜*ub*⌝ *na-piš-ti-šú ú-še-ṣu-ni ina maḫ-ri-*[*ia*]
24) *ki-a-am iq-bu-nim-*[*ma um-ma* ...] *x ḫi-bil-ti la a-ma-ta ana* GABA *a-sak-ki šu-uk-*[*na*]
25) *a-na da-li-li-*[*ka* ...] *lu-tal-lak e-da-*[*nu-a*]
26) *ia-a-ti li-*[...] *x kul-lat na-ki-ri mul-tar-*[*ḫi*]
27) *la kan-šu-ti x* [...] *la pa-li-ḫu-ti lip-la-ḫu be-lut-ka*
28) *ki-a-am áš-pur-šú* [*um-ma* ...] *an-nu-ti lu ina maḫ-ri-ma* UDU.SISKUR *ina kit* ⌜*x x*⌝
29) *ki-i lil-*[*li* ...]*-a* EGIR UDU.SISKUR.MEŠ-*ka ta-ra-muk* A.MEŠ
30) *ki* ⌜*ta*⌝ [...]*-šú ar-ki za-na-an* AN-*e ta-šá-kan na-an-ṣa-bu*
31) *um-ma* [...] *qa-bi a-mat* ^{d}*a-nu-ti a-di* 2-*šú*
32) UD.MEŠ-[*ka im-lu-u* ...]*-ka ik-šu-dam-ma uk-ki-ba a-dan-ka*
33) *x* [...] *lib-šá-a ina pi-i* DINGIR.MEŠ *šu-ut* AN KI
34) [...] *x it-ta-ṣa-a sa-pa-aḫ* KUR-*ka*
35) [...]*-ak-ka-ru iq-qa-bi šá-lal* UN.MEŠ-*ka*
36) [...]*-e kun-nat-ma a-šar-šá ul en-ni*
37) [...] *mu-ni-iḫ lìb-bi* ^{d}[*x*]
38) [...] *x ul i-tu-ra ar-ka-nu*
39) [...] *x ṣi-it* KA-*šú-un*
40) [...] *ul aq-bi-šú a-ḫu-lap*
41) [... *ez-ze*]*-tú ka-bat-ti*

Lacuna

ii 24–27) Thus they said to me: "Pu[t the ...] ... crimes (and) disobedience on the *asakku*-demon. Let me come [*to sing* your] praises. Let me a[lone ...] ... all of the arro[gant] enemies. Let the unsubmissive ... [...] (and) let the disrespectful honor your lordship."

ii 28–41) Thus I wrote him (the king of Šubria), (saying): "These [...] ... before an offering. Like an idi[ot ...] ... you bathe after your offerings! *Like* ... [...] ... you put in drain pipes after the rain! Thus [...] the highest divine orders have been spoken twice. [Your] days [have elapsed]! Your [...] has arrived! Your appointed time is here! Let [...] be [...]. At the command of the gods of heaven (and) netherworld [...] ... came forth for the destruction of your land. (ii 35) [...] ... the carrying off of your people was decreed. [...] ... is firmly fixed and its place cannot be changed. [...] who appeases the heart of the god [...] ... did not turn back [...] ... their utterances." [...] I did not say '*Aḫulap*!' to him [...] my [an]gry mood [...]

Lacuna

Rev.

Col. iii

Lacuna

Lacuna

1′) [...] GAR
2′) [...]
3′) [...] *lu* [*x*]
4′) [...] ⌜*iḫ*⌝*-bu-ta ḫu-bu-us-su*
5′) [...] *a-di maḫ-ri-ía ú-bil-u-ni*
6′) (blank)
7′) (blank)

iii 1′–7′) [...] ... [...] ... [... he plun]dered it [...] they brought [...] before me.

8′) [...] *šá* UGU *e-ri-bi ma-a-du*
9′) [...] *ul-tu qé-reb* KUR.*šub-ri-a ana* KUR *aš-šur*

iii 8′–13′) I carried off to Assyria [...], which was more numerous than locusts, [...] from the midst of the

ii 20 The traces on the tablet do not support the reading of the last three signs as ÀR-*u*$^{?}$-*ti*$^{?}$ or ÀR-*ru*$^{?}$-*ti*$^{?}$, as suggested by Bauer (ZA 40 p. 242) and Borger (Asarh. p. 105) respectively.
ii 28–30 These lines could be questions rather than statements and could be translated as "Like an idi[ot ...] ... do you bathe after your offerings? *Like* ... [...] ... do you put in drain pipes after the rain?"
ii 40 The exclamation *aḫulap* is used in the same manner as Tablet 2 i 35 of this text and Nineveh B (text no. 2) iii 30.

áš-lu-la

10′) [...] *x a-na* ^{d}*aš-šur* ^{d}NIN.LÍL ^{d}*še-ru-u-a*

11′) [...] ^{d}MAŠ ^{d}*gu-la* ^{d}U.GUR ^{d}INANNA *šá* NINA.KI ^{d}INANNA *šá* ˹LÍMMU˺-DINGIR ^{d}*nusku*

12′) [... Á].˹II˺-*a-a it-tal-lak-u-ma i-na-a-ru ga-ri-ía*

13′) *na*-[...]-*ía mu-šam-ṣu-u mal lìb-bi-ía ana ši-rik-ti áš-ruk*

14′) *ra*-[...]-*ti mun-daḫ-ṣi e-piš* MURUB$_4$ *u ta-ḫa-zi*

15′) *ul-tu* [... *a-ḫi*]-*iṭ a-bir-ma ana ki-ṣir* MAN-*ti-ía ak-ṣur*

16′) *ina* UGU ˹LÚ˺ [...] GIŠ.GIGIR *qur-ub-te* LÚ.*pét-ḫal qur-ub-te* LÚ.GAR-*nu-te ma-ʾa-si*

17′) LÚ.SAG.MEŠ [LÚ.*kit*]-*kit-tu-u* LÚ.*um-ma-ni* LÚ.*kal-la-pu*

18′) LÚ.*a-ri-ti* LÚ.*da-a-a-lu** LÚ.ENGAR LÚ.SIPA LÚ.NU.GIŠ.KIRI$_6$

19′) *e-li e-*˹*mu-qí*˺ ^{d}*aš-šur gap-šá-a-te u ki-ṣir* MAN.MEŠ AD.MEŠ-*ía maḫ-ru-te*

20′) *ma-aʾ-diš* [*ú-rad*]-˹*di*˺-*ma* KUR *aš-šur a-na si-ḫir-ti-šá* GIM *iš-pa-ti ú-mal-li*

21′) *si-it*-[*tu-ti-šú-nu*] *a-na* É.GAL.MEŠ-*ía* LÚ.GAL.MEŠ-*ía li-bit* É.GAL-*ía*

22′) *ù* [DUMU.MEŠ] ˹NINA˺.KI URU.*kal-ḫa* URU.*kàl-zu* URU.LÍMMU-DINGIR GIM *ṣe-e-ni ú-zaʾ-i-iz*

23′) *ḫal-*˹*qu*˺ [*mun-nab-tu ma*]-˹*la*˺ EN.MEŠ-*šú-nu ú-maš-šìr-u-ma ana* KUR.*šub-ri-a in-nab-tú*

24′) *ik*-[... ŠU.II-*šu*]-*nu ú-kar-rit ap-pu e-nu uz-nu e-kim-šú-nu-ti*

25′) [...] *ana* KUR *šá-ni-tim-ma la in-na-bi-tù e-mid-su-nu-ti ḫi-ṭu*

26′) [...]-*tu-nu man-nu-me-e ana* KUR-*šú u* EN.MEŠ-*šú-nu ú-ter-šú-nu-ti*

27′) [...]-*ma iḫ-du-u i-ri-šú ik-tar-ra-bu* LUGAL-*u-ti*

28′) [...].MEŠ-*te ina* UGU KUR.URI-*a-a šá ul-tú qé-reb* KUR.URI *ana* KUR.*šub-ri-a in-nab-tú*

29′) [^{m}*ur*]-*sa-a-a* MAN KUR.URI *ina muḫ-ḫi iš-pur-u-ma la iš-mu-u qí-bit-su*

30′) [*a*]-*na na-da-ni ul im-gúr ek-ṣi-iš iš-pur-šú-ma e-tap-pa-lu ze-ra-a-te*

31′) [*ul*]-*tu* KUR.*šub-ri-a ina tukul-ti* ^{d}*aš-šur* EN-*ía ak-šu-du-ma* UN.MEŠ-*šú am-nu-u šal-la-tiš*

32′) [*aš*]-*šú a-de-e na-ṣa-rim-ma ki-tú u mi-šá-ri iš-ruk-in-ni* DINGIR.MEŠ GAL.MEŠ

33′) [*ina*] *muḫ-ḫi* UN.MEŠ *šú-a-tu-nu áš-al ú-ṣi-iṣ a-ḫi-iṭ a-bi-ir-ma*

34′) [*x*] *mun-nab-tú* KUR.URI-*a-a* 1-*en ul ak-la e-du ul e-zib ana* KUR-*šú-nu ú-ter-šú-nu-ti*

35′) [US$_5$].˹UDU˺.ḪI.A GU$_4$.MEŠ UDU.MEŠ *ana* UDU.SISKUR.MEŠ EN.MEŠ-*ía u nap-tan* MAN-*ti-ía ina* KUR *aš-šur ri-i-tú ṭa-ab-tú*

36′) *ú-šá-aṣ-bit*

land Šubria. I gave [...] ... as a gift to the gods Aššur, Mullissu, Šerua, [...], Ninurta, Gula, Nergal, Ištar of Nineveh, Ištar of Arbela, (and) Nusku, [...] who march at my [side] and kill my enemies, ... [...] of my [...], who allow me attain everything I want.

iii 14′–22′) [I examin]ed (and) selected ... [...] ..., soldiers, skilled in battle and combat, (iii 15′) from [...] and I attached (them) to my royal guard. With regard to ... [...], a group of charioteers, a group of cavalry, commanders of ..., generals, [engin]eers, troops, light troops, shield bearers, scouts, farmers, shepherds, (and) orchard keepers — [I add]ed (them) in great numbers to the massive fo[rc]es of the god Aššur and to the guard of the former kings, my ancestors, and I filled Assyria in its entirety like a quiver. I distributed the re[st of them] like sheep and goats among my palaces, my nobles, the entourage of my palace, and [the citizens of Ninev]eh, Calah, Kalzu, (and) Arbela.

iii 23′–27′) (As for) all of the [runaway] fugitives who had abandoned their owners and fled to the land Šubria, ... [...] I cut off [th]eir [hands] (and) removed their noses, eyes, (and) ears. (iii 25′) [(As for) ...] who had not run away to another country, I punished (them). I returned every [...] ... to their (text: his) land and to their owners. [...] and they celebrated, rejoiced (and) blessed my kingship.

iii 28′–34′) [...] ... concerning the Urarṭians who had fled from Urarṭu to the land Šubria [and about whom Ur]sa, king of Urarṭu, wrote, he (the king of Šubria) did not listen to his command, (iii 30′) did not agree to give (them back), wrote to him (Ursa) in anger, and replied with hostility. After I captured the land Šubria with the help of the god Aššur, my lord, and counted his people as booty, [in] order to keep the treaty and because of the truth and justice the great gods gave to me, I inquired, questioned, investigated, (and) denounced those people. I did not hold back a single Urarṭian fugitive (and) not one escaped. I returned them to their land.

iii 35′–36′) I put out to pasture [sheep and] goats, oxen, (and) cattle destined for offerings to my lords and for the royal table in Assyria.

Col. iv
Lacuna

Lacuna

iii 18′ *lu**: The tablet has KU.

1′) *bu-un-nu-u du-um-*[*mu-qu ...*]
2′) URU.MEŠ *šu-a-tu-nu šá ina e-muq* ^{d}*aš-*[*šur* EN-*ía ...*]
3′) *ap-pu-lu aq-qu-ru ina* ^{d}GIŠ.BAR *aq-*[*mu ...*]
4′) *ki-i qí-bit* AN.ŠÁR EN-*ía ú-ter-ma na-x* [...]
5′) URU.MEŠ *šá-tu-nu ul-tu* UŠ$_8$.MEŠ-*šú-nu a-di gaba-dib-bi-*[*šú-nu ar-ṣip ú-šak-lil*]
6′) *ša* URU.*kul-im-me-ri* URU.*mar-ku-ḫa* URU.*kàl-zu* URU-[...]

(3 lines blank)

7′) MU-*šú-nu maḫ-ra-a ú-nak-kír-ma a-na eš-šu-ti az-ku-ra ni-bit-*[*su-un*]
8′) UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-*ía šá tam-tim e-li-ti šap-li-ti ina lìb-bi ú-šá-aṣ-*[*bit*]
9′) *ma-a-tu šá-a-šú a-na si-ḫir-ti-šá a-na* 2-*šú a-zu-uz-ma*
10′) 2 LÚ.*šu-ut* SAG-*ia a-na* LÚ.NAM-*ú-te* UGU-*šú-nu áš-kun*

Blank space

iv 1′–5′) [...] very good (and) beau[tiful ...]. Those cities which [I ....], demolished, destroyed, burn[ed] with fire, [...] through the strength of the god Aš[šur, my lord], I returned by the command of the god Aššur, my lord, and ... [... I built (and) completed] those cities from their foundations to [their] parapets.

iv 6′–10′) I changed the former names of the cities Kulimmeri, Markuḫa, Kalzu, ... [...] and called [them] by new names. I set[tled] the people plundered by my bow from the Upper Sea (to the) Lower (Sea) in (them). I divided that land, in its entirety, in two and placed two of my generals over them as governors.

11′) *li-šá-a-nu re-še-e-ti* ^{m}NENNI
12′) *a-na* ^{d}*aš-šur* EN-*ía ul-te-bi-la*
13′) 1-*en* LÚ.EN GIŠ.GIGIR 2 LÚ.*šá pét-ḫal* 3 LÚ.KAL.LAP.MEŠ *de-e-ku*
14′) *ḫi-is-sa-a-te-ši-na*

One line blank

15′) URU.*aš-šur*-KUR-*su*-GUR
URU.*man-nu-šá-nin-aš-šur*
URU.*aš-šur-man-nu-i-šá-na-an*
16′) URU.*a-bat-aš-šur-la-te-ni*
URU.*a-bat*-MAN-*la-te-ni* URU.*man-nu-li-ši-su*
17′) URU.*ku-nu-uš-la-kan-šú* URU.*li-ter-a-a-im-ṭi*
URU.*a-mir-šú-li-ig-lud*
18′) URU.*mu-šak-šid-na-ki-ri* URU.*ka-šid-su-lil-bur*
URU.*ṣa-bit-su-li-kun*
19′) URU.*lil-bur-mu-ni-iḫ*-ŠÀ-AN.ŠÁR
URU.BÀD-^{m}*aš-šur*-PAP-AŠ URU.*šá-ni-ni-a-a-ir-ši*
20′) URU.*ši-*^{r}*a*^{1}-*šu-ul-mi-a-mat*-MAN-*šú*
URU.*pi-làḫ-ma-mat-ka-šal-lim*
21′) URU.*la-ip-làḫ*-KUR-*su-iḫ-pi*
URU.*aš-šur-i-nar-ga-ru-u-a*
22′) [URU].*aš-šur-ni-ir-šú-ú-rap-piš*
URU.*aš-šur-ni-ir-ka-rap-piš*

iv 11′–13′) I am sending the best report to the god Aššur, my lord, by so-and-so. One charioteer, two cavalrymen, (and) three scouts are dead.

iv 14′–22′) Their list (gloss): the cities Aššur-māssu-utēr, Mannu-šānin-Aššur, Aššur-mannu-išannan, Abāt-Aššur-lā-tēni, Abāt-šarri-lā-tēni, Mannu-lišissu, Kunuš-lā-kanšu, Litēr-ay-imṭi, Āmiršu-liglud, Mušakšid-nakirī, Kāšissu-lilbur, Ṣābissu-likūn, Lilbur-munīḫ-libbi-Aššur, Dūr-Esarhaddon, Šānini-ay-irši, (iv 20′) Šia-šulmi-amāt-šarrīšu, Pilaḫma-mātka-šallim, Lā-iplaḫ-māssu-iḫpi, Aššur-inār-garûa, Aššur-nīršu-urappiš, (and) Aššur-nīrka-(u)rappiš.

Left edge

1) [...] *ina su-qé-e-šú ḫa-du-ú ul i-ba-a*ʾ *e-piš ni-gu-te ul ip-pa-rik*
2) [...] *ul-tu* UKKIN.NA URU *dan-na-ta a-lak* GÌR.II-*šú ap-ru-us*

Left edge 1–6) [...] no happy person was walking its streets, no merrymaker was encountered; I cut off the traffic of [...] from the meeting place of the fortified city; [...] in their frightened cities, the fox and hyena

iv 2′ Based on Nineveh A (text no. 1) iii 53, one could tentatively restore *al-mu ak-šu-du áš-lu-lu šal-lat-sún*, "which I surrounded, conquered, plundered," or something similar.
iv 5′ The restoration is based on Borger (Asarh. p. 107); *ar-ṣip ú-šak-lil*, "I built (and) completed" usually follows the phrase *ul-tu* UŠ$_8$.MEŠ-*šú-nu a-di gaba-dib-bi-šú-nu*, "from their foundations to their parapets."
iv 11′ The interpretation of *li-šá-a-nu re-še-e-ti* ("best report") differs widely in scholarly literature. Some recent translations include "best informant" (Talon, AOS 88 pp. 104–105; Hurowitz, Studies Ephʿal p. 107), "first-class orator" (Hurowitz, Studies Ephʿal p. 106), "best orator" (CAD R p. 273), and "reporter (who reports) the good news" (Pongratz-Leisten, SAAS 10 p. 261). For further details on this term, see Levine, Eretz-Israel 27 (2003) pp. 111*–119*.

3) [...] *i-na* ⌜URU⌝.MEŠ-*šú-nu pal-ḫu-u-ti še-la-bu u bu-ṣu iq-nu-nu qí-in-nu*
4) [...] ⌜*si-ḫi*⌝ *e-ša x x-te at-ta-rad ṭa-a-bi x-lu*[?]*-uk-ku-šú* ⌜*šap*⌝ *x* [...]
5) [...] MÁŠ.ŠU.GÍD.GÍD *šá-a-ti ú-pa-ḫar* NE [...]
6) [...] *x x x x x x x niš-šin x ri ú-šá-par-šú-nu-ti*

made dens; [...] I drove out [...], rebellion, disorder, (and) ... [...] good, ... [...]; that diviner will gather ... [...]; ... I/*he will send* [...] ... to them.

34

A fragment of a clay tablet from the Kuyunjik collection of the British Museum contains reports of the military expeditions of Esarhaddon's eighth and tenth regnal years, his invasions of Šubria and Egypt. This text, which is written in Neo-Assyrian script, is commonly referred to as Fragment F (Frt. F).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3082 + K 3086 + Sm 2027	—	Nineveh, Kuyunjik	13.3×8	c

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TEXT

Obv.
Lacuna
1′) [KUR] *šú-a-tú a-di* 2-*šú a-*[*zu-uz-ma* 2 LÚ.*šu-ut* SAG-*ia* UGU-*šú-nu*]
2′) [*áš-kun*] *ú-še-šib* [m]*bi-ʾi-lu* [*ina* URU.*up-pu-me ù*]

Lacuna
1′–5′) I [divided] that [land] in two, [and placed two of my generals over them]. I placed Bi-ilu [in the city Uppume and] Bēl-iddina in the city Kullimmeri.

Left edge 6 The PAR sign is not clear on the tablet. Note that the D-stem of the verb *šapāru* ("to send") is otherwise unattested and therefore the interpretation is not certain.

3′) ^{m}EN-AŠ *ina* URU.*kul-li-im-me-ri* [...]
4′) *a-na mi-ṣir* KUR *aš-šur*.KI *ú-ter* [*bil-ti ù*]
5′) *man-da-at-ti* EN-*ti-ia* [*e-mid-su-nu-ti*]
6′) *ina* 10-*e* KASKAL-*ia* AN.[ŠÁR ...]
7′) *ú-šá-aṣ-bi-ta pa-nu-u-a a-na* KUR.[*ma-gan ù* KUR.*me-luḫ-ḫa ú-šá-áš-kin*]
8′) *šá ina pi-i* UN.MEŠ KUR.*ku-u-si ù* KUR.*mu-ṣur i-*[*nam-bu-u*]
9′) *ad-ke-e-ma* ERIM.ḪI.A.MEŠ AN.ŠÁR *gap-šá-a-ti šá qé-reb* [...]
10′) *ina* ITI.BÁRA ITI *reš-tu-u ul-tú* URU-*ia aš-šur at-tu-muš* ÍD.IDIGNA *u* ÍD.BURANUN.KI *ina mi-li-ši-na e-te-bir*
11′) KUR.MEŠ *mar-ṣu-ú-ti ri-ma-niš áš-tam-di-iḫ*
12′) *ina me-ti-iq* KASKAL.II-*ia* UGU ^{m}*ba-ʾa-lu* MAN KUR.*ṣur-ri šá a-na* ^{m}*tar-qu-u* MAN KUR.*ku-u-si ib-ri-šú it-tak-lu-ma*
13′) GIŠ.ŠUDUN AN.ŠÁR EN-*ia is-lu-u e-tap-pa-lu me-re-eḫ-tu*
14′) URU.ḪAL.ṢU.MEŠ UGU-*šú ú-rak-kis-ma a-ka-lu ù mu-ú ba-laṭ* ZI-*tì-šú-un ak-la*
15′) *ul-tú* KUR.*mu-ṣur* KARAŠ *ad-ke-e-ma a-na* KUR.*me-luḫ-ḫa uš-te-še-ra ḫar-ra-nu*
16′) 30 KASKAL.GÍD *qaq-qar ul-tú* URU.*ap-qu šá pa-ṭi* KUR.*sa-me-*^{r}*ri*^{1}-[*na*] *a-di* URU.*ra-pi-ḫi*
17′) *a-na i-te-e na-ḫal* KUR.*mu-ṣur a-šar* ÍD *la i-šu-u ina eb-li ḫar-ḫar-ri kal-kal-tú*
18′) A.MEŠ PÚ *ina di-lu-ú-ti* ERIM.ḪI.A *ú-šá-áš-qí*

Rev.

1) *ki-i qí-bit* AN.ŠÁR EN-*ia ina* GEŠTU.II.MEŠ-*ia ib-ši-ma* [*uš-ta-bi-la*] *ka-bat-ti*
2) ANŠE.*gam-mal-li šá* LUGAL.MEŠ KUR.*a-ri-bi ka-li-šú-un ad-*[*ke-e-ma* KUŠ.*na-a-di* KUŠ.*ḫi-in-ti e*]-*mid-su-nu-ti*
3) 20 KASKAL.GÍD *qaq-qar ma-lak* 15 u_4-*me ina ši-pik ba-*[*ṣi* KAL.MEŠ *a-šar ṣu-ma-a-me*] *ar-de*
4) 4 KASKAL.GÍD *qaq-qar ina* NA_4.*gab-e mu-ṣa* [...] *al-lik*
5) 4 KASKAL.GÍD *qaq-qar ma-lak* 2 u_4-*me* MUŠ 2 SAG.DU.MEŠ-*šu x* [... *ša i-mat-su*]-^{r}*un*^{1} *mu-tú-ma*
6) *ad-da-iš-ma e-ti*$_7$-*iq* 4 KASKAL.GÍD *qaq-qar ma-lak* 2 [u_4-*me*] ^{r}MUŠ^{1}.MEŠ SIG_7.MEŠ
7) *šá ṣu-ub-bu-bu a-gáp-pi* 4 KASKAL.GÍD *qaq-qar ma-lak* 2 u_4-[*me* ...] *x-li-ti*
8) 16 KASKAL.GÍD *qaq-qar ma-lak* 8 u_4-*me ar-de* [...] *x ma-a-diš*
9) ^{d}AMAR.UTU EN GAL-*ú re-ṣu-ti il-lik* [...]
10) *ú-bal-liṭ* ZI-*tì* ERIM.ḪI.A-*ia* 20 u_4-*me* 7 [...]
11) *ša mì-ṣir* KUR.*mu-ṣur áš-ta-kan nu-bat-ti* [...]
12) *ul-tú* URU.*ma-ag-*[*da-li*] *a-di* [URU.*me-em-pi* ...]
13) *mi-ši-iḫ-ti* 40 KASKAL.GÍD *qaq-qar ar-de* [...]
14) *qaq-qa-ru šú-a-tú ki-ma* NA_4.ZÚ.[MAŠ.DÀ ...]
15) *ki-ma ṣip-ri* GIŠ.*šil-ta-ḫi* [...]
16) *da-mu u šar-ku el-*[...]
17) LÚ.KÚR *ak-ṣi a-di* [...]

I restored [...] to Assyrian territory. [I imposed the tribute and] payment of my lordship [upon them].

6′–11′) In my tenth campaign, the god Aš[šur ...] had me take [... (and) made] me [set out] to [Magan and Meluḫḫa, which are called] Kush and Egypt in (their) native tongue. I mustered the vast troops of the god Aššur, who are in [...]. (10′) In Nisannu (I), the first month, I set out from my city, Aššur, (and) crossed the Tigris and Euphrates Rivers when they were at flood level, (and) marched over difficult mountains like a wild bull.

12′–18′) In the course of my campaign, I set up fortifications against Baʾalu, the king of Tyre, who trusted in his friend Taharqa, the king of Kush, and threw off the yoke of the god Aššur, my lord, and kept answering (me) with insolence. I cut off the supply of food and water that sustained their lives. (15′) I removed my camp from (this so-called) 'Egypt' and headed straight for Meluḫḫa, (covering) a distance of thirty leagues from the city Aphek, which is in the region of Samaria, to the city Raphia, which is in the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for (my) troops drawn from wells.

Rev. 1–8) In accordance with the command of the god Aššur, my lord, it occurred to me and my heart [prompted me] (and thus) I col[lected] camels from all the Arab kings [and lo]aded them with [water skins (and) water containers]. I advanced twenty leagues distance, a journey of fifteen days, over [difficult] sand dunes, [where (one is always) thirsty]. I went four leagues distance (through terrain full of) alum, *muṣu*-stones, (and) [...]. (rev. 5) I trampled over four leagues distance, a journey of two days, (through terrain full of) two-headed snakes ... [... whose venom] is deadly and I crossed over four leagues distance, a journey of two [days] (through terrain full of) flying green [dragonflies. ...] four leagues distance, a journey of two d[ays ...] ... I advanced sixteen leagues distance, a journey of eight days [...] ... very much.

Rev. 9–19) The god Marduk, the great lord, came to my aid [...] (rev. 10) he revived my troops. Twenty days (and) seven [...] of the border of Egy[pt], I stayed overnight. [...] from the city Mig[dol] to [Memphis ...] I advanced a distance of forty leagues [...] that terrain is like [gazelle]-tooth stone [...] (rev. 15) like the head of an arrow [...] blood and gore ... [...] a dangerous enemy, together with [...] to the city Isḫup[ri ...] ... [...]

18) *a-na* URU.*is-ḫup-*[*ri* ...]
19) [...] AN [...]
Lacuna

Lacuna

35

An inscription on a clay tablet, of which the upper right-hand corner is preserved, reports on Esarhaddon's campaign against the Medes and his invasion of Egypt. This text is commonly referred to as Fragment E (Frt. E).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83–1–18,483	Nineveh, Kuyunjik	4.5×4.8	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1894 (study)
1898 Winckler, AOF 2 pp. 8–10 (edition)
1898 Winckler, OLZ 1 col. 77 (study)
1927 Luckenbill, ARAB 2 p. 222 §§565–568 (translation)
1956 Borger, Asarh. p. 111 §75 (Frt. E) (transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Obv.
1) [...] *šá a-šar-šú ru-u-qu*
2) [... *al*]*-me-ma áš-lu-la šal-lat-su*
3) [... LÚ].EN.URU *šá* URU.*pa-ra-tuk*-ka*
4) [... KUR.*ma-da*]*-a-a šá a-šar-šú-nu* SÙ
5) [... ANŠE.*mur-ni-is-qí* GAL].MEŠ NA_4.ZA.GÌN GAZ [KUR]*-šú*
6) [... *iš-ši*]*-qu* GÌR.II-*ia*
7) [... *e-mid*]*-su-nu-ú-ti*
8) [... *pa*]*-a-ṭi* KUR.*bi-ik-ni*
9) [... LÚ].EN.URU.MEŠ *dan-nu-te*
10) [... *šal-la*]*-tiš am-nu*
11) [...]*-šú-nu-*[*ti*]
Lacuna
Rev.
Lacuna
1′) [...] *x x ni ḫar-ri* [...]
2′) [...]*-lu-tú* GIM KIŠ GAB [...]
3′) [...]*-ḫup-pi* ANŠE.KUR.MEŠ *it-ta-na-*[*x*]
4′) [...] KUR.*ku-u-si* LÚ.*me-luḫ-ḫe-e* GE_6.MEŠ
5′) [...]*-ti šá ik-te-ra it-ti-šú*
6′) [...] *a-šar nam-ra-ṣi*

1–2) [...] whose country is remote, [... I be]sieged and plundered it.
3–7) [... the] chieftain of the city Paratukka, [... Med]es whose country is remote, [...] large [thoroughbreds] (and blocks of) lapis lazuli, hewn from its [mountain, ... they] kissed my feet [... I imposed ...] upon them.

8–11) [... b]orders Mount Bikni [...] mighty chieftains [...] I counted as [booty ...] the[m ...]

Lacuna

Lacuna
Rev. 1′–b.e. 4) [...] ... water channels [...] ... like ... [...] ..., horses, he constantly [...] Kush, black Meluḫḫians, [...] ... with whom he formed a confederation [...] a difficult place [...] ... [...] ... [...] the goddess Erua ... [...] ...

3 *tuk**: the text has NI. It is possible that this is a variant writing of the geographic name, thus *pa-ra-dik-ka* for *pa-ar-tuk-ka*.
rev. 1′ Or read *ḫar-ri* as *ḫur-ri* ("hole, ravine").

Bottom
1) [...]-*le-e*
2) [...]-*mu*
3) [...] ^{d}A.EDIN *ṣar te*
4) [...]-*tum*

36

An inscription on a fragment of a tablet, of which the center of one face is preserved, describes Esarhaddon's march through the Sinai on his way to invade Egypt. This text is commonly referred to as Fragment G (Frt. G).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	79–7–8,196	Nineveh, Kuyunjik	4×3.8	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1716 (study)
1941–44 Weidner, AfO 14 p. 45 (copy)
1956 Borger, Asarh. p. 113 §77 (Frt. G) (transliteration)
1957–58 Borger, AfO 18 p. 118 (study)
1993 Porter, Images, Power, and Politics p. 201 (study)
2005 Ephʿal, JCS 57 p. 111 (study)

TEXT

Lacuna
1′) [...] (*x*) [...]
2′) [...]-*ti-šú* [...]
3′) [...] *lul ku ba šá* [...]
4′) [...] GAL *ul al-qa-a* [...]
5′) [...]-*ia aṣ-bat-ma* [...]
6′) [*a-na i-te*]-*e* URU.*na-ḫal mu-ṣur a-*[*šar* ÍD *la i-šu-u* ...]
7′) [...] A.MEŠ *di-lu-ti* [...]
8′) [*a-šar*$^{?}$] *ṣu-um-me lap-lap-tu* [...]
9′) [*ki-i qí-bit* AN.ŠÁR EN]-*ia ina ṭè-me ra-ma-ni-ia ina* GEŠTU.II-[*ia ib-ši-ma* ...]
10′) [...] *ina* KUŠ.*na-a-di* KUŠ.*ḫi-in-ti* [...]
11′) [...] *a-*[*šar*] MUŠ.MEŠ GÍR.TAB.MEŠ [...]
12′) [...] *ana*$^{?}$ *qer-biš iš-ma-a su-up-pi-ia* [...]
13′) [^{d}IŠKUR *ina* AN]-*e* DAGAL.MEŠ *šá-qiš iṣ-ṣa-nab-bur ina* URU-[...]

Lacuna
1′–3′) (No translation possible)

4′–8′) [...] ... I did not take [...] my [...] I set out and [... in the neighborhood] of the city of the Brook of Egypt, a [place that has no river(s) ...] water drawn by bucket [... *where*] thirst (and) hunger [...].

9′–15′) [In accordance with the god Aššur], my [lord] (and) by my own intelligence, [it occurred] to me [...] in water skins (and) bags [...] wh[ere] snakes (and) scorpions [...] in (its) midst, he heard my prayer [... The god Adad] produced heat lightning high [over the] entire [sky]. In the city [... inter]twined [trees] that I saw, the l[ight ...] ... [...]

6′–7′ Compare text no. 34 lines 17′–18′: *a-na i-te-e na-ḫal* KUR.*mu-ṣur a-šar* ÍD *la i-šu-u ina ib-li ḫar-ḫar-ri kal-kal-tú* A.MEŠ PÚ *ina di-lu-ú-ti* ERIM.ḪI.A *ú-šá-áš-qí*, "In the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for my troops drawn from wells."
8′ Or read *lap-lap-tu* as *kal-kal-tu*; the exact reading of the word is not certain.
9′ The restorations are based on text no. 34 rev. 1.
13′ The interpretation of *iṣ-ṣa-nab-bur* follows CAD Ṣ p. 3 sub. *ṣabāru* A 1.c. ("to flit, move quickly or the like").

14′) [*iṣ-ṣi ḫi-it*]-*lu-pu-ti šá e-mu-ru pa*-[*an* ^{d}UTU-*ši* ...]
15′) [...] *ti* [...]
Lacuna

Lacuna

37

An inscription on a fragment of a tablet, of which the lower left portion is preserved, describes Esarhaddon's invasion of Egypt. This text, whose attribution to Esarhaddon was suggested by H. Winckler, is commonly referred to as Fragment L (Frt. L).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Rm 284	—	Nineveh, Kuyunjik	7×6.4	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1601 (study)
1898 Winckler, OLZ 1 col. 75 (study)
1898–1900 Winckler, AOF 2 pp. 17–19 (obv., edition, study)
1927 Luckenbill, ARAB 2 p. 223 §571 (obv., translation)
1956 Borger, Asarh. p. 115 §82 (Frt. L) (obv., transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Obv.
Lacuna
1′) [...] *i-tur* [...]
2′) [... *tu*]-*tak-ki-la-an-ni-ma* [...]
3′) [... *ta*]-*zi-iz ina i-di-ia a-ma-ta* [...]
4′) [...] *ù ma-ku-ú tu-šá-li-ka* [...]
5′) [...] DINGIR.MEŠ GAL.MEŠ *ma-la ba-šu-ú* [...]
6′) [... *ia*]-*ti* ^{m}*aš-šur*-PAP-SUM.NA LUGAL KUR *aš-šur*.KI GÌR.NÍTA [KÁ.DINGIR.RA.KI ...]
7′) [...] DINGIR.MEŠ GAL.MEŠ LUGAL KUR *e-li-tum ù šap*-[*li-tum* ...]
8′) [... *ina* ŠÀ].TÙR *a-ga-ri-in-ni a-lit-ti-ia* [...]
9′) [... *ana e*]-*peš be-lu-ú-te ša ka-la* KUR.MEŠ *ma*-[...]
10′) [...] *lìb-bi* ^{d}*aš-šur ú-zak-ki-ru-ma im*-[...]
11′) [...] URU.*ku-ú-si ša ma-am-ma-an ina* AD.MEŠ-[*ia* ...]
12′) [...] *i-šap-pa-ru la i-tu-ur-ra-ma* [...]
13′) [...]-*tu a-šar iṣ-ṣu-ru la ú-na-áš-šá-šu* [*kap-pi-šú* ...]
Rev.
1) [...] *x x x* [...]

Lacuna
1′–13′) [...] he returned [... which she] had entrusted to me [... she] stood at my side ... [...] she brought about [...] and poverty [... (5′) ...] the great gods, as many as there are, [... m]e — Esarhaddon, king of Assyria, governor of [Babylon, ... of] the great gods, king of the upper and low[er] land(s) — [... in the] womb of (my) mother, who bore me, [... to ex]ercise the lordship of all lands ... [... (10′) ...] they invoked the heart of the god Aššur and ... [...] Kush, which [none] of [my] ancestors [...] they were sending (but) not returning [...] ... a place where no bird flaps [its wings ...]

Rev. 1–6) (No translation possible)

2) [...]-*ma* GIŠ [...]
3) [...] *x-nu* SAL *x bi* [...]
4) [...]-*bi-ma x x x x x* [...]
5) [...] *x bi-šú la* [...] É.GAL [...]
6) [...] *x*.MEŠ *ka x x x-na di*-[...]
7) NA_4.*áš-gì-gì ú-še-ṣa-a* GIM NA_4-[...]
8) ANŠE.KUR.RA.MEŠ *ša qar-ba-šú-nu* KÙ.GI [...]
9) *ú-še-ṣa-am-ma* 6 ME MUNUS.É.[GAL.MEŠ-*šú* ...]
10) *x* 6 ME ÉGI MUNUS-[...]
11) [...] *x x* [...]

Lacuna

Rev. 7–11) I took out *ašgigû*-stones, like [...]-stone [...] horses whose ... [are ...] gold [...] I brought out and 600 of [his wives ...] N+600 princesses, ... [...] ... [...]

Lacuna

38

A fragment of a tablet in the Kuyunjik collection of the British Museum has an inscription recounting Esarhaddon's campaign against Egypt in 671 BC. The piece is from the center of the tablet. This text is commonly referred to as Fragment I (Frt. I).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3127 + K 4435	—	Nineveh, Kuyunjik	17.8×1.5	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 505 (study)
1898 Winckler, OLZ 1 col. 61 (5′, 9′, 30′, study)
1933 Bauer, Asb. pl. 36 and pp. 66–67 (rev., copy, transliteration)
1956 Borger, Asarh. pp. 113–114 §79 (Frt. I) (edition)
1993 Porter, Images, Power, and Politics p. 201 (study)
2003 Novotny, Eḫulḫul pp. 65–67 (29′–36′, translation, study)

TEXT

Obv.

Lacuna

1′) [...] *kan*-[*šú*? ...]
2′) [...]-*nu* [...]
3′) [...]
4′) [...]
5′) GÌR.NÍTA KÁ.DINGIR.RA.KI [...]
6′) NUN *mun-tal-ku iḫ*-[...]
7′) LUGAL *šaḫ-tu* [...]
8′) *ina ni-iš* IGI.II *ina* ITI-[...]
9′) [...]-*ši-ir* KUR-*su* [...]
10′–19′) (ca. 10 lines missing)
20′) [...]-*nak*

Lacuna

1′–9′) [...] *submis*[*sive* ...] ... [...] (5′) governor of Babylon, [...] judicious prince, ... [...] reverent king, [...] chosen in the month [...] ... his land [...]

9′–26′) (No translation possible)

rev. 10 For the reading ÉGI = *rubātu* ("princess"), see Borger, Mesopotamisches Zeichenlexikon pp. 454–455 no. 897.

21′–23′ (ca. 3 lines missing)
24′) [...]-*u*
25′) [...]
26′) [...]
27′) [...]-*dan ma-lu raq-qu*
28′) [...]-*iš-šu x x-šú*
29′) [...] ^{d}30 *pu-tuq-qu ba-šá-a* GEŠTU.II-*šú-un*
30′) [... ^{d}]*nin-gal* ^{d}*nusku qé-reb šá* KI-*tim*
31′) [...] *i-šak-ka-nu dam-qu-tú*
32′) [... *ḫi*]-*šiḫ-ti* DINGIR.MEŠ GAL.MEŠ
33′) [... ^{d}]*na-an-na-ru*
34′) [...] *ú-še-ši-ir pu-ti*
35′) [...] *ri-kis par-ṣi-šú-un*
36′) [...] $^{\lceil d \rceil}$U.DAR.MEŠ
37′) [...]
38′) [...]
39′) [... *ú*]-*kin*
40′) [...]-*u*
41′) [...] IGI.KÁR-*a*
42′) [...] *x-šú-un*
43′) [...] *lu-šal-bir*
44′) [...] *x*
Lacuna

27′–44′) [...] ... full, thin [...] ... [...] the god Sîn, they were paying constant attention [... (30′) ... the goddess] Ningal (and) the god Nusku, in the midst of the land. [...] will establish good things [... what] is required by the great gods [... the god] Nannar (35′) [...] set straight; the forehead [...] organization of their rites [...] goddesses [... he] fixed [... (40′) ...] ... [...] divination [...] their ... [...] let it grow old [...] ... [...]
Lacuna

Rev.
Lacuna
1′) [...]-*tum*
2′) [...] *x-di*
3′) [...] *ú-kin*
4′) [... *i*]-*na a-mat qí-bi-ti-ia*
5′) [...] *e-mì-du-šú-ma il-li-ku nam-mu-ši-šú*
6′–15′) (ca. 10 lines erased)
16′) [...] ^{m}*tar-qu-ú*
17′) [...] *x e-kim-šú*
18′) [...] *maḫ-ru-ti*
19′) [...]-*qiš*
20′) [...] LUGAL ŠÚ A-*šú*
21′) [...] *x-a* EN
22′) *ina ab*-[... *man-za*]-*az pa-ni*
23′) MUNUS.É.GAL.ME-*šú x* [...] *ina la mì-ni*
24′) KÙ.GI KÙ.BABBAR NA_4.MEŠ NÍG.ŠU [...] *a-na* KUR *aš-šur*
25′) *sa-kul-lat* GU_4.MEŠ US_5.UDU.[ḪI.A ...]-*li šá*
26′) LUGAL.MEŠ LÚ.NAM.MEŠ [...]
27′) *áš-tak-kan-ma ni-ri* [...]
28′) *sat-tuk-ki gi-nu-ú* [...]
29′) [...]
30′) 8 GU_4.MEŠ 3 ME 70 [...]
31′) (One line erased)
32′) *ina* GUN *man-da*-[*at-ti* ...]
33′) *ina* u_4-*me-šú-ma ṣa-lam* [...]
Lacuna

Lacuna
Rev. 1′–5′) [...] ... [...] ... [...] he/I fixed [... wi]th my spoken word [...] ... and they died.

Rev. 6′–15′) (No translation possible)
Rev. 16′–32′) [...] Taharqa [...] ... I took (it) away from him [...] earlier [...] gave (rev. 20′) [...] king of the world, his son [...] ... lord [...] in ... [... personal] attendants, his wives, ... [...] without number; gold, silver, (precious) stones, property ... [I *carried off*] to Assyria. (rev. 25′) Herds of oxen, sheep and goats, [...] ... of kings (and) governors [...] I established and [...] my yoke; [...] *sattukku* (and) *ginû* offerings [...] (rev. 30′) eight oxen, 370 [...] in tribute (and) paym[ent ...]

Rev. 33′) At that time, a statue of [...]
Lacuna

39

A fragment of a clay tablet in the British Museum's Kuyunjik collection preserves part of an inscription recounting Esarhaddon's battle with Taharqa at Memphis in 671 BC. The left side and parts of both the obverse and reverse of the tablet are preserved. This text is commonly referred to as Fragment H (Frt. H).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13721	—	Nineveh, Kuyunjik	2.1×0.8	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1334 (study)
1898 Winckler, OLZ 1 col. 72 (transliteration)
1933 Bauer, Asb. pl. 46 and p. 106 (copy, study)
1956 Borger, Asarh. p. 113 §78 (Frt. H) (transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Obv.

Lacuna

1′) [...]-*ik* [...]
2′) *áš-tak-ka-*[*an* ...]
3′) ^{m}*tar-qu-u* [...]
4′) 5-*šú ina mul-mul-*[*li* ...]
5′) LÚ.GÍD.DA.MEŠ [...]
6′) URU.*me-em-*[*pi* ...]
7′) *x* [...]

Lacuna

Rev.

Lacuna

1′) *x* [...]
2′) *si-*[...]
3′) *x* [...]
4′) *x* [...]

Lacuna

Lacuna

1′–7′) [...] ... [...] I establish[ed ...] by means of arrow[s, I inflicted] Taharqa [...] five times [with wounds ...] boat-towers [...] Mem[phis ...] ... [...]

Lacuna

Lacuna

Rev. 1′–4′) (No translation possible)

Lacuna

40

A fragment from the top center of a double-column tablet preserves part of a report describing Esarhaddon's campaign against Sidon. This text is commonly referred to as Fragment D (Frt. D).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4473 + K 16833	—	Nineveh, Kuyunjik	8.3×6.7	c

BIBLIOGRAPHY

1880 Budge, History of Esarhaddon p. 9 (K 4473, study)
1891 Bezold, Cat. 2 p. 635 (study)
1956 Borger, Asarh. p. 111 §74 (Frt. D) and pl. IV (K 4473, copy, edition)
1992 Lambert, Cat. p. 1 (study)
1993 Porter, Images, Power, and Politics p. 201 (study)
1998 Radner, PNA 1/1 p. 7 (left col. 5, right col. 4, study)
2007 Bagg, Rép. Géogr. 7/1 p. 227 (left col. 5, right col. 9, study)

TEXT

Col. i′

1) [...] LÚ.*tuk-lat-su*
2) [...] *at-ta-kil*
3) [...]-*lak*
4) [...] *x* DUMU URU-*uš-šú*
5) [... ^{m}*ab-di*]-*mil-ku-ut-ti* URU.[*ṣi-du-un*]-*ni*
6) [... *i-šak*]-*ka-nu-ma i-šem-ma-a* GEŠTU.II-*šu-un*
7) [...] URU.*ṣi-du-un-ni*
8) [... *zi-kir šu*]-^{r}*mì*^{1}-*ia iš-me-ma*
9) [...] *is-ḫup-šu-*^{r}*ú*^{1}-*ma*
10) [...] *x* [...] *x*

i′ 1–10) [...] his ally [...] I trusted [...] ... [...] ... in his city (5) [... Abdi]-Milkūti of [Sido]n [... were] fixed (and) they were listening [...] Sidon [...] he heard [the mention of] my [na]me [...] overwhelmed him [...] ... [...]

Lacuna

Lacuna

Col. ii′

1) *x x* LI [...]
2) *na-gi-ru* [...]
3) *lìb-bi i-gug* [...]
4) UGU ^{m}*ab-di-mil-*[*ku-ut-ti* ...]
5) *la a-dir* EN EN.[EN ...]
6) *šá ki-ma da-bé-e* [...]
7) *be-lut aš-šur* EN-*ia* [...]
8) *a-na* ^{d}*aš-šur* EN-*ia* [...]
9) LUGAL URU.*ṣi-du-*^{r}*un*^{1}-[*ni* ...]
10) ^{d}*aš-šur be-li ú-*[...]
11) *a-na nu-uḫ lìb-bi* DINGIR-*ti-*[*šú* ...]
12) [*me-lam*]-*me ra-šub-ba-*[*at* ...]
13) [*ú*]-*ma-*’*e-er* [...]

ii′ 1–13) ... [...] herald [...] my heart became angry [...] against Abdi-Mil[kūti ...] (5) not fearing the lord of lord[s ...], who like a bear [...] the lordship of the god Aššur, my lord, [...] to the god Aššur, my lord, [...] the king of Sidon [...] the god Aššur, my lord, ... [...] to appease [his] divine heart [...] awesome [sheen ... I] sent [...]

Lacuna

Lacuna

41

A fragment of a tablet, of which the center of one side is preserved, has an inscription that probably deals with the accession of Esarhaddon to the throne.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 10057	—	Nineveh, Kuyunjik	4.3×3.5	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1060 (study)
1956 Borger, Asarh. p. 118 §92 (transliteration)
1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Lacuna
1′) [...] *a-na e-peš šip-ri šú-a-*[*tú* ...]
2′) [... GIŠ].MI-*šú-nu da-ru-u ma-*[...]
3′) [... MU].MEŠ *lem-né-e-ti* u_4*-mu* [...]
4′) [... *ka*]-*ṣir ner-ti la* [...]
5′) [...] *i-na i-ši-ti* [...]
6′) [...] *x-ta-šú-nu-ma iṣ-ru-pu ú-*[...]
7′) [...]-*el* DINGIR.MEŠ *a-na e-*[...]
8′) [... *a-na e*]-*peš* LUGAL-*ú-ti-ia* [...]
9′) [... ^{m}]AN.ŠÁR-ŠEŠ-SUM.NA *ta-kil-šú* [...]
10′) [... DINGIR]-*ti-šú-nu ṣir-*[*ti* ...]
Lacuna

Lacuna
1′–10′) [...] to perform th[at] work [...] their eternal [protec]tion ... [...] evil [year]s, [...] day(s) [... plot]ting murder, not [... (5′) ...] in confusion [...] their ... [...] and they dyed red ... [...] ... gods to ... [... to ex]ercise my kingship [...] Esarhaddon, who trusts him, [...] their exal[ted divinity ...]

Lacuna

42

A fragment of a clay tablet, of which the center of one face is preserved, contains an inscription of Esarhaddon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13753	—	Nineveh, Kuyunjik	3.8×3	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1336 (study)
1898 Winckler, OLZ 1 col. 73 (2′–5′, transliteration)
1956 Borger, Asarh. p. 118 §96 (transliteration)
1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Lacuna
1′) [...] *x x x x* [...]
2′) [...]-*tim ú-mal-la*-[*a* ŠU.II-*u*-*a* ...]
3′) [... KUR.*mu*]-*uṣ-ri* KUR.*pa-tu-ri*-[*si* ...]
4′) [...]-*ri iš-tak-ka*-[*an* ...]
5′) [...] *ak-bu-su mi-ṣir* [...]
6′) [... KUR.*kar*-^{d}*dun*]-*ía-àš šá sa-ta*-[...]
7′) [...]-*ik-ti i*-[...]
8′) [...]-*a šá qé*-[*reb*$^{?}$ ...]
Lacuna

Lacuna
1′–8′) [...] ... [...] entrusted ... [to me ... (Lower) Eg]ypt, Upper Egy[pt ...] ... he establish[ed ... (5′) ...] where I trod, the border of [... Kardun]iaš ([Babylon]ia) ... [...] ... [...] which (is) *in the midst* [*of* ...]

Lacuna

43

A clay tablet has an inscription of Esarhaddon that was copied from a necklace of the king. The script is Neo-Assyrian.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	80–7–19,44	Nineveh, Kuyunjik	6.8×6.3	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1732 (study)
1956 Borger, Asarh. pp. 119–120 §101 (edition)
1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Obv.
1) [*a-na*]-*ku* ^{m}AN.ŠÁR-PAP-[AŠ]
2) [MAN *dan*]-*nu* MAN ŠÚ MAN KUR *aš-šur*.[KI]
3) [*pa-liḫ*] DINGIR.MEŠ GAL.[MEŠ]
4) [*mu*]-*šap-ši-iḫ ka-bat*-[*ti*]
5) ^{d}*a-nim u* AN.ŠÁR
6) [*na*]-*ram* ^{d}AMAR.UTU ^{d}*zar-pa-ni-tum*
7) [*muš*]-*te-e'-u áš-rat* ^{d}AG *u* ^{d}PAPNUN
8) [*ba*]-*nu-u* É AN.ŠÁR
9) *e-piš é-sag-íl u* KÁ.DINGIR.RA.KI
10) *šá* AN.ŠÁR AD DINGIR.DINGIR *a-na* LUGAL-*ut* KUR *aš-šur*.KI
11) GÌR.NÍTA-*ut* KUR EME.GI$_{7}$ *u* URI.KI *im-bu-u*
12) *ni-bit* MU-*ia* ^{d}INANNA [GAŠAN]
13) *ina* ŠÀ.TÙR AMA-*ia* [*ši-mat* MAN-*ti*]
14) *iš-ru-ka a-na* [*ši-rik-ti*]

1–12a) [I], Esarha[ddon, str]ong [king], king of the world, king of Assyria, [the one who reveres] the great gods (and) [pa]cifies the mood [of] (5) the gods Anu and Aššur, [be]loved of the god Marduk (and) the goddess Zarpanītu, [who is assid]uous towards the shrines of the god Nabû and the goddess Tašmētu, [the one who (re)con]structed the temple of the god Aššur (and re)built Esagil and Babylon, (10) whom the god Aššur, the father of the gods, called by name to the kingship of Assyria and the governorship of Sumer and Akkad —

12b–16) The goddess Ištar, [my lady], gave me [a royal destiny] as [a gift] (while I was still) in the womb of my mother [...] to refur[bish] the gods [...] ... [...]

15) DINGIR.MEŠ *ud-du-*[*uš* ...]
16) [...] *x* [...]
Lacuna

Lacuna

Rev.

Lacuna

Lacuna
1′) DINGIR [...] *gu nu* [...]
2′) *ul-zi-iz* [...]
3′) *a-na e-pe-*[*ši* ...]
4′) *ina* GÚ-*ia* [...]
5′) *ú-šal-la-mu par-ṣi* [...]
6′) DINGIR.MEŠ GAL.MEŠ *ina nap-ḫa-ri-*[*šú-nu*]
7′) *a-na ni-iš* ŠU.II-*ia u la-ban ap-pi-ia*
8′) *li-zi-zu-nim-ma lim-ḫu-ru*
9′) *tés-le-ti šat-ti-šam-ma*
10′) *ma-ḫar-šú-nu šal-meš lu-ut-tal-lak*
11′) TI.LA UD.MEŠ GÍD.DA.MEŠ
12′) MU.AN.NA.MEŠ *ṭu-ub* UZU.MEŠ
13′) *ù ḫu-ud lìb-bi*
14′) *ši-mat la-ba-a-ri*
15′) *kun-nu* BALA.MEŠ-*e*
16′) *šá-lam* NUMUN
17′) *ši-i-ma ši-ma-ti*

Rev. 1′–17′) god [...] ... [...] I erected [...] to ma[ke ...] on my neck [...] (rev. 5′) will restore the rites [...] may all the great gods be present for my entreaties and expressions of humility, and let them receive my prayers. Every year (rev. 10′) let me always walk before them in safety. Decree as my fate a life of long days, years of good health and happiness, a destiny of longevity, secure reign, (and) healthy offspring.

18′) *ša ina* UGU DINGIR.MEŠ-*ni ša* GÚ LUGAL

Rev. 18′) That which is (written) on the (symbols of) the gods that (are around) the neck of the king.

44

A clay tablet has an inscription that was copied from the base of the statue of the god Marduk.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2388	—	Nineveh, Kuyunjik	9.9×5.7	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 438 (study)
1956 Borger, Asarh. pp. 92–93 §63 (edition)
1993 Porter, Images, Power, and Politics p. 200 (study)

TEXT

Obv.

1) *a-na-ku* ^{m}*aš-šur-a-ḫu-i-*^{r}*di*^{1}*-*[*na ... mi*]*-gir* ^{d}EN.LÍL
2) *eṭ-lu na-a-du na-ram* ^{d}[AMAR.UTU *u*] ^{d}*zar-pa-ni-tum*
3) *re-é-ú-um ki-i-nu* [... DINGIR].MEŠ GAL.MEŠ
4) GÌR.NÍTA *it-pe-šu* [...] DUMU ^{d}EN
5) *mun-tal-ku ma-li-ku* [... *eš-re*]*-e-ti*
6) *pa-qid-du sat-tuk-ki* [...] BÁRA.MEŠ
7) *mu-ṭaḫ-ḫi-id* É.KUR.MEŠ [...] *ma-ḫa-zi*
8) *mu-kin nin-da-bé-e* [...] *ka-lá-ma*
9) *mu-nam-mir ma-ḫa-zi* [*mu-šak-li*]*-il par-ṣi-šu-un*
10) *mu-*[*du*]*-ú kul-lat gim-ri* [...]*-ku ka-lá-ma*
11) *x-*[*x*]*-ti na-mi-i* [...] *ma-aq-ti*
12) *mu-šal-li-mu ḫi-bil-ti en-ši* [*ṣa-bit qa*]*-at ú-la-li*
13) *mu-ut-*[...] *it-ti* [...] *a-ku-ú-ti*
14) [...] *ki-na-a-ti*
15) [...] *ḫab-bi-*[*lu*]
16) [...] *ki-x* [...]
17) [...] *x* [...]

1–17) I, Esarhadd[on, ... fav]orite of the god Enlil, pious man, beloved of the god [Marduk and] the goddess Zarpanītu, true shepherd, [... of] the great [god]s, expert governor, [... of the] god Son-of-Bēl (Nabû), (5) judicious ruler, [... shri]nes, the one entrusted with the *sattukku* offerings, [... of the] daises, the one who brings abundance to the temples, [...] (and) cult centers; the one who (re)confirmed the cereal offerings, [...] everything, who makes the cult centers shine (and) [comple]tes their rites; (10) the one [who] knows the totality of everything, [...] ... everything, [...] ... plains [...] fallen; the one who makes good the damages (suffered by) the weak, [holds the ha]nd of the feeble ... [...] with [...] cripples [...] truth [...] criminals [...] ... [...] ... [...]

Lacuna

Lacuna

Rev.

Lacuna

Lacuna

1′) [...]*-bat zi-*[...]
2′) [...] *x ša* ^{d}EN *nu-pa-ra* [...]
3′) [*ul*]*-tu ṣe-ḫe-ri-ia-a-ma ab-bu-ú-*[*ia*$^{?}$ ...] *ta* [...]
4′) *id-di-nam-ma re-*ʾ*u-ut ṣal-mat* [SAG.DU ...] *aš-šur* [...]
5′) KUR.MEŠ*-te ka-li-ši-na* [... *za-ma*]*-ni-i-a* GAZ [...]
6′) *kul-lat la ma-gi-ri ú-šak-ni-šá-*[*am-ma ú-na*]*-áš-šá-qu* GÌR.[II-*ia*]
7′) *ù a-na-ku ge-en-na-a* [*u* SÁ.DUG$_4$] *ú-sa-ad-da-ra* ŠÀ [...]*-sa*
8′) NUN EGIR*-ú mu-kan-nu-ú šiṭ-*[*ri-ia*] *mut-ta-id-du ep-*[*še*]*-ti*
9′) ^{d}AMAR.UTU EN GAL*-ú ap-kal* AN*-e ù* [KI*-tim*] EN *nag-bi u ta-*[*ma*]*-ti*
10′) *ši-mat du-un-qí u meš-ri-i li-šim-šú-ma* [...] *a-na* ŠU.II*-šú li-*[*mal*]*-li*
11′) MU*-šú* NUMUN*-šú li-šam-*<<*šam*>>*-di-il-šu li-bi-il ma-ta-*[*a*]*-ti*
12′) *i-na nu-uḫ-ši ṭuḫ-di* ḪÉ.GÁL *ù meš-ri-i li-ir-te-*ʾ*a-a* UN.MEŠ*-šú*
13′) *di-iš* BURU$_{14}$ *i-na* EN.TE.NA *di-iš* EN.TE.NA *i-na* BURU$_{14}$ [*liš*]*-tab-ra-a qé-reb ma-ti-šú*
14′) *qa-bu-ú še-mu-ú u ma-ga-ru kit-tum u mi-šá-ru* [*a-a ip-par*]*-ka-a pi-i te-né-še-ti-šú*
15′) *šar-ru-ut kiš-šat* KUR.MEŠ*-te li-pu-uš-ma e-ma ú-ṣa-*[*am-ma-ru*] *lik-šu-da qa-ta-a-šú*
16′) *ṣi-bu-us-su li-iṣ-bi* [*ḫi*]*-šiḫ-tum a-a* [... *lum*]*-na a-a e-mur*
17′) *ta-nit-ti be-lí* GAL*-e* [^{d}AMAR].UTU *nar-*[*x x*

Rev. 1′–7′) [...] ... [...] ... the god Bēl, the mood [...] [Fr]om my youth, [*my*] ancestors [...] ... [...] he gave me to shepherd the black-[headed people ...] the god Aššur [...] In all of their lands, he killed my [enemies ...]; he subdu[ed] all of the unsubmissive [and (now) they ki]ss [my] feet. Moreover, I care for the *ginû* [and *sattukku*] offerings in its [...].

Rev. 8′–17′) (For) the future prince who preserves [my] inscrip[tion] (and) is attentive to (my) deeds, may the god Marduk, the great lord, sage of heaven and [netherworld], lord of springs and seas, decree for him a fate of (divine) favor and riches; may he en[tru]st to him [...]; may he prolong his name (and) his progeny; may he rule (all) the lands (and) shepherd his people in plenty, abundance, fertility, and riches; [may] the summer grass last until winter (and) the winter grass until summer in his land; may (the ability) to give orders, to listen, and to find favor, (and) truth and justice [be unceas]ing in the mouth of his populace; may he exercise kingship over all the lands and may he attain whatever he [desires]; may he achieve his wish; should he require something, may it not be [...]; (and) may he not experience [ev]il. [He] will sing the praises of the great lord, the god [Mar]duk, ... [...].

i]-*da-la-la*

18′) *i-na* UGU *ki-gal-li* [*ša*] EN GAL-*e* ^{d}[AMAR.UTU] *šaṭ-ṭír*

Rev. 18′) Written on the pedestal [of] the great lord, the god [Marduk].

45

An Akkadian inscription on a fragment of a multi-column tablet concerns the refurbishment of the statue of the god Marduk. This text was copied from the pedestal of the god Bēl (Marduk). This text is commonly referred to as Aššur-Babylon F (AsBbF).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7862	—	Nineveh, Kuyunjik	9.5×8.9	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 880 (study)
1956 Borger, Asarh. p. 78 §52, pp. 89–90 §58 (AsBbF) and pl. II (iii–iv, copy, edition)
1968 Hunger, Kolophone p. 109 no. 348 (iv 13′–17′, edition)
1993 Porter, Images, Power, and Politics p. 200 (study)
2001 Baker and Cancik, PNA 2/2 p. 856 (study of iv 17′)
2001 Frahm, PNA 2/2 pp. 721–722 (study of iv 15′)
2002 Vera Chamaza, Omnipotenz pp. 477–478 no. 206 (iii 3′–iv 12′, edition)

TEXT

Col. i

1) [*a-na-ku* ^{m}]AN.ŠÁR-ŠEŠ-SUM.NA
2) [*mu-du-u*] *ḫa-as-su it-pe-šu pit-qu-du*
3) [...]-*šá-ti e-piš šip-ri ša* [...] *a-šá-red*
4) [*muš-te-e*ʾ]-*ú eš-*ʳ*re-e-ti*ˀ [...]
5) [...]-*ú-a* [...]
6) [...] ^{d}[...]
7) [...] ^{d}[...]

i 1–7) [I], Esarhaddon, [knowledgeable], intelligent, expert, cautious, [...] ... who performs the work on [...], foremost, [who is assiduous towar]ds the shrines [...] ... [...] god(dess) [...] god(dess) [...]

Lacuna

Lacuna

Col. ii

1) *iš-ta-*[...]
2) *i-na lìb-*[*bi* ...]
3) *si-kip-*[*ti* ...]
4) *ú-*[...]
5) *at-*[...]

ii 1–5) (No translation possible)

Lacuna

Lacuna

Col. iii

Lacuna

1′) ^{m}[...]
2′) *a-na* [...]
3′) *ù* [...]

Lacuna

iii 1′–18′) ... [...] to [...] and [...] hand of the god(dess) [...] (iii 5′) purification priests, [...] lamentation priests, ... [...] praise of [his] hero[ism ...] singers with lyr[e(s)

4′) *qa-at* ^{d}[...]
5′) LÚ.*i-šip-pí* [...]
6′) LÚ.GALA.MEŠ *i-*[...]
7′) *ta-nit-ti qar-ra-*[*du-ti-šú* ...]
8′) LÚ.NAR.MEŠ *ina* GIŠ.ZÀ.[MÍ ...]
9′) *gim-ri* ERIM.ḪI.A-*ia* [...]
10′) *te-e-ra i-šá-*[...]
11′) *ina* KAR *a-*[...]
12′) *a-na* 1 KASKAL.GÍD [...]
13′) *as-li eb-bu-*[*ti* ...]
14′) *nap-tan še-e-*[*ri* ...]
15′) ^{d}AG DUMU [...]
16′) *ú-šal-*[...]
17′) ^{d}U.GUR [...]
18′) *il-*[...]

...] all of my troops [...] (iii 10′) ... [...] in the quay ... [...] for one league [...] pu[re] sheep [...] morning repast [...] (iii 15′) the god Nabû, son of [...] ... [...] the god Nergal [...] ... [...]

Col. iv

Lacuna

1′) [...] *é-sag-íl* [...]
2′) [... AN-*e*] *u* KI-*tim a-na* [...]
3′) [...] *ú-šam-ki-ra ú-*[...]
4′) [DINGIR.MEŠ] GAL.MEŠ *šu-ut* AN-*e u* KI-*tim* UN.MEŠ [...]
5′) [*a-na* GÌR.II]-*šú ú-šak-ni-šú a-a-bi-šú is-pu-nu at-*[...]
6′) [*mu*]-*šab* AN.ŠÁR *é-šár-ra* É *ab-bé-e a-šar te-diš-ti*
7′) [*ša*] *it-ti* URU-*ka* KÁ.DINGIR.RA.KI É.KUR-*ka é-sag-íl*
8′) [*x* (*x*)] *e-mu-ru-ma šu-ud-lu-pu* UN.MEŠ-*šú*
9′) [*é*]-*ḫur-sag-gal-kur-kur-ra a-šar te-diš-ti-ia*
10′) [*iš-da*]-*a-šú li-ku-na ki-ma* KUR-*i*
11′) [*gi*]-*mir* ḪÉ.NUN *ṭuḫ-du ḫi-ṣib kib-ra-a-ti*
12′) [*šat-ti*]-*šam-ma* ÍD-*iš li-šaḫ-bi-ba qé-reb-šú*

Lacuna

iv 1′–5′) [...] Esagil [... heaven] and netherworld to [...] I irrigated; I [...] the great [gods] of heaven and netherworld, the people [...] made bow down [to] his [feet], overwhelmed his enemies, ... [...]

iv 6′–12′) [(As for) the resi]dence of the god Aššur, Ešarra, the ancestral house, the place of renewal, [which] together with your city, Babylon, (and) your temple, Esagil, they found [...] and its people were exhausted. May [the foundation]s of [E]ḫursaggalkurkurra, the place of my renewal, be as solid as a mountain. May [a]ll the abundance, plenty, (and) produce of the (four) quarters flow [annual]ly into it like a babbling brook.

13′) [*i*]-*na* UGU *ki-gal-li ša* ^{d}EN *šà-ṭir*
14′) [GIM] SUMUN-*šú* AB.SAR-*ma bà-rì*
15′) [DUB] ^{md}AMAR.UTU-GAR-MU LÚ.ŠÁMAN.LÁ TUR
16′) [ŠU ^{md}]PA-NUMUN-KÀT LÚ.A.BA
17′) [A-*šú šá* ^{m}]*ina*-SÙḪ-ŠUR A.BA A ^{md}AG-PAP-*ir* A.BA

iv 13′–17′) Written on the pedestal of (the statue of) the god Bēl. [Like] its original, written and collated. [Tablet (belonging to)] Marduk-šākin-šumi, the young apprentice (scribe). [Written by] Nabû-zēra-iqṣur, scribe, [son of] Ina-tēšî-ēṭir, scribe (and) descendant of Nabû-nāṣir, scribe.

46

A fragment of a clay tablet contains a copy of a text of Esarhaddon, probably a dedicatory inscription. The text is written in an archaic, linear script, and horizontal rulings separate each line. Part of the upper edge is preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7943	—	Nineveh, Kuyunjik	4.9×8.6	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 884 (study)
1956 Borger, Asarh. p. 117 §90 and pl. V (copy, edition)
1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Obv.

1) [É.GAL] *šá* ^{m}AN.ŠÁR-ŠEŠ-[SUM.NA LUGAL GAL-*ú*]
2) [LUGAL *dan*]-*nu* LUGAL ŠÚ [LUGAL KUR *aš-šur*.KI]
3) [*lip*]-*lip* ^{md}30-ŠEŠ.MEŠ-[SU LUGAL GAL-*ú*]
4) [LUGAL *dan*]-*nu* LUGAL ŠÚ [LUGAL KUR *aš-šur*.KI]
5) [...] *x x bat* [...]

Lacuna

Rev.

Lacuna

1′) [...] *šá x x* [...]
2′) [...] LÚ.SAG [...]
3′) [...]-*ri šá* [...]

1–5) [The palace] of Esarha[ddon, great king, migh]ty [king], king of the world, [king of Assyria, descen]dant of Sennach[erib, great king, migh]ty [king], king of the world, [king of Assyria, ...] ... [...]

Lacuna

Lacuna

Rev. 1′–3′) [...] which/that ... [...] general [...] ... *which/that* [...]

47

A fragment of a tablet, of which one side and the center of the tablet are preserved, contains the beginning of a dedicatory inscription, of which only some of the epithets of Esarhaddon are preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13733	—	Nineveh, Kuyunjik	3.3×2.4	c

BIBLIOGRAPHY

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1898 Winckler, OLZ 1 col. 73 (study)
1898–1900 Winckler, AOF 2 pp. 23–24 (edition)
1956 Borger, Asarh. p. 118 §95 (edition)

1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Lacuna
1′) ⌜IBILA⌝ *a-šá-re-du šá* ^{m}[^{d}30-ŠEŠ.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI]
2′) DUMU DUMU ^{m}LUGAL-GI.[NA MAN ŠÚ MAN KUR *aš-šur*.KI]
3′) [GÌR].NÍTA KÁ.DINGIR.RA.KI [MAN KUR EME.GI$_7$ *u* URI.KI]
4′) [*li*]-*ip-li-ip da-ru*-[*u šá* ^{m}EN-*ba-ni* MAN KUR *aš-šur*.KI]
5′) [*ki*]-*sít-ti ṣa-a-ti* [*šá du-rug-šú bal-til*.KI]
6′) [GÌR].NÍTA KÁ.DINGIR.RA.KI [...]
7′) *ta-me-eḫ ṣer-re*-[*ti* ...]
8′) [*re-e*]-*um ṣal-mat* SAG.[DU ...]
9′) [...]-*i* IGI [...]
Lacuna

Lacuna
1′–9′) [...] foremost [so]n of [Sennacherib, king of the world (and) king of Assyria]; grandson of Sargo[n (II), king of the world, king of Assyria, gover]nor of Babylon, [king of Sumer and Akkad]; descendant of the eternal line [of Bēl-bāni, king of Assyria, (5′) an]cient stock, [whose place of ultimate origin is Baltil (Aššur), gov]ernor of Babylon, [...] who holds the nose-ropes [of ... shep]herd of the black-headed [people ...] ... before [...]

Lacuna

48

An Akkadian inscription on three clay tablets from Nineveh records the refurbishment of the statues of Babylon's tutelary gods. The subscript of one exemplar states that the inscription was copied from a stele. This text is commonly referred to as Aššur-Babylon A (AsBbA).

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2801 + K 3053 + DT 252	Nineveh, Kuyunjik	21×14.4	1–110	c
2	K 221 + K 2669	Nineveh, Kuyunjik	20.5×14	16–112	c
3	K 18057	Nineveh, Kuyunjik	2.1×.9	71–72	c

COMMENTARY

The script of all three exemplars is Neo-Assyrian. The tablets are all badly damaged. Exs. 1–2 duplicate one another up to line 102, at which point the texts appear to deviate from one another. For this reason, exs. 1–2 are edited separately in the edition beginning with line 103 and only a score of lines 16–102 is provided on the CD-ROM. The line numbering in this edition differs from that of previous editions, including Borger's: the text is given consecutive line numbers for the obverse and reverse (=lines 53–110/112) rather than separate line counts for the obverse and reverse. The edition is a conflation of exs. 1–2; the text generally follows ex. 1, but follows ex. 2 in line 50.

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TEXT

1) *i-nu-um* AN.ŠÁR MAN ^{d}*í-gì-gì u* ^{d}*a-nun-na-ki* AD DINGIR.MEŠ EN KUR.KUR
2) ^{d}*a-num geš-ru reš-tu-u ša a-mat qí-bi-ti-šú la uš-ta-pé-lu* DINGIR *a-a-um-ma*
3) ^{d}EN.LÍL EN *šur-bu-u mu-šim* NAM.MEŠ AN-*e u* KI-*tim mu-kin-nu da-ád-me*
4) ^{d}*é-a er-šú* EN *ne-me-qí ba-nu-u nab-nit pa-ti-iq kul-lat mim-ma šum-šú*
5) ^{d}30 *e-deš-šú-u* DINGIR KÙ KUD-*is* EŠ.BAR *mu-šak-lim ṣa-ad-di*
6) ^{d}UTU DI.KU$_5$.GAL DINGIR.MEŠ *muš-par-du-u ek-let ša nam-ri-ru* EN-*ti-šú* KUR.KUR *saḫ-pu*
7) ^{d}IŠKUR GÚ.GAL AN-*e u* KI-*tim mu-šá-az-nin* ŠÈG.MEŠ ḪÉ.NUN *mu-bal-liṭ šik-nat* ZI.MEŠ
8) ^{d}AMAR.UTU IBILA *reš-tu-u* ^{d}EN.LÍL.LÁ DINGIR.MEŠ *šá šu-ud-du-u ù šu-šu-bu ba-šú-u it-ti-šú*
9) [^{d}AG] DUB.SAR *gim-ri a-šir* ^{d}*í-gì-gì u* ^{d}GÉŠ.U *pa-qid kiš-šat nag-bi*
10) [^{d}U].GUR *dan-dan-nu* EN *a-*[*ba-ri u du-un-ni ka*]*-mu-u* [*a*]*-a-bi* ^{d}EN.LÍL KI-*tim* DAGAL-*tim*
11) ^{d}*a-gu-še-e-a* ^{d}GAŠAN [MURUB$_4$] *u* MÈ *de-kàt a-na-an-ti ša-ki-nat tu-qu-un-ti*
12) ^{d}7.BI DINGIR.MEŠ *qar-du-ti ta-me-ḫu til-pa-nu uṣ-ṣi ša ti-bu-šú-nu tam-ḫa-ru šá-áš-mu*
13) DINGIR.MEŠ GAL.MEŠ *a-ši-bu-ti* AN-*e u* KI-*tim šá qí-bit-su-nu* ŠE.GA-*tú la ut-tak-ka-ru*

1–13) When the god Aššur, king of the Igīgū and Anunnakū gods, father of the gods, lord of the lands; the god Anu, the powerful, the foremost, whose spoken order no god can alter; the god Enlil, greatest lord, the one who decrees the fates of heaven and netherworld (and) makes the dwellings secure; the god Ea, the wise, lord of wisdom, creator of (all) creatures, the one who fashions everything, whatever its name; (5) the god Sîn, the one who constantly renews himself, the pure god, the one who determines decisions (and) reveals signs; the god Šamaš, the great judge of the gods, the one who illuminates darkness, whose lordly splendor overwhelms the lands; the god Adad, the canal inspector of heaven and netherworld, the one who brings abundant rains (and) sustains life to (all) living things; the god Marduk, firstborn son, the Enlil of the gods, the one who has the power to depopulate and (re)settle (a region); [the god Nabû], scribe of the universe, the one who directs the Igīgū and Anunnakū gods (and) who is entrusted with the entire universe; (10) [the god Ner]gal, the almighty, endowed with [strength and power, the one who cap]tured the enemies, the Enlil of the vast netherworld; the goddess Agušāya (Ištar), mistress of [war] and battle, the one who starts fighting (and) causes conflict; the Sebitti, valiant gods, who hold bow (and) arrow, whose assault is combat (and) warfare; (and) the great gods, who reside in heaven and netherworld, whose favorable words cannot be changed,

14) *ia-a-ti* [^{m}AN.ŠÁR-ŠEŠ-SUM].NA *ina re-e-*[*ut* UN.MEŠ]*-šú-un ina ni-iš* IGI.II-*šú-un* KÙ.MEŠ *ke-niš ut-tu-in-ni*
15) [...] *ú-šar-bu-u i-ši-mu-in-ni ši-mat* SIG$_5$-*tim*
16) [... *ana šup*]*-šu-uḫ ka-bat-ti-šú-un iš-šu-in-ni a-na* LUGAL-*ti*
17) [... *ke*]*-niš it-ru-ṣu* UGU-*ia*

14–21) truly selected me, [Esarhaddon], with their pure, upraised eyes, to shep[herd] their [people], they raised [...] they decreed a favorable fate for me [...] (and) they elevated me to the kingship [(so I could) pla]cate their mood; [... tru]ly they stretched out over me [...] they truly called my name; [...] they gave me broad [wisdom]; they opened my mind [...] to refurbish

14 One expects *ana* before *re-e-*[*ut* UN.MEŠ]*-šú-un*, but the tablet has *ina*.

18) [...] *zi-kir* MU-*ia ke-niš im-bu-u*
19) [... *ḫa-si-sa*] *pal-ka-a iš-ru-ku-in-ni-ma*
20) [...] *a-na ud-du-uš* DINGIR.MEŠ GAL.MEŠ
21) [...] *šá pel-lu-de-e ip-tu-u ḫa-si-si*
22) [^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL *dan-nu* LUGAL] ŠÚ LUGAL KUR *aš-šur*.KI LÚ.GAR ^{d}EN.LÍL LÚ.SANGA ^{d}*aš-šur*
23) [... GÌR.NÍTA] KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI
24) [...] GAL ^{d}*taš-me-tum* NUN-*ú mun-tal-ku*
25) [...] *ni-bit* ^{d}*iš-tar šá* URU.*ni-na-a šar-ra-tú* GAL-*tú*
26) [*ḫi*]-*šiḫ-tu šá* ^{d}*iš-tar-a*-[*ti šá* ^{d}15 *šá*] URU.LÍMMU-DINGIR *ina ni-iš* IGI.II-*šá nam-ra-a-ti tu-ut-tu-šu-ma*
27) [...] MAN KUR.SU.BIR$_4$.KI KUR MAR.TU KUR.*gu-ti-i*
28) KUR.*ḫat-ti* DAGAL-*tim* [...] LUGAL LUGAL.MEŠ NI.TUK.KI KUR.*má-gan-na*
29) KUR.*me-luḫ-ḫa* LUGAL *kib-rat* LÍMMU-*tim* [*mi-gir* DINGIR].MEŠ GAL.MEŠ
30) [*pa*]-*liḫ zik-ri* AN.ŠÁR ^{d}AG ^{d}AMAR.UTU *mu-kil ik-kib* ^{d}EN.LÍL ^{d}30 ^{d}UTU ^{d}IŠKUR
31) [... GAL]-*ú pa-liḫ* DINGIR.MEŠ GAL.MEŠ *muš-te-e'-u áš-rat* DINGIR-*ti-šú-nu* GAL-*ti*
32) [LUGAL *šá ul-tu*] *ṣe-ḫe-ri-šú a-di ra-bé-šú be-lut-su-nu pu-qu-ma quru-us-su-nu dal-lu*$_4$
33) LUGAL [*šá*] *ina u*$_4$-*me* BALA-*šú* DINGIR.MEŠ GAL.MEŠ *a-na eš-ret ma-ḫa-zi-šú-nu sa-li-mu ir-šú-u iš-ku-nu ta-ia-ár-tú*
34) ^{d}UTU-*šú kiš-šat* UN.MEŠ *ṣu-lul* SIG$_5$ *re-'u-ú tak-lum na-qid ṣal-mat* SAG.DU
35) NUMUN LUGAL-*ti da-ru-ú* NUNUZ *bal-til*.KI *šu-qu-ru ḫi-šiḫ-ti é-šár-ra šá* ŠU.II-*šú el-la*
36) *i-šip-pu mu-ub-bi-ib ṣa-lam* DINGIR.MEŠ GAL.MEŠ *ba-nu-u* É AN.ŠÁR *e-piš é-sag-íl u* KÁ.DINGIR.RA.KI
37) *ša* [DINGIR].MEŠ KUR.KUR *šal-lu-u-ti a-na áš-ri-šú-nu ú-ter-ru-ma ú-šar-mu-u pa-rak da-ra-a-ti*
38) *ša eš-ret kul-lat ma-ḫa-zi u*$_4$-*me-šam-ma* KÙ.BABBAR KÙ.GI *ú-šal-bi-šú* SÁ.DUG$_4$ *gi-nu-u ú-kin-nu qé-reb-šin*
39) [*mu*]-*šak-lil par-ṣi mu-kin* SÁ.DUG$_4$ *šá-rik šér-ki* NIDBA.MEŠ GAL.MEŠ *a-na gi-mir é-kur-ri*
40) [...] *ša a-na e-peš* UDU.SISKUR.MEŠ *šul-lum par-ṣi la ip-par-ku-u i-na-ṣa-ru u*$_4$-*mu* DINGIR *iš-še-e-šú*
41) [*ka*]-⌜*ṣir ki-din*⌝-*nu-ut bal-til*.⌜KI⌝ *šá-kin šu-ba-re-e* NIBRU.KI KÁ.DINGIR.KI *bár-sipa*.KI ZIMBIR.KI
42) SAḪAR.MEŠ [*kiš-šat* UN.MEŠ] *a-šib qé-reb-šú-un mu-šal-li-mu ḫi-bil-ti-šú-un*

the great gods, [...] of the cults.

22–32) [Esarhaddon, mighty king, king of] the world, king of Assyria, commander for the god Enlil, priest of the god Aššur, [... governor of] Babylon, king of Sumer and Akkad, [...] great [... of] the goddess Tašmētu, judicious prince, [...] (25) chosen by the goddess Ištar of Nineveh — the great queen — the one required by the goddes[ses, whom the goddess Ištar of] Arbela selected with her shining, upraised eyes [...]; king of Subartu, Amurrû, the Gutians, (and) widespread Ḫatti; [...] king of the kings of the lands Dilmun, Magan, (and) Meluḫḫa; king of the four quarters; [favorite of the] great [gods; (30) the one who] reveres the word of the gods Aššur, Nabû, (and) Marduk; the one who sustains the sacred things of the gods Enlil, Sîn, Šamaš, (and) Adad; [... grea]t [...], the one who reveres the great gods; the one who is assiduous towards the shrines of their great divinity; [the king, who from] his childhood until his adulthood, heeded their rule and praised their valor;

33–43) the king, during whose reign, the great gods became reconciled towards the shrines of their cult centers (and) returned; the sun of all the people, the pleasant protection, trusted shepherd, herdsman of the black-headed people, (35) eternal royal seed, precious offspring of Baltil (Aššur), the one required by Ešarra, whose hands are pure, the purification priest who purifies the statues of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, returned [the] plundered [god]s of the lands to their (proper) place, and made (them) dwell on (their) eternal daises in the shrines of all the cult centers; the one who clothed (them) daily in silver and gold, (and) (re)confirmed the *sattukku* (and) *ginû* offerings in them; the one who completed the rites, (re)confirmed *sattukku* offerings, (and) gave gifts, great food offerings to all the temples; (40) [...] the one who does not fail to make offerings (and) fulfill rites; the one who observes the days of the god (and) the *eššēšu*-festival; [the one who] arranged the privileged status of Baltil (Aššur) (and) established freedom for Nippur, Babylon, Borsippa, (and) Sippar; ... [all the people] who live in them; the one who repaid their losses; who gathered the [scattered] people of [Babylon] (and) (re)settled (them) in peaceful dwellings;

42 The tablet appears to have SAḪAR.MEŠ, "dirt," which makes no sense in this context. Perhaps the composer of this text was thinking of *ēpiru*, "provider, feeder," but wrongly wrote its homonym *eperu*, "dirt," instead.

43) *ša* UN.MEŠ [TIN.TIR.KI *sap-ḫa*]-*a-ti*
ú-pa-aḫ-ḫi-ru-ma ú-še-ši-bu šu-bat ne-eḫ-ti
44) *zi-ka*-[*ru qar-du la-biš na*]-*mur-ra-te šá a-na*
šum-qut a-a-bi KUR *aš-šur*.KI AN.ŠÁR MAN
DINGIR.MEŠ *ú-šat-bu-u* GIŠ.TUKUL.MEŠ-*šú*
45) *nu-ur kib-ra*-[*a-ti*] *ur-ša-a-nu šá a-na ka-šad*
na-ki-ri it-ti-šú it-tal-la-ku DINGIR.MEŠ
re-ṣe-e-šú
46) *a-šá-red kal mal-ki šá ul-tu ṣi-it* ^{d}UTU-*ši a-di*
e-reb ^{d}UTU-*ši i-šá-riš it-tal-la-ku-ma* GABA.RI *la*
i-šú-u

44–46) [valiant] warrior, [clothed] with numinous splendor; whom the god Aššur, king of the gods, made take up his weapons to overthrow the enemies of Assyria; light of the (four) quar[ters]; the hero with whom the gods, his helpers, go constantly for the conquest of the enemy; foremost of all rulers; who marched freely from the rising sun to the setting sun and has no rival (therein);

47) DUMU ^{md}[30-ŠEŠ].MEŠ-SU [MAN GAL] MAN
dan-nu MAN ŠÚ MAN KUR *aš-šur*.KI DUMU
^{m}MAN-GIN MAN ŠÚ MAN KUR *aš-šur*.KI
48) GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI$_7$ *u*
URI.KI *lìb-lìb-bi* LUGAL-*ti šá* ^{m}EN-*ba-*<*ni*> MAN
KUR *aš-šur*.KI
49) *ki-sít-ti ṣa-a-ti šá du-rug-šú bal-til*.KI *šá ul-tú*
ul-la-a-ma ina zi-kir ^{d}AMAR.UTU
50) *a-na be-lut* KUR *u* UN.MEŠ *na-gab-šá a-na*
šu-lu-ku a-na LUGAL-*ti iš-šak-ku-su-un* UGU
AN.ŠÁR *i-ṭi-bu-ma*
51) *na-dan zi-bi-šú-un iḫ-šu-ḫu* DINGIR.MEŠ *šu-ut*
AN KI

47–51) son of [Sennach]erib, [great king], mighty king, king of the world, king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; royal descendant of Bēl-bāni, king of Assyria, ancient stock, whose place of ultimate origin is Baltil (Aššur); (and) who(se dynasty) from earliest times, by the command of the god Marduk, (50) (was called) to rule the land and people, all of it, was suitable for kingship, whose governing status was pleasing to the god, (and) whose food offerings the gods of heaven (and) netherworld desired —

52) *ina* SAG LUGAL-*ti-ia ina maḫ-re-e* BALA-*ia šá*
AN.ŠÁR LUGAL DINGIR.MEŠ *ina* GIŠ.GU.ZA
<AD>-*ia ṭa-biš ú-še-ši-ban-ni*
53) ^{d}*a-num* AGA-*šú* ^{d}EN.LÍL GIŠ.GU.ZA-*šú* ^{d}*nin-urta*
GIŠ.TUKUL-*šú* ^{d}U.GUR *šá-lum-mat-su*
ú-šat-li-mu-in-ni-ma
54) *iš-šak-na-nim-ma ina šá-ma-me u qaq-qa-ri*
Á.MEŠ SIG$_5$-*tim šá ud-du-uš* DINGIR.MEŠ *ba-nu-u*
eš-re-e-ti

52–54) At the beginning of my kingship, in my first year, when the god Aššur, king of the gods, kindly placed me on the throne of my father, the god Anu granted me his crown, the god Enlil his throne, the god Ninurta his weapon, (and) the god Nergal his awesome splendor, good signs were established for me in heaven and on earth concerning the refurbishing of the gods and the (re)building of shrines.

55) ^{d}SAG.ME.NÍG *ib-ìl-ma ina* ITI.SIG$_4$ *ú-qar-rib-ma*
a-šar ^{d}UTU
56) *ul-ta-pa-a* GUB-*iz uš-taš-ni-ma ina* ITI.BAD.KÁ
a-šar ni-ṣir-ti
57) *ik-šu-dam-ma i-kun šub-tu-uš-šú áš-šú li-i-ti*
šá-ka-nu ga-me-ru-tú e-pe-e-ši
58) *gis-kim-ma* MUNUS.SIG$_5$ *ú-šak-li-ma šá e-reb*
é-sag-íl MUL.MEŠ AN-*e ina man-za-zi-šú-nu*
59) DU.MEŠ-*ma ḫar-ra-an kit-ti iṣ-ba-tú ú-maš-še-ru*
ú-ru-uḫ la kit-ti ITI-*šam-ma* ^{d}30 *u* ^{d}UTU
60) *ina* IGI.LAL-*šú-nu šá ud-du-uš* DINGIR.MEŠ
šuk-lul eš-ret ma-ḫa-zi ku-tu-un-ni BALA.MEŠ-*ia*
šur-šu-di GIŠ.GU.ZA SANGA-*ti-ia*

55–57a) Jupiter shone brightly and came near in Simānu (III) and stood in the place where the sun shines. It reached (its) hypsoma for a second time in the month Opening of the Door and stayed in its place.
57b–61a) In order to triumph (and) to show overpowering strength, he (the god Marduk) revealed to me good omen(s) concerning the (re)entering of Esagil. The stars of heaven stood in their positions and took the correct path (and) left the incorrect path. Every month, the gods Sîn and Šamaš together, (60) at their appearance, answered me with a firm 'yes' concerning the renewing of the gods, the completion of the shrines of cult centers, the lasting stability of my reign, (and) the securing of the throne of my priestly office.

61) *an-nu ke-e-nu e-tap-lu a-ḫa-meš ina*
u$_4$-*me-šú-ma a-na-ku* ^{m}AN.ŠÁR-PAP-AŠ MAN ŠÚ
MAN KUR *aš-šur*.KI
62) *am-ru ni-iš* IGI.II AN.ŠÁR *ḫi-šiḫ-ti* DINGIR.MEŠ
GAL.MEŠ *ina* GEŠTU.II DAGAL-*tim ḫa-sis-si*

61b–65) At that time, I, Esarhaddon, king of the world, king of Assyria, the one selected (and) chosen by the god Aššur, the one required by the great gods, with the broad wisdom (and) vast comprehension that the sage of the gods, the prince, the god Nudimmud (Ea),

56 The Month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

pal-ke-e

63) *ša iš-ru-ka* ABGAL DINGIR.MEŠ NUN ^{d}*nu-dím-mud*

64) *ina igi-gál-lu-ti šá* AN.ŠÁR *u* ^{d}AMAR.UTU *a-na ud-du-uš* DINGIR.MEŠ GAL.MEŠ *ip-tu-u ḫa-si-si*

65) *ina ni-iš* ŠU.II *ut-nen-ni u la-ban ap-pi šá* AN.ŠÁR MAN DINGIR.MEŠ *ù* EN GAL-*u* ^{d}AMAR.UTU *ú-ṣal-la-a* DINGIR-*su-un*

66) *it-ti man-ni* DINGIR.MEŠ GAL.MEŠ *ba-nu-u* DINGIR.MEŠ *u* ^{d}*iš-tar a-šar la a'-a-ri šip-ru mar-ṣu taš-ta-nap-par-a-ni*

67) *ši-pir te-diš-ti it-ti a-me-lu-ti la še-me-ti la na-ṭil-ti šá ra-man-šá la ti-du-u la par-sa-ta ár-kàt* UD.MEŠ-*šá*

68) *ba-nu-ú* DINGIR *ù* ^{d}*iš-tar ku-um-mu qa-tuk-ku-un ina ra-ma-ni-ku-nu bi-na-a-ma at-man* DINGIR-*ti-ku-nu ṣir-ti*

69) [*mim*]-*mu-ú ina ṣur-ri-ku-un ib-šu-u li-in-né-pu-uš ina la šu-un-na-a-te zi-kir šap-ti-ku-un*

70) [DUMU.MEŠ] *um-ma-a-ni en-qu-ti ša taq-ba-a a-na e-peš šip-ri šu-a-tú* GIM ^{d}*é-a ba-ni-šú-un*

71) *uz-nu ṣir-tu šur-ka-šú-nu-ti-ma* Á.GÁL-*u-tú šu-ḫi-za ka-ras-su-un ina qí-bi-ti-ku-nu ṣir-ti mim-ma lip-ta-at* ŠU.II-*šú-un*

72) *li-šam-si-ku ina ši-pir* ^{d}*nin-ši-kù a-na de-ni* ^{d}UTU *u* ^{d}IŠKUR *pal-ḫiš ak-tam-mis-ma a-na* EŠ.BAR-*šú-nu ke-e-ni*

73) LÚ.DUMU.MEŠ ḪAL.MEŠ *ú-šat-ri-iṣ a-na e-reb* É *mu-um-me* UGU *bal-til*.KI KÁ.DINGIR.RA.KI *u* NINA.KI *bi-ru ab-re-e-ma*

74) UGU DUMU.MEŠ *um-ma-ni e-peš šip-ri u šu-ru-ub pi-riš-ti qa-ta-a-te a-ḫi-in-na-a ú-ki-in-ma*

75) UZU.UR$_5$.ÚŠ.MEŠ *ki-i pi-i iš-ten in-da-ḫar-ma e-pu-lu-in-ni an-nu ke-e-nu ina bal-til*.KI URU *pa-le-e*

76) *šu-bat* AD DINGIR.MEŠ AN.ŠÁR *iq-bu-ni e-reb* É *mu-um-me ù ša* DUMU.MEŠ *um-ma-a-ni e-peš šip-ri*

77) *ú-ad-du-ni zi-kir* MU-*šú-un ina* UZU *ti-kil-ti šal-mu-te* DUMU.MEŠ LÚ.ḪAL *a-na e-peš šip-ri šu-a-tú ki-a-am iq-bu-ni*

78) *šu-uḫ-miṭ it-id pit-qád na-de-e a-ḫi la ta-raš-ši ú-zu-un-ka a-šar šá-nam-ma la ta-šak-kan*

79) *an-na-šú-un ke-e-nu la muš-pe-lu at-ta-kil-ma ar-ta-ḫu-uṣ lìb-bu ina* ITI *šal-mi u*$_4$*-me še-me-e*

80) *ina* ITI.ZÍZ ITI *bi-bil lìb-bi šá* ^{d}EN.LÍL *ina* É *mu-um-me a-šar te-diš-ti šá lìb-ba-šú-un ub-la e-ru-um-ma*

81) NAGAR.<MEŠ> KÙ.DÍM.<MEŠ> TIBIRA.<MEŠ> BUR.GUL.MEŠ DUMU.<MEŠ> *um-ma-a-ni le-'u-u-ti mu-de-e pi-riš-ti ina* É *šá ina bi-ri*

gave to me, (and) through the great wisdom that the gods Aššur and Marduk imparted to me (lit. opened my ears) for refurbishing the great gods, (65) I prayed to the divinity of the god Aššur, king of the gods, and the great lord, the god Marduk, with raised hands, prayers, and entreaties, (saying):

66–71a) "With whom, O great gods, will you continually send me to create gods and goddesses, difficult work (performed) in an inaccessible place? (Can I undertake) the renovation work with people who are deaf (and) blind, who do not know themselves (and) whose future is (still) undecided? The creation of gods and goddesses is in your hands, so build yourselves a cella for your majestic divinity! [What]ever is in your heart, let it be done! Through the words from your unalterable lips, (70) give the skilled craftsmen, whom you ordered to perform this work, sublime knowledge like the god Ea, their creator, and teach them the skills (needed). By your exalted command, let them make all their handiwork *succeed* (while doing) the work of the god Nudimmud."

72b–79a) I kneeled reverently (seeking) the judgment of the gods Šamaš and Adad, and I stationed diviners to (ascertain) their true decisions. I had an extispicy performed concerning (the selection of the) use of the workshop in Baltil (Aššur), Babylon, or Nineveh, and I placed (before the diviners) separate lists of craftsmen who should do the work and be allowed to enter the secret place. (75) The omens were unanimous: they answered me with a firm 'yes,' (and) told me (it should be) in Baltil (Aššur), (my) dynastic city, the residence of the father of the gods, the god Aššur. They indicated to me the workshop to use (and) the craftsmen to perform the work. Through truthful, trustworthy portents, the diviners told me to perform that work, (saying) thus: "Do (it) quickly, pay attention, (and) be careful! Do not procrastinate! You should not turn your attention to anything else!" I trusted their immutable, firm 'yes,' and I felt confident.

79b–82a) In a favorable month, on a propitious day, in Šabāṭu (XI), the favorite month of the god Enlil, (exactly) as they (the gods) wished, I entered the workshop where the renovations (would be done) and I brought carpenters, jewelers, copper smiths, seal cutters, skilled craftsmen, who know the secrets, into the temple that the gods Šamaš and Adad had selected by divination, (and) I installed them (there).

73.2 has LÚ.IBILA.MEŠ for LÚ.DUMU.MEŠ.

^{d}UTU *u* ^{d}IŠKUR *ú-ad-du-šú*

82) *lu ú-še-rib lu ú-še-šib-šú-nu-ti* KÙ.GI SA_5 *e-per šad-di-šú šá mám-ma la ip-ti-qu-šú ana ši-pir ni-kil-ti* NA_4.MEŠ *na-as-qu-ti*

83) *la ki-šit-ti* u_4*-me šá ni-i-ba la i-šu-u nab-nit ḫur-šá-a-ni šá* ^{d}*é-a a-na ši-pir be-lu-ti ši-mat* ME.LÁM *ra-biš i-šim-šu-nu-ti*

84) *a-na áš-rat* DINGIR.MEŠ GAL.MEŠ EN.[MEŠ-*ia u*] *ti-iq-ni* DINGIR-*ti-šú-nu ma-a'-diš uš-tar-si-ma* ŠU.II-*šú-nu* KÙ.MEŠ *ú-šam-li* AGA *ni-kil-tú si-mat* EN-*u-ti*

85) *ša* AN.ŠÁR LUGAL DINGIR.MEŠ EN-*ía šá* KÙ.GI ḪUŠ.A *ù* NA_4.MEŠ *ni-siq-ti ú-še-piš-ma ú-ter áš-ru-uš-šú* AGA *šú-a-tú la-biš me-lam-mu*

86) *za-in bal-tu na-ši šá-lum-ma-tu ḫi-it-lu-up nam-ri-ri <<maḫar>>* AN.ŠÁR EN GAL-*e ma-diš im-ḫur-ma i-ṭib ka-bat-ta-šú im-me-ru zi-mu-šú*

87) ^{d}EN GAŠAN-ia_5 ^{d}*be-let*-KÁ.DINGIR.RA.KI ^{d}*é-a* ^{d}DI.KU_5 DINGIR.MEŠ GAL.MEŠ *qé-reb é-šár-ra* É *za-ri-šú-nu ke-niš im-ma-al-du-ma*

88) *iš-mu-ḫu gat-tu ina ṣa-ri-ri ru-uš-še-e nab-nit a-ra-al-li e-per šad-di-šú ú-šar-ri-ḫa nab-nit-sún ti-iq-ni* MAḪ.MEŠ *šu-kut-tu a-qar-tú*

89) *ki-šad-su-un ú-taq-qin-ma ú-ma-al-la-a* GABA-*su-un mim-mu-u* ^{d}EN GAL-*u* ^{d}AMAR.UTU *ina lìb-bi-šú ib-šu-u ub-la ka-bat-ta-šá šá šar-rat* ^{d}zar_4-DÙ-*ti*

90) *ṣa-al-me* DINGIR-*ti-šú-nu* GAL-*ti* UGU *šá* u_4*-me pa-ni nak-liš ú-ba-áš-ši-mu ma-diš ú-šar-ri-ḫu bal-tú ú-šag-li-du ú-šá-an-bi-ṭu* GIM ^{d}UTU-*ši*

91) KI.TUŠ GIŠ.MES.MÁ.KAN.NA GIŠ *da-re-e a-di kil-zap-pi* KÙ.GI ḪUŠ.A *lit-bu-šú a-na* ^{d}PAPNUN GAŠAN GAL-*ti a-ši-bat é-umuš-a pa-paḫ* ^{d}AMAR.UTU *šá qé-reb* TIN.TIR.KI

92) *eš-šiš* DÙ-*uš* ^{d}AN.MAR.TU *mu-ul-lil* AN-*e u* KI-*tim mu-ub-bi-ib é-sag-gíl a-šib é-nam-tag-ga-*du_8*-a ud-diš* ^{d}*ab-šú-šú* ^{d}*ab-ta-*gi_4*-*gi_4

93) *a-ši-ba é-giš-ḫur-an-ki-a* É ^{d}GAŠAN NINA.KI *ù* DINGIR.MEŠ ^{d}U.DAR.MEŠ *ma-la* AN.ŠÁR *u* ^{d}AMAR.UTU *iq-bu-u ud-diš-ma a-na áš-ri-šú-nu ú-ter*

94) AN GAL *šar-rat*-BÀD.AN.KI ^{d}MUŠ ^{d}*be-let*-TI.LA ^{d}*ku-ru-ni-tum* ^{d}*sak-kud šá bu-bé-e*.KI DUMU.É *a-na* BÀD.AN.KI URU-*šú-nu ú-ter*

95) ^{d}*ú-ṣur-a-mat-sa ma-li-kàt mil-ki ṣa-bi-ta-at ab-bu-ut-ti a-na* UNUG.KI URU-*šá ú-ter* ^{d}UTU *šá* URU.*la-ar-sa a-na* URU.*la-ar-sa*

96) ^{d}*ḫum-ḫum-*ia_5 ^{d}*šu-qa-mu-na* ^{d}*ši-i-ma-li-ia* [*a-na*] URU.ZIMBIR.KI ^{d}*a-ru-ru ú-ter ad-ke-ma gi-mir* ERIM-*ni-ia* KUR.*kár-*^{d}*dun-ía-àš* DÙ-*šá*

97) GIŠ.*al-lum tup-šik-ku ú-šá-áš-ši-šú-nu-ti ina* GIŠ.Ù.[ŠUB.MEŠ] ZÚ AM.SI GIŠ.ESI GIŠ.TÚG

82b–86) (As for) red gold, an ore from its mountain which nobody had (yet) cast into a work of art, (and) countless precious stones, that have not (yet) seen (the light of) day, the creation of the mountains where the god Ea greatly decreed their fate to be the radiance for the artwork of lordship, I had (them) greatly prepared and delivered to their (the craftsmen's) pure hands for the shrines of the great gods, [my] lords, [and] for the ornamentation of their divinity. I had an artfully (designed) crown, which is befitting the lordship (85) of the god Aššur, king of the gods, my lord, made of red gold and precious stones, and I restored it. The god Aššur, the great lord, accepted magnanimously that crown, (which is) clothed in splendorous radiance, full of dignity, radiating a glow, (and) wrapped in brilliance, and his spirit was pleased (and) his countenance shone.

87–90) The gods Bēl, Bēltīya, Bēlet-Bābili, Ea, (and) Mandānu, the great gods, were truly created in Ešarra, the temple of their progenitor, and they grew beautiful in figure. I sumptuously adorned their features with red *ṣāriru*-gold, the creation of Mount Arallu (and) an ore from its mountain. I adorned their necks and covered their chests with magnificent ornaments (and) precious jewelry, all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess Zarpanītu, wanted. They fashioned images of their great divinity more artfully than before (and) greatly adorned them. They provided (them) with awe-inspiring vigor (and) made (them) shine like the sun.

91–96a) I made anew a seat of everlasting *musukkannu*-wood together with a footstool, covered with red gold, for the goddess Tašmētu, the great lady, who lives in Eumuša, the cella of the god Marduk, which is in Babylon. I refurbished the god Amurrû, the one who cleanses heaven and netherworld, the one who purifies Esagil, (and) who lives in Enamtaggadua. I renewed the gods Abšušu (and) Abtagigi, who live in Egišḫurankia, the temple of the divine lady of Nineveh, and all the gods (and) goddesses (that) the gods Aššur and Marduk ordered (me to), and I returned (them) to their places: I returned the gods Great-Anu, Šarrat-Dēri, Niraḫ, Bēlet-balāṭi, Kurunītum, Sakkud of the city Bubê, (and) Mār-bīti to Dēr, their city; (95) I returned the goddess Uṣur-amāssa, the one who gives counsel, the intercessor, to Uruk, her city; (and) I returned the god Šamaš of Larsa to Larsa (and) the gods Ḫumḫumiya, Šuqamuna, (and) Šimaliya [to] Sippar-Aruru.

96b–98a) I mustered all of my workmen from Karduniaš (Babylonia) in its entirety, and I made them to take up hoe (and) basket. I had (them) make bricks in brick[molds] of ivory, ebony, boxwood, (and) *musukkannu*-wood. I mixed mortar with fine oil, honey, ghee,

GIŠ.MES.MÁ.KAN.NA *ú-šal-bi-na* SIG_4.ḪI.A
98) *ina* Ì.GIŠ DÙG.GA LÀL Ì.NUN.NA *ku-ru-un-nu mu-tin-nu ši-kar* KUR-*i ab-lu-la šal-la-ru ina* ITI *šal-me* u_4-*mu še-me-e šá é-ḫur-sag-gal-kur-kur-ra*
99) *mar-kas* AN-*e u* KI-*tim šu-bat* AN.ŠÁR MAN DINGIR.MEŠ EN-*ia ù* [*é*]-*sag-gíl* É.GAL DINGIR.MEŠ *ri-mit* ^{d}EN GAL-*e* ^{d}AMAR.UTU TIN.TIR.KI URU KI.TUŠ DINGIR-[*ti*]-*šú*
100) *ṣe-er* KÙ.GI KÙ.BABBAR *ḫi-šiḫ-ti* ŠIM.ḪI.A LÀL Ì.NUN.NA GEŠTIN *ku-ru-un-nu ab*-[*ši-im-ma*] *e-ma mi-iḫ-ret a-ḫa-meš* $UŠ_8$-*šú-un ad-du-u ú-kin* SIG_4-[*su-un*]
101) ^{d}AMAR.UTU EN GAL-*ú ep-šet* BÁRA DINGIR-*ti-šú ṣir-ti mim-ma šum-šú iḫ-su-us-ma áš-šú da-na-an ep-še-ti-šú* UN.MEŠ *kul-lu-mi-im-ma*
102) *ta-nit-ti* DINGIR-*ti-šú šul-mu-di a-pa-a-ti qé-reb sa*-[...] *x x x muš-ḫuš-šú na-al-bu-bu ṣe-er* NA_4.*a-lal-lum*
103) NA_4 *qa-bé-e ù* ŠE.GA *tam-šil bal-ṭi ú-šar-bi-ṣa* [...] *ša mi-na-a-ti ina ši-pir um-ma-nu-ti la ip-pa-ti-iq-ma*
104) NA_4 *na-de-e ḫar-gul-li ṣe-riš tam-tim* [...]-*šú ep-šu* [...] *it-pi-i-šú* [...] ^{d}GIŠ.BAR *ú-šá-ḫi-iz-ma*
105) *zi-mu-šú ú-šá-áš-*ʾ*i-ir-ma x x šá-ri-ri* É DÙG.GA *ut*-[...] ERIM-*ni a-na ši-pir* EN DINGIR.MEŠ
Ex. 1
106) *šá ina eš-qí* NA_4 KUR-*i* [...]-*na-ti* [...]-*šú-nu-ti šar-ḫu* [...] *šal* [...]-*ma*
107) *x x x* ^{d}AMAR.UTU EN [...] AN.ŠÁR EN-*ia*
108) [...] *ti is* [...] *re-še-ti*
109) *ša* UGU *a-su-mit-ti ša* 2.30
110) *nis-ḫu maḫ-ru-u*
Ex. 2
103) [...] *li* [...]-*a*
104) [...]-*ku-nu* [...]
105) [...] *x* EN [...]
106) [...] *ina* [...]
107) [...] *la* [...]
108) [...] *úr x*
109) [...].NUN.NA
110) [...] E.KI
111) [...]-*kis*
112) [...]-*su*

kurunnu-wine, *muttinnu*-wine, (and) mountain beer.
98b–100) In a favorable month, on a propitious day, I *bu*[*ilt*] Eḫursaggalkurkurra, the bond of heaven and netherworld, residence of the god Aššur, king of the gods, my lord, and [E]sagil, palace of the gods, dwelling of the great lord, the god Marduk, (in) Babylon, the city, the residence of his divin[ity], over gold (and) silver (and whatever was) needed (in the way of) aromatics, honey, ghee, wine, (and) *kurunnu*-wine, and I secured [their] brickwork wherever I laid their individual foundations, in every direction.

101–Ex.1, 105) The god Marduk, the great lord, was mindful of the work on the dais of his sublime divinity, all of it, and in order to show the people the might of his nature and to teach humanity the glory of his divinity, in ... [...] I had a lifelike (engraving) of a ferocious dragon couchant made on an *alallu*-stone, a stone for speaking and acceptance. [...] whose limbs had not been fashioned (before) by the work of the craftsmen and a stone for placing locks on the sea [...] work [...] its worked [...] expert [...] made (it) catch fire and (105) made its features dirty ... [...] good house ... [...] craftsmen for the work of the lord of the gods [...]

Ex.1, 106–108) (No translation warranted)

Ex.1, 109–110) (Inscription) that is on a stele, on the left, first excerpt.

Ex.2, 103–112) (No translation possible)

49

A fragment of a clay tablet contains an Akkadian inscription concerning the refurbishment of the gods that is similar to the previous inscription, K 2801+ (text no. 48). This text is commonly referred to as Aššur-Babylon C (AsBbC).

105.1 For a different interpretation of *ú-šá-áš-*ʾ*i-ir-ma*, see Farber, NABU 2004 p. 1 no. 1.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1089	—	Nineveh, Kuyunjik	5.6×4.5	c

COMMENTARY

The script is Neo-Assyrian. The extant text, which is part of the inscription's prologue, duplicates with omission and variation K 2801+ (text no. 48 ex. 1) lines 24–44 and K 1654 (text no. 18). When possible, the restorations are based on those two inscriptions.

BIBLIOGRAPHY

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1898 Winckler, OLZ 1 col. 74 (8′–9′, edition, study)
1898–1900 Winckler, AOF 2 pp. 575–577 (edition)
1935 Meissner, Studies Deimel pp. 232–234 (copy, edition)
1956 Borger, Asarh. p. 78 §52 and pp. 85–86 §55 (AsBbC) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

Lacuna

1′) [...] ^{d}PAPNUN ^{d}[...]
2′) [...] *šar-ra-tu* [GAL-*tu* ...]
3′) [... *tu-ut-tu*]-*šú-ma ta-áš-šú-šú a-*⌜*na*⌝ [LUGAL-*ti* ...]
4′) [... LUGAL *kib-rat* LÍMMU]-*tim mi-gir* DINGIR.MEŠ [GAL.MEŠ ...]
5′) [... *e*]-⌜*piš*⌝ *é-sag-íl u* KÁ.DINGIR.RA.[KI ...]
6′) [... *ú*]-⌜*šar*⌝-*mu-u pa-rak da-ra-a-ti* [...]
7′) [...] ⌜SÁ⌝.DUG$_4$ *gi-nu-u ú-kin-nu qé-reb-šin* [...]
8′) [...] *i-na-ṣa-ru* u_4-*mu* DINGIR *eš-še-*[*e-šu* ...]
9′) [... *a-na šum-qut a-a-bi* KUR] *aš-šur*.KI *ú-šat-bu-u* GIŠ.TUKUL.MEŠ-[*šú* ...]
10′) [...] ⌜*i*⌝-*šu-u la ut-tu-u šá-ni-*[*na* ...]
11′) [... *šá ul-tu ṣi-it* ^{d}]UTU-*ši a-di e-reb* ^{d}[UTU-*ši i-šá-riš it-tal-la-ku-ma* ...]
12′) [...] *pa-ni-šu te-*[...]

Lacuna

Lacuna

1′–12′) [...] the goddess Tašmētu, the god(dess) [... great] queen [...] whom [she selected] and raised for [kingship ... king of the fo]ur [quarters], favorite of the [great] gods, [... (5′) ... the one who (re)bui]lt Esagil and Babylon [... who] made (them) dwell on (their) eternal daises [...] the one who (re)confirmed the *sattukku* (and) *ginû* offerings in them [...] the one who observes the days of the god (and) the *eššēš*[*šu*-festival ...] made take up [his] weapons [to overthrow the enemies of] Assyria [... (10′) ...] who had [...] (and) who found no riv[al ... who marched freely from the rising] sun to the setting [sun and ...] before him ... [...]

Lacuna

50

A small fragment from the center of one side of a tablet in the Kuyunjik collection of the British Museum contains part of the prologue of an inscription of Esarhaddon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 10025	—	Nineveh, Kuyunjik	2.8×3	c

COMMENTARY

The script is Neo-Assyrian. The extant text, which is part of the inscription's prologue, duplicates K 2801+ (text no. 48 ex. 1) lines 33–35. When possible, the restorations are based on that inscription.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1058 (study)
1898 Winckler, OLZ 1 col. 72 (transliteration, study)
1956 Borger, Asarh. p. 78 §52 (study)

TEXT

Lacuna
1′) [...]-*u* [...]
2′) [... ^{d}EN.LÍL].LÁ DINGIR.MEŠ [...]
3′) [... ^{d}UTU]-*šú kiš-šat* UN.MEŠ [...]
4′) [... NUMUN LUGAL-*ti da-ru*]-*u* NUNUZ *bal-til*.KI [...]
5′) [... *muš*]-*te-šir* [...]
Lacuna

Lacuna
1′–5′) [...] ... [... the Enlil] of the gods, [... the sun] of all the people, [... eternal royal seed, precious] offspring of Baltil (Aššur) [... who] sets straight [...]
Lacuna

51

An Akkadian inscription on a multi-column tablet, of which the upper part of the reverse face is preserved, in the Kuyunjik collection of the British Museum records the refurbishment of the statues of the tutelary gods of Babylon. This text is commonly referred to as Aššur-Babylon B (AsBbB).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4845	—	Nineveh, Kuyunjik	6.4×4.2	c

COMMENTARY

The script is Neo-Assyrian. The extant text of col. iv 1–9 duplicates K 2801+ (text no. 48 ex. 1) lines 87–91. When possible, the restorations are based on that inscription. The inscription deviates from K 2801+ in col. iv 10–12.

BIBLIOGRAPHY

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1956 Borger, Asarh p. 78 §52 and p. 85 §54 (AsBbB) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

Col. iii

1) *uš*-[...]
2) *šá ú*-[...]
3) *ina* [...]
4) *e-ši*-[...]
5) *ša* [...]
6) *a-ši-bu-ut* [...]
7) *a-na* [...]
8) NA_4.*x* [...]
9) *x* [...]

Lacuna

iii 1–9) (No translation possible)

Lacuna

Col. iv

1) [DINGIR.MEŠ GAL.MEŠ *qé-reb é-šár-ra* É *za-ri-šú-nu ke-niš im-ma-al-du*]-*ma iš-mu-ḫu gat-tu*
2) [*ina ṣa-ri-ri ru-uš-še-e nab-nit a-ra-al-li e-per*] KUR-*i-šú ú-šar-ri-ḫa nab-nit-su*-[*un*]
3) [*ti-iq-ni* MAḪ.MEŠ *šu-kut-tu a-qar-tú*] *ki-šad-su-un*
4) [*ú-taq-qin-ma ú-ma-al*]-*la-a* GABA-*su-un*
5) [*mim-mu-u* ^{d}EN GAL-*u* ^{d}AMAR.UTU *ina lìb-bi-šú ib-šu-u ub*]-*la ka-bat-ta-šú*
6) [*šá šar-rat* ^{d}]*zar-pa-ni-tum*
7) [*ṣa-al-me* DINGIR-*ti-šú-nu* GAL-*ti* UGU *šá* u_4-*me pa-ni*] *nak-liš ú-ba-áš-ši-mu*
8) [*ma-diš ú-šar-ri-ḫu bal-tú ú-šag-li*]-*du ú-šá-an-bi-ṭu* GIM ^{d}UTU-*ši*
9) [KI.TUŠ GIŠ.MES.MÁ.KAN.NA GIŠ *da-re-e a-di kil-zap-pi* KÙ.GI ḪUŠ.A *lit-bu-šú a-na* ^{d}PAPNUN GAŠAN GAL-*ti a-ši-bat*] *é-umuš-a*
10) [...] *é-sa-bad*
11) [... ^{d}*ab-šú-šú* ^{d}*ab-ta-gi*$_4$]-*gi*$_4$ *ša é-giš-ḫur-an-ki-a*
12) [...] *x* ZU *a-ši-bu-ut é-sag-íl*
13) [...] GAR-*ma* SUM.MU
14) [...] *x* KÁ.DINGIR.RA.[KI]

iv 1–8) [... the great gods were truly created in Ešarra, the temple of their progenitor], and they grew beautiful in figure. I sumptuously adorned the[ir] features [with red *ṣāriru*-gold, the creation of Mount Arallu (and) an ore from] its mountain. [I adorned] their necks [and cover]ed their chests [with magnificent ornaments (and) precious jewelry, (iv 5) all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess] Zarpanītu, [wa]nted. They fashioned [images of their great divinity more] artfully [than before (and) greatly adorned them]. They [provided (them) with awe-inspiring vigor] (and) made (them) shine like the sun.

iv 9–14) [I made anew a seat of everlasting *musukkannu*-wood together with a footstool, covered with red gold for the goddess Tašmētu, the great lady, who lives in] Eumuša. (iv 10) [...] Esabad [... the gods Abšušu (and) Abtagi]gi of Egišḫurankia [...] ... who live in Esagil [...] established and gave [...] ... Babylon [...]

Lacuna

52

A fragment of a tablet contains part of an inscription describing the renewal of the statues of the god Marduk and his entourage, including *mīs pî* "mouth-washing" rituals performed before the stars of the heavens in the orchards of the temple Ekarzaginna in Babylon. This text is commonly referred to as Aššur-Babylon H (AsBbH).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1079	—	Nineveh, Kuyunjik	5×4	c

BIBLIOGRAPHY

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1898–1900 Winckler, AOF 2 pp. 56–57 (edition)
1908 Schrank, Sühneriten p. 90 and n. 3 (study)
1927 Luckenbill, ARAB 2 p. 264 §§685–687 (translation)
1933 Bauer, Asb. pl. 50, p. 85 n. 3 and p. 106 (copy, study)
1956 Borger, Asarh. pp. 78–79 §52 and p. 91 §60 (AsBbH) (edition)
1993 Porter, Images, Power, and Politics p. 200 (study)
2001 Walker and Dick, SAALT 1 pp. 26–27 (translation, study)
2002 Vera Chamaza, Omnipotenz p. 475 no. 204 (edition)

TEXT

Lacuna

1′) [...]-*tum* [...]

2′) DINGIR.MEŠ KUR EME.GI$_7$ *u* URI.KI *ḫar-ra-*[*an* KÁ.DINGIR.RA.KI *iṣ-ba-tu*]

3′) GIM *mu-re-e an-ḫu-ti šá* ⌜URU⌝ [...]

4′) *ina* UKKIN-*šú-nu iš-te-niš* ʾ-[...]

5′) *šit-ra-ḫu* [...]

6′) *ia-a-ti* ^{m}*aš-šur*-PAP.MEŠ-AŠ *mu-diš* DINGIR.[MEŠ GAL.MEŠ]

7′) *i-ši-mu* [*šim-ti*]

8′) *ina ul-ṣi u ri-šá-a-ti a-na* KÁ.[DINGIR.RA.KI *ú-še-rib-šu-nu-ti*]

9′) *ina* KAR KÁ.DINGIR.RA.KI *e-mì-*[*id má-umuš-a*]

10′) *ina ṣip-pat* GIŠ.KIRI$_6$ *pal-gi* ⌜MU⌝.[SAR-*e*]

11′) *ša é-kar-za-gìn-na* [*áš-ri el-li*]

12′) *ina ši-pir* ABGAL KA.LUḪ.UD.DA KA.[DU$_8$.UD.DA]

13′) *ma-ḫar* MUL.MEŠ *šá-ma-mi* ^{d}*é-*[*a ...*]

Lacuna

Lacuna

1′–13′) [...] ... [...] the gods of Sumer and Akkad [took] the roa[d to Babylon]. Like tired foals which ... [...] together in their assembly ... [...] (5′) splendid [...] As for me, Esarhaddon, the one who renewed the [great] god[s], they decreed [my fate (and) I made them enter] Ba[bylon] in joy and rejoicing. I doc[ked Maumuša ("Boat of Command")] at the quay of Babylon. (10′) [They entered] the orchards, groves, canals (and) g[ardens] of Ekarzaginna, [a pure place] (where) the craft of the exorcist, "the washing of the mouth," (and) "[the opening of] the mouth" (are recited) before the stars of heaven, the gods E[a, ...]

Lacuna

53

A fragment of a tablet, of which parts of both the obverse and reverse faces are preserved, in the Kuyunjik collection of the British Museum has part of an Akkadian inscription of Esarhaddon describing the installation of Šamaš-šuma-ukīn in Babylon. The installation may have taken place in Edadiḫegal (here Adediḫegal), which was a shrine in the Esagil complex in Babylon. This text is commonly referred to as Aššur-Babylon G (AsBbG).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 5382b	—	Nineveh, Kuyunjik	7×7.4	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 711 (study)
1894 Winckler, Sammlung 2 p. 12 (copy)
1898 Winckler, OLZ 1 col. 70 (obv. 10′–13a', translation, study)
1916 Streck, Asb. pp. 413–414 (study)
1956 Borger, Asarh. pp. 78–79 §52 and p. 90 §59 (AsBbG) (edition)
1993 George, House Most High p. 73 (study)
1993 Porter, Images, Power, and Politics p. 200 (study)
2002 Vera Chamaza, Omnipotenz pp. 451–452 no. 186 (edition)

TEXT

Obv.

Lacuna

1′) [...] *x x* [...]
2′) [...] ^{d}*nin*-[...]
3′) [...]-*šú lu-u ra*-[...]
4′) [...] URU *tak-bit-ti*-[*šu* ...]
5′) [...] *x-le-e-šú i-rib pa-rak da*-[*ra-a-ti*]
6′) [GU_4.MAḪ-*ḫi bit-ru-ti*] *šu-u'-e ma-ru-ti iz-ḫe-et* [KU_6]
7′) [*u* MUŠEN ḪÉ.GÁL ZU.AB] *šá la i-šu-u mi-ṭi-tú*
8′) [...] LÀL Ì.NUN.NA *si-mat sat-tuk-ki-šú eb-bu-ti*
9′) [*ú-ṭaḫ*]-*ḫa-a ma-ḫar-šú*
10′) [^{md}GIŠ.NU_{11}]-MU-GI.NA DUMU *ṣi-it lìb-bi-ia a-na* ^{d}AMAR.UTU
11′) *ù* ^{d}*zar-pa-ni-tum a-na ši-rik-ti aš-ruk*
12′) GUN *man-da-at-tu* IGI.SÁ-*e šad-lu-ti e-rib la ba-ṭa-li*
13′) [*kàd-ra*]-*a-a ú-šam-ḫir-ma a-dé-di-ḫé-gál ap-qid*
14′) [LÚ.*ram-ki*] LÚ.*pa-ši-ši an-gub-bé-e na-ṣir pi-riš-ti*

Rev.

1) [LÚ.*i-šip-pi*] LÚ.KA.PÌRIG LÚ.GALA LÚ.[NAR]

Lacuna

1′–13′) [...] ... [...] the god(dess) Nin[...] ... [... his] important city [... (5′) ...] his ..., the contributions of (his) eter[nal] dais; [I] brought before him [choice oxen], fattened sheep, strings of [fish and birds, the abundance of the *apsû*] which never lessens, [...] honey, ghee, suitable for his pure *sattukku* offerings. (10′) I gave [Šamaš]-šuma-ukīn, (my) son, my offspring, as a present to the god Marduk and the goddess Zarpanītu. I presented (them) with tribute, payment, abundant gifts, (and) unceasing contributions as my [gifts], and I looked after Adediḫegal (Edadiḫegal).

14′–Rev. 2) [I placed at their service *ramku*-priests], *pašīšu*-priests, *ecstatics*, those initiated in secret rites, [purification priests], *āšipu*-priests, lamentation priests, (and) [singers, who have] mas[tered

14′ The interpretation of *angubbû* (or *dingirgubbû*) is based on CAD A/1 p. 118.

2) [*ša gi-mir um-ma*]-*nu-ti ḫa*-[*am-mu ma-ḫar-šu-un uš-ziz*]
3) [...]-*ti*
4) [...]-*un*
5) [...]-*ti*
6) [...]-*ti*
7) [...]-*tum*
8) [...]-*i*
Lacuna

(their) entire] craft.

Rev. 3–8) (No translation possible)

Lacuna

54

An inscription on two fragmentarily preserved tablets from Kuyunjik records the building and decoration of various temples in Assyria and Babylonia, specifically in Arbela, Borsippa, and Nineveh. The text is probably to be attributed to Esarhaddon, and a partial score of this inscription is provided on the CD-ROM. This text is commonly referred to as Esarhaddon's Collective Text or Sammeltext (Smlt.).

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2711	Nineveh, Kuyunjik	18.1×7	1′–40′, rev. 1–47	c
2	K 4487	Nineveh, Kuyunjik	5.1×5.7	22′–29′	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 pp. 468 and 636 (exs. 1–2, study)
1898 Meissner and Rost, BA 3 pp. 264–269, 315–321 and 361–362 (ex. 1, copy, edition)
1927 Luckenbill, ARAB 2 pp. 287–289 §§761A–B (ex. 1, translation)
1933 Bauer, Asb. pl. 41 and p. 106 (ex. 2, copy, study)
1956 Borger, Asarh. pp. 93–95 §64 (Smlt.) (exs. 1–2, edition)
1993 George, House Most High pp. 121 and 160 (study)
1993 Porter, Images, Power, and Politics p. 200 (exs. 1–2, study)
1999 Pongratz-Leisten, RLA 9 p. 296 (study)
2000 Frahm, NABU 2000 p. 77 no. 66 (study)

TEXT

Obv.
Lacuna
1′) [...] EN [...]
2′) [...] *lu* [...]
3′) [...]-*ri-i* AN [...]
4′) [...] *nab-nit ka-a*-[...]
5′) [...] *li-mur nab-nit-sún*
6′) [... *ú-ma*]-*an-di-id eb-le-e*-[*šùn*]
7′) [...] *ú-rat-ta-a* KÁ.MEŠ-*šùn*
8′) [...] *maš-ši-šu šá-ma-meš*
9′) [...] *x-du-te a-sur-ru-šú*
10′) [...]-*ti-ma ana* AN.ŠÁR ^{d}NIN.LÍL

Lacuna
1′–4′) (No translation possible)

5′–17′) [...] let him see their design. [... I] measured [their] cords [...] I installed (them) in their gates. [...] its twins, like the heavens [...] ... its lower course (10′) [...] ... and [...] to the god Aššur (and) the goddess Mullissu [...] lock. I placed up before him [...] chief musicians, lamentation priests [... I] decided [...] ... like [...] and

11′) [...] *si-ga-ri*
12′) [... LÚ].NAR.GAL.MEŠ LÚ.GALA.MEŠ
13′) [...] *ma-ḫar-šú ul-ziz-ma*
14′) [... *ap*]*-ru-us-ma*
15′) [...]*-ru* GIM [...]*-ma*
16′) [...]
17′) [...]
18′) [... UDU].NÍTA.MEŠ
19′) [...]*-ti-ia ar-kus*
20′) [...] ⌜UGU⌝*-ka* URU.KAR-^{md}*aš-šur*-PAP-AŠ *ar-kus*
21′) [...] 3 ANŠE 1 ŠE LÀL.MEŠ
22′) [...] *ar-ku-su*
23′) [...] ŠE.*ḫaš-la-ti* [...] ANŠE ŠIM.EN.DI TA URU.KAR-^{d}*aš-šur*
24′) *ša* [...] UDU.NÍTA.MEŠ 24 ANŠE ŠE.*ḫaš-la-a-tú*
25′) [TA URU].KAR-EN-KUR.KUR [*ša sa-a*]*-a ina* KUR.*mu-ṣur i-nam-bu-u*
26′) 6 ANŠE ŠE.*pi-ni-gu* 70 ANŠE [...].MEŠ 3 ANŠE 1 ŠE LÀL.MEŠ
27′) 6 ME 12 [...].MEŠ TA ŠÀ KUR.KUR *šá-ti-na ša* AN.ŠÁR EN GAL-*ú ina* ŠU.II-*ia im-nu-u ar-kus*
28′) [...]*-mì-it* KÙ.GI KÙ.BABBAR NA_4.MEŠ *ki-šit-ti* [ŠU.II-*ia*] *ù šal-lat* KUR.*mu-ṣur ù* KUR.*ku-u-si*
29′) [*ša ina tu*]*-kul-ti* ^{d}*aš-šur* EN-*ia ik-šu-*[*da* ŠU.II-*ia eš-ret*$^{?}$] KUR EME.GI_7 *u* URI.KI *ú-ḫi-iz-ma* GIM u_4*-me ú-nam-mir*
30′) [... DÙ]*-uš-ma at-ta-di qé-reb-šun*
31′) [...] ^{d}*da-gan reš-tu-u šá* MAN DINGIR.MEŠ AN.ŠÁR
32′) [... LÚ.ŠITIM.GAL-*li le-ʾu-ú*]*-ti mu-kin-nu giš-ḫur-ri*
33′) [... *tam-šil*] MUL.AŠ.IKU *at-ta-ad-di tem-me-en-šú*
34′) [...] *ki-i iš-tén ú-pa-ḫir-ma*
35′) [... *ú*]*-lab-biš an-du-ra-ar-šú-nu áš-kun*
36′) [... *za*]*-qap ṣip-pa-a-ti ú-šar-ḫi-is-su-nu-ti lìb-bu*
37′) [...] ⌜ZABAR⌝ *nam-ri ina pi-ti-iq* ^{d}*nin-á-gal ap-ti-iq-ma*
38′) [...]*-ad-di-iq-ma a-na* ^{d}IDIM EN-*ia a-qiš a-na qiš-ti*
39′) [...].KI *šá la-ba-riš il-li-ku*
40′) [... DUMU.MEŠ *um-ma*]*-a-ni le-ʾu-ú-ti at-ta-di tem-me-en-šú*

Rev.

1) [... ^{d}]AG EN-*ia a-qiš a-na qiš-ti*
2) [...] *ar-ṣip ú-šak-lil* DINGIR.MEŠ *a-ši-bu-ti qé-reb-e-šú-un*
3) [...] *eb-bi ù mar-ri* KÙ.GI *ru-uš-še-e*
4) [... *la-ba*]*-riš* DU-*ku eš-šiš ú-še-piš*
5) [... KÙ].BABBAR *ú-še-piš-ma ina é-maš-maš at-man* ^{d}NIN.LÍL GAŠAN-*ia*
6) [...] ^{d}AG ^{d}*taš-me-tum la-ab-ru ú-šeš ma-aq-tu ak-šír*
7) [...]*-ti* ŠÀ-*ma ú-šak-me-sa šá-pal-šú-un*
8) [...] *šá qé-reb* NINA.KI *la ep-šú ina ṭi-ḫi* ABUL

[...]

18′–27′) [...] sheep [...] I imposed [... of] my [... (20′) ...] I imposed on the city Kār-Esarhaddon. [...] three barley-homers of honey, [...] which I imposed [...] groats, [...] homers of chufa from the city Kār-Aššur; of [...] sheep, twenty-four homers of groats (25′) [from the city] Kār-bēl-mātāti, which is called [Sais] in Egypt. Six homers of *pinigu*-flour, 70 homers of [...] three barley-homers of honey, 612 [...] from those lands which the god Aššur, the great lord, handed over to me, I imposed.

28′–33′) I decorated [the *sanctuaries*] of Sumer and Akkad with [...] ..., gold, silver (and) (precious) stones, [my] plunder, and the booty of Egypt and Kush, [which I] cap[tured with the] help of the god Aššur, my lord, and I made (them) shine like daylight. (30′) [I ma]de [...] and placed inside them. [... of] the god Dagān, firstborn of the king of the gods, the god Aššur, [... skilled architects] who lay out plans [....] I laid out its foundations as a [replica of] Pegasus.

34′–40′) I gathered together [...] as one and [I] clothed [...]. I established the remission of their debts. I encouraged them [...] (and) to plant orchards. I fashioned [...] through the refining techniques of the god Ninagal in shining [bro]nze [...] ... and gave (it) to the god Ea, my lord, as a gift. [...] ..., which had become old, [... with] skilled [crafts]men, I laid its foundations.

Rev. 1–10a) I gave [...] as a gift to the god Nabû, my lord. I built (and) completed [...]. The gods living in them [... of] shining [...] and a spade of red gold [...] that had become [old], I had built anew. (rev. 5) [...] I had [...] made of silver and [...] in Emašmaš, the chapel of the goddess Mullissu, my lady. I renewed what was old of [the ... of] the god Nabû (and) the goddess Tašmētu, (and) repaired what had fallen off. [...] ... in it and I made kneel before them. [(As for) ...] which had not been built (previously) in Nineveh, near the citadel gate [...] I had [...] ... lions, *anzû*-birds, (and)

MURUB$_4$ URU
9) [...]-*su ur-maḫ-ḫi an-zi-i* ^{d}*làḫ-me šá* KÙ.BABBAR URUDU *ú-še-piš-ma*
10) [...] *é-zi-da* É ^{d}AG *šá qé-reb bár-sipa*.KI
11) [... KÙ].GI 2 AM.MEŠ KÙ.BABBAR 2 AM.MEŠ ZABAR 2 SUḪUR.MÁŠ.KU$_6$ ZABAR
12) [... *ina ši*]-*pir* ^{d}*kù-si$_{22}$-bàn-da* ^{d}*nin-á-gal nak-liš ú-ban-ni-ma*
13) [... *pa-rak* NAM].MEŠ *šu-bat ši-tul-ti ša* ^{d}AG *pa-qid kiš-šat* AN-*e* KI-*tim*
14) [... KI].SAG *eb-bi nak-liš ap-ti-iq-ma* GIŠ.GIGIR ZABAR *nam-ri*
15) [...] *x* AM.MEŠ ZABAR *eb-bi nak-liš ap-ti-iq-ma*
16) [... *é-gašan-kalam-ma* É ^{d}*iš-tar*] *šá qé-reb* URU.LÍMMU-DINGIR KÙ.BABBAR KÙ.GI *uḫ-ḫi-iz-ma ú-nam-mir ki-ma u$_4$-me*
17) [...] ˹ZABAR˺ *ú-še-piš-ma ú-šá-aṣ-bi-ta* SI.GAR KÁ.MEŠ-*šá*
18) [...]-*x-ma-a-te ina qer-bi-šú ab-ni-ma ú-šá-as-ḫi-ra ki-da-šú*
19) [...] *ul-tú* ^{d}15 *be-el-ti* LUGAL-*ti* UGU *šá* LUGAL.MEŠ AD.MEŠ-*ía ú-šar-bu-u*
20) [... *ú*]-*šá-tir nab-nit-sa* É *á-ki-it* EDIN É *ni-gu-ti*
21) [...]-*ma ú-šal-la-mu par-ṣe-e-šá*
22) [...] *šu-a-tu ina a-gúr-ri* NA$_4$.ZÚ NA$_4$.ZA.GÌN
23) [...] *iṣ-ṣi* GIŠ.*ere-ni* MAḪ.MEŠ DÙ-*uš-ma*
24) [...] *bil-ti-šú*
25) [... ITI].KIN UD.17.KAM
26) [...] *ma-ḫar-šú-un*
27) [...] *ú-šaḫ-ma-ṭu* UDU.SISKUR.MEŠ-*šú-un*
28) [... *ina*] *kar-ši rit-pa-še ḫa-si-si pal-ke-e*
29) [...] *qé-reb* É *á-ki-it ú-še-šib-šú-nu-ti* [...]-*kit-sún*
30) [...].MEŠ 10 UDU.NÍTA.MEŠ 10 MUŠEN.MEŠ 7 ANŠE GEŠTIN 4 ANŠE [...]
31) [...]-*lu* ŠE.*ḫaš-lat* NU *an-nu-ú a-na nap-tan* DINGIR-*ti*-[*šú-nu*]
32) [... *qé*]-*reb* É *á-ki-it ú-kin ma-ḫar*-[*šú-nu*]
33) [...] KI EN-*ia ú-še*-[...]
34) [...]-*šú-nu ú-šam*-[*ḫir*]
35) [... *uš-še-šú ad-di*]-*ma ú-kin* SIG$_4$-[*su*]
36) [...] *šar ku ú-še-rib ki-ma* [...]
37) [...]-*ma ki su ra di e šu-bat ta-ni-iḫ-ti šá* [...]
38) [...] *ta-a-a-ar-tú šá-a-šá a-di* DINGIR.MEŠ *ma-li-ke-e-šá*
39) [... *ú-še*]-*rib-ši-ma* KI.TUŠ *ne-eḫ-tu ú-še-šib-ši*
40) [... *uš-še-šú*] *ad-di-ma ú-kin* SIG$_4$-*su*
41) [...] *ù é-še-ri-ga ú-še-rib-ma ú-šar-ma-a šu-ba-a-te*
42) [...]-*e* ^{d}U.GUR
43) [...]-*tu* KÙ.BABBAR KÙ.GI *ù* AN.BAR *ú-še-piš*
44) [...] URU.*mu-ṣa-ṣi-ri šá* ^{m}[...]
45) [...] *šá* ^{md}30-PAP.MEŠ-SU [...]
46) [...] ˹ZABAR˺ *nam-ri na*-[*ak-liš ap-ti-iq*]
47) [...] *x x x* [...]

Lacuna

laḫmu-monsters made of silver (and) shining copper and [...].

Rev. 10b–16a) (As for) Ezida, the temple of the god Nabû, which is in Borsippa, I skillfully created [go]ld [...], two wild bulls of silver, two wild bulls of bronze, two goat-fish of bronze, [... according to the techni]que of the gods Kusibanda (and) Ninagal. [(As for) ... the dais of destin]y, the place of council of the god Nabû, the caretaker of all of heaven (and) netherworld, I skillfully fashioned [... of] shining [sil]ver and [...] a chariot of bright bronze. [...] I skillfully fashioned [...] ..., shining bronze wild bulls and [...]

Rev. 16b–24) [(As for) Egašankalama, the temple of the goddess Ištar], which is in Arbela, I overlaid (it) with silver (and) gold and made (it) shine like daylight. I had [...] made of bronze and installed locks on its gates. I built [...] ... inside it and surrounded its exterior [...]. After the goddess Ištar, my lady, made my kingship greater than that of the kings, my ancestors, (rev. 20) [... I] expanded its features. (As for) the *akītu*-house of the steppe, the house of joyful singing, [...] and I was restoring its rites. [...] I built that [...] with obsidian (and) lapis lazuli baked bricks, [...] timber, magnificent cedars and [...] its load.

Rev. 25–39) [...] Ulūlu (VI), seventeenth day, [...] before them [...] they were bringing their offerings in good time [... with] far-reaching intelligence (and) vast understanding [...] I seated them inside the *akītu*-house (and) [...] their ... (rev. 30) I placed before [them insi]de the *akītu*-house [...]s, ten sheep, ten fowl, seven homers of wine, four homers of [...] ..., groats, this image, for [their] divine meal [...] ... of my lord ... [...] I made [offerings] to their [... (rev. 35) ... I laid its foundations] and secured [its] brickwork [...] ... I brought in; like [...] ... residence of relaxation of [...] returning ... together with the gods, her counselors [... I br]ought her in and placed her in a [peaceful] dwelling.

Rev. 40–47) [...] I laid [its foundations] and secured its brickwork. I brought [...] into [...] and Ešeriga and I made (them) reside in (their) dwellings. [...] ... of the god Nergal [...] I made [...] ... from silver, gold, and iron. [...] the city Muṣaṣir which ... [...] which Sennacherib [... I] skil[lfully fashioned from] shining [br]onze [...] ... [...]

Lacuna

55

A fragment of a clay tablet, of which only the center of one side of the tablet is preserved, contains part of the concluding formulae of an inscription concerning work on an *akītu*-house.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 82	—	Nineveh, Kuyunjik	2.9×1.9	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1549 (study)
1898 Winckler, OLZ 1 col. 75 (transliteration of line 5′)
1956 Borger, Asarh. p. 119 §98 (study, transliteration)
1993 Porter, Images, Power, and Politics p. 202 (study)

TEXT

Lacuna
1′) [...] *x*.MEŠ-*šú* [...]
2′) [...] *ku-un-ni* BALA-*ia šá-lam* [...]
3′) [... *ep-še*]-*ti-ia dam-qa-a-ti* ^{d}[...]
4′) [...] DAGAL NU KI.GUB *ù ṣi*-[...]
5′) [... ^{md}*aš*]-*šur*-PAP-AŠ SIPA *ke-e*-[*nu* ...]
6′) [... É] *a-ki-ti ṣal-me* [...]
Lacuna

Lacuna
1′–6′) [...] his ... [...] to establish my reign, to keep [...] intact, [...] my good [deeds], the god(dess) [...] wide [...], the statue, socle, and ... [... Es]arhaddon, tr[ue] shepherd [...] the *akītu*-[house], images [...]

Lacuna

56

A fragment of a tablet contains part of an inscription of Esarhaddon presumably recording a dedication to the god Sîn at Ḫarrān.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13648	—	Nineveh, Kuyunjik	4×3	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1328 (study)
1898 Winckler, OLZ 1 col. 72 (transliteration, study)
2003 Novotny, Eḫulḫul pp. 65–66 and 394 (copy, study)

TEXT

Lacuna
1′) [...]-˹*ú e*˺ *x x* [...]
2′) [DINGIR?] ˹*re*˺-*mé-nu-u* [...]
3′) [*a*]-˹*šib*˺ *é-ḫúl-ḫúl* [...]

Lacuna
1′–3′) [...] ... [...] merciful [god, ... who resides] in Eḫulḫul, [...]:

4′) [m]ˢAN˺.ŠÁR-ŠEŠ-SUM.NA LUGAL ˹GAL˺ [...]
5′) [*x*] NUN *na-aʾ-du muš*-[...]
6′) *ra-aʾ-im kit-*˹*te*˺ *x* [...]
7′) [...] *x* [...]
Lacuna

4′–7′) [E]sarhaddon, g[reat] king, [...] pious prince, the one who [...], the one who loves truth, ... [...] ... [...]

Lacuna

57

An Akkadian inscription on seven octagonal prisms, a stone tablet, and a clay tablet from Aššur describes the rebuilding of Ešarra, the temple of the god Aššur in Aššur. The text contains a history of the previous building work done on the temple by Esarhaddon's predecessors (Ušpia, Erišum I, Šamšī-Adad I, and Shalmaneser I) and gives the number of years between each renovation. Two copies are dated to 679 BC, during the months Simānu (III) and Duʾūzu (IV). This text is commonly referred to as Aššur A (Ass. A).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 8411 + VA 10130 (+) UM 32–22–5	Ass 12260	Ass ph 2873–2874	VA 8411 was discovered in Aššur, fA10V, in the outside corner of the inner wall on the brick pavement; UM 32–22–5 was purchased by E.A. Speiser in Assyria during the 1931–32 campaign to Tepe Gawra	21.4×10.5×6; Col. width: 4.2–4.6	i 1–18, 1′–12′, ii 1–viii 13, date	c
2	VA 7513	Ass 1783	—	Aššur, iD5I, southern part of the forecourt of the Aššur temple, in the rubble layer under the west wall of the Parthian ruins of the southeast gate	13.4×10×5.7; Col. width: 4.5	ii 3–28, 30, iii 4–30, iv 3–24	c
3	VA 7504	Ass 986	Ass ph 172	Aššur, iC4V, southern part of the forecourt of the Aššur temple, north of the altar base	10.5×9.8×4.8; Col. width: 3.6	iv 22–30, v 14–31, vi 18–30, vii 12–29, viii 1′–8′, date	c

4	VA 8428	Ass 8814	Ass ph 2019–2020	Aššur, dA6II, east of the Red House	9×7×3; Col. width: 4.7	v 13–15, 17–20, 22–29, vi 12–30, vii 16–21	c
5	VA —	Ass 18231a+b	Ass ph 5665–5666	Aššur, iD5I, gateway of Aššur temple enclosure, in the plaster of the post-Assyrian gate	24×17×6	i 11′–ii 31, 33–34, 36–41, 43–iii 6, vii 4–13, 15–18, 20–24, 26–27	c
6	VAT 9642 + VAT 11095 + VAT 11682	—		—	10.8×10	iii 32, 35–37, 39–iv 9, 11–14, 17–18, 22, 24, 41–42, v 1, 3–4, 7–8, 11, 13–15, 18–20, 23–25, 27–31, 34–35, 37, 39–42, vi 1–3, 6–7, 10, 12–13, 20–21, 25–26, 29–30	(c)
7	VA 5935	Ass 16123	Ass ph S 4750	Aššur, iC3II northwest, under debris	5×9.5×5; Col. width: 4.3	—	n
8	VA Ass 4719	Ass 19525	Ass ph 4719	Aššur, embankment wall	5×6.6×2.4; Col. width: 4.4	—	n
9	VA 7507	Ass 1532	—	Aššur, iC4IV, north of the Prothyse	9×9×4.5; Col. width: 3.4	iv 33–44, v 36–vi 11(?), 40–vii 11, viii 5–15	p

COMMENTARY

Exs. 1–4 and 7–9 are octagonal prisms, ex. 5 is a stone tablet, and ex. 6 is a clay tablet. The script of all exemplars is Neo-Assyrian. All sources except UM 32–22–5 were excavated at Aššur. Two of the fragments that make up ex. 6 were joined by Borger (HKL 2 p. 18; VAT 9642 + VAT 11095), and the third piece (VAT 11682) was identified by S. Maul and joined to the others by E. Frahm. Exs. 7–8 were not available for study and have not been incorporated into the score. Ex. 9 was identified by E. Frahm as a duplicate of this text with the help of photographs provided by S. Maul; we were able to include this prism thanks to the generosity of E. Frahm.

With regard to the time-spans, "Distanzangaben," in Assyrian texts, see most recently Ch. Eder, "Assyrische Distanzangaben und die absolute Chronologie Vorderasiens," AoF 31 (2004) pp. 191–236; and R. Pruzsinszky, "Zum Verständnis der assyrischen Distanzangaben: Beiträge zur assyrischen Chronologie," SAAB 14 (2002–2005) pp. 23–31.

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2001 Reade, JNES 60 pp. 4–5 (iii 22–42, study)
2002–05 Pruzsinszky, SAAB 14 p. 27 (iii 22–42, study)
2003 Nissinen, Prophets and Prophecy pp. 133–136 and 142–143 (i 21′–ii 26, edition, study)
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2009 Frahm, KAL 3 no. 41 and pp. 149–150 (ex. 6, copy, edition; vii 13–15, study)

TEXT

Col. i

1) [^{d}*aš-šur*]-ŠEŠ-SUM.NA
2) LUGAL GAL-*ú* LUGAL *dan-nu*
3) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
4) *šá-ak-nu* ^{d}EN.LÍL SANGA ^{d}*aš-šur*
5) DUMU ^{md}30-PAP.MEŠ-SU
6) LUGAL GAL-*ú* LUGAL *dan-nu*
7) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
8) *šá-ak-nu* ^{d}EN.LÍL
9) SANGA ^{d}*aš-šur-ma*
10) LUGAL *ša ul-tu ṣe-eḫ-ri-šú*
11) *zik-ri* ^{d}*aš-šur* ^{d}UTU
12) ^{d}EN ^{d}AG *pal-ḫu-ma*
13) *šit-mu-ru da-na-an-šú-nu*
14) [*ina*] *kar-še rit-pa-*[*še*]
15) [*ḫa*]*-sis-si pal-ke-*[*e*]
16) [*ša*] *iš-ru-ka*
17) [ABGAL] DINGIR.MEŠ [...]
18) [...]-*ma*

i 1–13) [Esar]haddon, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 5) son of Sennacherib, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 10) the king who reveres the utterances of the gods Aššur, Šamaš, Bēl, (and) Nabû and has extolled their might ever since his childhood;

i 14–18) [by] the broad knowledge (and) wide understanding [that] the [sage of] gods gave me, [...] ... [...]

Lacuna

Lacuna

1′) [*a-na re-ʾu*]-*ut* KUR *ù* UN.MEŠ
2′) [*ib-bu*]-*ú zik-ri*
3′) ^{d}[30 *u* ^{d}]UTU DINGIR.MEŠ *maš-šu-te*
4′) *áš-*[*šú*] *de-en kit-te*
5′) *ù mi-šá-ri*
6′) *a-na* KUR *u* UN.MEŠ *šá-ra-ku*
7′) ITI-*šam-ma ḫar-ra-an kit-te*
8′) *ù mi-šá-ri ṣab-tu-ma*
9′) UD.[*x*].KAM UD.14.KAM
10′) *ú-sa-di-ru ta-mar-tú*
11′) MUL.DIL.BAD *na-baṭ* MUL.MEŠ
12′) *ina* IM.MAR.TU

i 1′–2′) they (the gods) [named] me [for shepherd]ing the land and people.
i 3′–8′) In [order] to give the land and the people verdicts of truth and justice, the gods [Sîn and] Šamaš, the twin gods, took the road of truth and justice monthly.

i 9′–ii 13) They made (their simultaneous) appearance regularly on days [...] and fourteen. Venus, the brightest of the stars, was seen in the west, (ii 1) [in the Path] of the Ea-Stars. Concerning the securing of the land (and) the reconciliation of its gods, it (Venus) (ii 5) reached (its) hypsoma and then disappeared. Mars, the giver of decisions on the land Amurrû, shone brightly in the Path of the Ea-Stars (and) it revealed its sign (ii 10) concerning the strengthening of the ruler and his land. Messages from ecstatics were constantly available.

Col. ii

1) [*ina* KASKAL *šu*]-*ut* ^{d}*é-a*
2) *in-na-mir šá kun-nu*
3) *ma-a-te* [*šá*] *su-lum*
4) DINGIR.MEŠ-*šá ni-ṣir-tú*
5) *ik-šu-ud-ma it-bal*
6) MUL.*ṣal-bat-a-nu pa-ri-is*
7) *pur-se-e* KUR MAR.TU.KI
8) *ina* KASKAL *šu-ut* ^{d}*é-a*
9) *ib-il ṣi-in-da-šú*
10) *šá da-na-an mal-ki u* KUR-*šú*
11) *ú-kal-lim gis-kim-bu-uš*
12) *ši-pir* LÚ.*maḫ-ḫe-e*

Figure 2. UM 32-22-5, a prism fragment of Esarhaddon recording the rebuilding of the Aššur temple at Aššur.
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Figure 3. UM 32-22-5, a prism fragment of Esarhaddon recording the rebuilding of the Aššur temple at Aššur.
© University Museum of the University of Pennsylvania.

13) *ka-a-a-an su-ud-du-ra*
14) *ša* SUḪUŠ GIŠ.GU.ZA
15) *ša-an-gu-ti-ia*
16) *šur-šu-di a-na* u_4*-me ṣa-a-te*
17) *iš-šak-na-nim-ma*
18) *i-da-at dum-qí*
19) *ina* MÁŠ.GE_6 *u ger-re-e*
20) *šur-šu-di kar-ri*
21) *šul-bur* BALA-*ia*
22) *it-ta-nab-šá-a* UGU-*ia*
23) GISKIM.MEŠ *du-un-qí*
24) *šu-a-ti-na a-mur-ma*
25) *lib-bu ar-ḫu-uṣ-ma*
26) *iṭ-ṭib ka-bat-ti*
27) *bal-til*.KI *ma-ḫa-zu*
28) *re-eš-tu-ú*
29) *ša ul-tu* u_4*-me*
30) *ul-lu-ti it-ti*
31) LÚ.ERIM.MEŠ ^{d}*a-nim*
32) ^{d}EN.LÍL
33) *ki-din-nu-us-su-un*
34) *šá-ak-na-at-ma*
35) *ka-nak-ka-šú-nu*
36) *ù* GÁ.E ^{d}EN.LÍL.LÁ
37) *a-na-ku* ^{md}*aš-šur*-ŠEŠ.MEŠ-SUM.NA
38) LUGAL KUR *aš-šur*.KI
39) UN.MEŠ *bal-til*.KI
40) *ki-i* ZI-*ia a-qar-te*
41) *a-ra-an-šú-nu-ti*
42) *šu-bar-ra-šú-un*
43) *e-li ša maḫ-ri*
44) *ma-aʾ-diš šu-tu-ri*

Col. iii

1) *ina kar-ši-ia ib-ši-ma*
2) *ka-bat-ti ub-la*
3) *ṭup-pi za-ku-ti-šú-nu*
4) *eš-šiš áš-ṭur*
5) UGU *ša* u_4*-me pa-ni*
6) *ú-šá-tir ú-šar-bi*
7) *ú-šaq-qí ú-šar-ri-iḫ*
8) ŠE.*nu-sa-ḫi ši-ib-še*
9) *mi-ik-si ka-a-ri*
10) *né-bé-ri ša* KUR-*ia*
11) *ú-zak-ki-šú-nu-ti*
12) *an-du-ra-ar-šú-nu*
13) *áš-kun a-na* u_4*-me*
14) *ṣa-a-te ina* KÁ-*šú-nu*
15) *az-qu-up ki-din-nu*
16) É ^{d}*aš-šur maḫ-ru-u*
17) *ša* ^{m}*uš-pi-a a-bi*

ii 14–26) Good signs occurred for me concerning the securing of the foundation of the throne of my priestly office forever. Favorable omens concerning (ii 20) the securing of my throne (and) the prolongation of my reign came to me in dreams and through oracles. I saw those (signs), was encouraged, and my mood felt good.

ii 27–iii 2) (As for) Baltil (Aššur), the foremost cult city, whose privileged status had been established with (that of) the people of Anu (and) Enlil from early days and (ii 35) whose *kanakku*-status ... — I, Esarhaddon, king of Assyria, love inhabitants of Baltil (Aššur) (ii 40) like my own precious life (and thus) it occurred to me and my heart prompted me to greatly increase their freedom more than before.

iii 3–15) I wrote anew the tablet of their exemptions. I made (them) larger (and) bigger than before; I raised (them) up (and) glorified (them). I exempted them from barley taxes (and) straw taxes, and from the dues (levied) on the quays (and) crossing points throughout my land. I established the remission of their debts (and) set up divine protection in their gates forever.

iii 16–41) The former temple of the god Aššur, which Ušpia, my ancestor, priest of the god Aššur, first

ii 20 Here, *karru* ("knob, knob-peg") is used synecdochically for "throne"; compare Nineveh A (text no. 1) vi 21 where *šigaru* ("lock, bolt") is used in the same way.

ii 36 *ù* GÁ.E ^{d}EN.LÍL.LÁ, which is left untranslated here, could be tentatively translated as "I belong to the god Enlil"; compare Luckenbill (ARAB 2 p. 272), who suggests "as for me, Enlil's (man)." Borger (Asarh. p. 3), following a suggestion by J. Lewy (HUCA 19 [1945–46] pp. 470–471), reads this line as "whose *kanakku* (part of a gate) was (decorated with) '*lions* of Enlil'"; Lewy, using 79-7-8,290, an Akkadian-Sumerian bilingual text, and duplicate VAT 8884 (=KAR no. 18), thought that Ù.GÁ.E (Sum. ug) represented Akk. *labbu* ("lion").

18) SANGA ^{d}*aš-šur ina pa-ni*
19) *e-pu-šú e-na-aḫ-ma*
20) ^{m}*e-ri-šú* DUMU ^{m}DINGIR-*šum-ma*
21) *a-bi* SANGA ^{d}*aš-šur e-pu-uš*
22) 2 UŠ 6 MU.AN.NA.MEŠ *il-lik-ma*
23) *i-tur e-na-aḫ-ma*
24) ^{d}*šam-ši-*^{d}IŠKUR
25) DUMU ^{m}DINGIR-*kab-ka-bi*
26) *a-bi* SANGA ^{d}*aš-šur e-pu-uš*
27) 7 UŠ 14 MU.AN.NA.MEŠ *il-lik-ma*
28) É *šu-ú ina qí-mì-it*
29) ^{d}GIŠ.BAR *uš-tal-pit*
30) ^{md}*šùl-ma-nu-*MAŠ
31) DUMU ^{md}IŠKUR-ERIM.TÁḪ
32) *a-bi* SANGA ^{d}*aš-šur e-pu-uš*
33) 9 UŠ 40.ÀM MU.AN.NA.MEŠ
34) *il-lik-ma*
35) É *pa-pa-ḫu bit-a-nu-u*
36) *mu-šab* ^{d}*aš-šur be-lí-ia*
37) É *šá-ḫu-ri* É ^{d}*kù-bu*
38) É ^{d}*di-bar* É ^{d}*é-a*
39) *an-ḫu-ta še-bu-ta*
40) *la-bi-ru-ta*
41) *il-li-ku-ma*
42) *a-na ud-du-uš* É *šu-a-tú*
43) *ak-ku-ud ap-làḫ*
44) *ar-šá-a ni-id a-ḫi*
45) *ina ma-kal-ti ba-ru-u-te*

built, became dilapidated and Erišum (I), son of Ilušūma, my ancestor, priest of the god Aššur, (re)built (it); one hundred and twenty-six years passed and it became dilapidated again, and Šamšī-Adad (I), (iii 25) son of Ila-Kabkabī, my ancestor, priest of the god Aššur, (re)built (it); four hundred and thirty-four years passed and that temple was destroyed in a conflagration, (and) Shalmaneser (I), son of Adad-nārārī (I), my ancestor, priest of the god Aššur, (re)built (it); five hundred and eighty years passed and (iii 35) the inner cella, the residence of the god Aššur, my lord, the *bīt-šaḫūru*, the temple of the god Kubu, the temple of the god Dibar, (and) the temple of the god Ea became dilapidated, aged, (and) antique.

iii 42–iv 6) I was worried, afraid, (and) hesitant about refurbishing that temple. In the diviner's bowl, (iv 1) the gods Šamaš and Adad answered me with a firm 'yes' and they had (their response) concerning the (re)building of that temple (and) the renovation of its chapel written on a liver.

Col. iv

1) ^{d}UTU *u* ^{d}IŠKUR
2) *an-nu ke-e-nu*
3) *i-pu-lu-ni-ma*
4) *ša e-peš* É *šá-a-tu*
5) *ud-du-uš at-ma-ni-šú*
6) *ú-šá-áš-ṭi-ru a-mu-tum*
7) *a-na-ku* ^{md}*aš-šur*-ŠEŠ-SUM.NA
8) LUGAL KUR *aš-šur*.KI
9) LUGAL *šaḫ-tum* NUN *na-a'-du*
10) *mi-gi-ir* DINGIR.MEŠ GAL.MEŠ
11) UN.MEŠ KUR.KUR
12) *ki-šit-ti* ŠU.II-*ia*
13) *ú-paḫ-ḫi-ir*
14) GIŠ.*al-lum u tup-šik-ku*
15) *ú-šá-áš-ši*
16) É *šá-a-tu*
17) *ul-tu na-bur-ri-šú*
18) *a-di uš-ši-šú aq-qur*
19) *ina* Ì.MEŠ LÀL
20) Ì.NUN.NA GEŠTIN
21) ÚŠ GIŠ.EREN
22) *ab-lu-la ta-ra-aḫ-ḫuš*
23) *ina* GIŠ.[Ù].ŠUB.MEŠ
24) *šin-ni* [AM.SI GIŠ].TÚG GIŠ.ESI
25) GIŠ.MES.MÁ.KAN.NA [GIŠ].EREN
26) GIŠ.ŠUR.MÌN [*il-bi*]-*nu* [*li*]-*bit-tú*

iv 7–26) I, Esarhaddon, king of Assyria, reverent king, pious prince, (iv 10) favorite of the great gods, gathered the people conquered by me (and) made (them) take up hoe and basket. I razed that temple from its battlements to its foundations (and) mixed (the mud for) its revetment with oil, honey, (iv 20) ghee, wine, (and) cedar resin. [They] made [br]icks in brickmolds of iv[ory], boxwood, ebony, *musukkannu*-wood, cedar, (and) cypress.

27) *a-na-ku* [*re*]-*e-šú*
28) *mut-nen*-[*nu*]-*ú pa-liḫ-šú*
29) TÚG.ḪUL MURUB$_4$-*ia*
30) *am*-[*ḫa*]-*aṣ*
31) *ina* ŠU.II-[*ia*] KÙ.MEŠ
32) *al-bi*-[*na*] *li-bit-tu*
33) *da-na*-[*an*] ^{d}*aš-šur*
34) *be-lí-ia*
35) UN.MEŠ KUR.KUR *ú-šad-gíl*
36) *ku-dúr-ru i-na* SAG.DU-*ia*
37) *áš-ši-ma*
38) *ú-šá-az-bil ra-ma-ni*
39) *a-na šup-lu-uḫ* KUR.KUR
40) UN.MEŠ *ú-kal-lim*
41) UN.MEŠ KUR.KUR
42) *la-bi-in* SIG$_4$
43) *i-na ul-ṣi ḫi-da-a-te*
44) *ù ri-šá-a-te*

iv 27–v 2) I, the pious [sl]ave who reveres him, put [on] an apron (and) made bricks with [my] (own) pure hands. (iv 35) I let the people of the lands see the might [of] the god Aššur, my lord. I raised a basket on my head and carried (it) by myself. (iv 40) I showed (it) to the people in order to inspire awe (in) the lands. The people of the lands, the brick makers, made bricks for one year in happiness, joy, and rejoicing.

Col. v

1) AD.ME.KÁR AŠ.ÀM
2) *il-bi-nu* SIG$_4$
3) *i-na* ITI *šal-mi*
4) *u$_4$-me še-me-e*
5) *ṣe-er* KÙ.GI KÙ.BABBAR
6) NA$_4$.MEŠ *gu-uḫ-li*
7) *kal* ŠIM.ḪI.A Ì.BUR
8) Ì DÙG.GA LÀL Ì.NUN.NA
9) KAŠ GEŠTIN *uš-še-e-šú*
10) *ina* NA$_4$.*pi-i-li*
11) NA$_4$ KUR-*i dan-ni ad-di*
12) *it-ti ki-ṣir* KUR-*i*
13) *ar-ti* NA$_4$.NA.RÚ.A.MEŠ
14) MU.SAR-*e ši-ṭir šu-mì-ia*
15) *e-pu-uš-ma*
16) *qé-reb-šú*
17) *áš-kun*
18) *še-la-ar-šú*
19) *ina* Ì.GIŠ Ì DÙG.GA
20) Ì.BUR LÀL Ì.NUN.NA
21) ÚŠ GIŠ.EREN
22) *ab-lu-ul*
23) *a-na ba-laṭ* ZI.MEŠ-*ia*
24) GÍD.DA UD.MEŠ-*ia*
25) SIG$_4$ *maḫ-ri-tu*
26) *ina ki-šá-di-ia áš-ši-ma*
27) *uš-še-šú ad-di*
28) *ú-kin lib-na-as-su*
29) *šá-ni-tum* MU.AN.NA
30) *ina ka-šá-di*
31) *ša é-šár-ra*
32) *mu-šab* ^{d}*aš-šur be-lí-ia*
33) *a-na* AN-*e*
34) *ul-li re-še-e-šú*
35) *e-le-nu a-na* AN-*e*
36) *ú-šaq-qí re-es*-[*su*]

v 3–28) In a favorable month, on a propitious day, I laid its foundations (v 10) with limestone, a strong mountain stone, over gold, silver, stones, antimony, all kinds of aromatics, *pūru*-oil, fine oil, honey, ghee, beer, (and) wine, (and) laid (them) on bedrock. (v 15) I made foundation documents (bearing) inscriptions written in my name and placed (them) in it. I mixed its mortar with oil, fine oil, (v 20) *pūru*-oil, honey, ghee, (and) cedar resin. For the preservation of my life and the lengthening of my days, I carried (v 25) the first brick on my neck and (then) laid its foundations (and) secured its brickwork.

v 29–43) When the second year arrived, I raised the top of Ešarra, the residence of the god Aššur, my lord, to the sky. (v 35) Above, I made it tower to the heavens, (and) below, I secured its foundations in the netherworld. I made Eḫursaggula, (v 40) the temple of the great mountain, glisten like the stars (lit: writing) of the firmament. I heaped (it) up like a mountain.

37) *šap-la-nu ina* KI-*ti*
38) *ú-kin iš-di-šú*
39) *é-ḫur-sag-gu-la*
40) É KUR-*i* GAL-*i*
41) GIM *ši-ṭir bu-ru-um-me*
42) *ú-ban-ni áš-pu-uk*
43) *šad-du-u*$_8$*-iš*

Col. vi

1) É *šá-a-tu ul-tu uš-še-šú*
2) *a-di gaba-dib-bi-šú*
3) *ar-ṣip ú-šak-lil*
4) *a-na da-ga-li*
5) *lu-le-e ú-mal-li*
6) GIŠ.ÙR.MEŠ GIŠ.EREN
7) GIŠ.ŠUR.MÌN *tar-bit* KUR.*si-ra-ra*
8) KUR.*lab-na-na*
9) *šá* [*e*]*-re-es-su-un* DÙG.GA
10) UGU-*šú ú-ṣa-lil*
11) [KÁ].MEŠ GIŠ.ŠUR.MÌN
12) *me-ser* KÙ.GI
13) *ú-rak-kis-ma*
14) *ú-rat-ta-a* KÁ.MEŠ-*šú*
15) *suk-ki pa-rak-ki*
16) *né-me-di* GIŠ.ḪUR.MEŠ
17) *šuḫ-ḫa-a-te*
18) *a-na áš-ri-ši-na ú-ter*
19) *ul-ṭib-ma ú-na-mir*
20) *šá-áš-ši-iš šá-qa-a*
21) *re-šá-a-šú šá-ma-mi en-du*
22) *šap-la-nu i-na* ZU.AB
23) *šu-te-lu-pu šur-šú-šú*
24) *mim-ma ú-nu-ut* É
25) *ḫi-šiḫ-ti é-šár-ra*
26) *eš-šiš e-pu-uš-ma*
27) *at-ta-di qé-reb-šú*
28) ^{d}*a-šur*$_4$ LUGAL DINGIR.MEŠ
29) *i-na at-ma-ni*
30) *be-lu-ti-šú ṣi-i-ri*
31) *ú-šar-ma-a*
32) *pa-rak da-ra-a-te*
33) ^{d}*nin-urta* ^{d}*nusku*
34) DINGIR.MEŠ ^{d}15.MEŠ
35) ZAG *ù* GÙB
36) *i-na man-zal-ti-šú-nu ú-kin*
37) *ú-pal-liq*
38) *le-e ma-re-e*
39) *ú-ṭeb-bi-iḫ as-li*
40) MUŠEN.MEŠ AN-*e* KU$_6$.MEŠ *ap-si-i*

Col. vii

1) *a-na la mi-ni ú-nak-kis*
2) *mi-šìr-ti tam-tim ḫi-ṣib* KUR-*e*
3) *ú-gar-ri-in ma-ḫar-šú-un*
4) *ṣe-li qut-rin-nu*
5) *e-reš za-ʾi ṭa-a-bi*
6) *ki-ma im-ba-ri kab-ti*

vi 1–14) I built (and) completed that temple from its foundations to its parapets (and) filled (it) with splendor to be seen. (vi 10) I roofed it with beams of cedar (and) cypress, grown on Mount Sirāra (and) Mount Lebanon, whose fragrance is sweet. I fastened bands of gold on [doors] of cypress and installed (them) in its gates.

vi 15–27) I restored the shrines, daises, cult platforms, (and) ruined ground plans; I made (them) good and made (them) shine (vi 20) like the sun. Its top was high (and) reached the heavens; below, its foundations were entwined with the *apsû*. I made anew whatever furnishings (vi 25) were needed for Ešarra and put (them) in it.

vi 28–vii 16) I had the god Aššur, king of the gods, dwell in his lordly, sublime chapel on (his) eternal dais (and) I placed the gods Ninurta, Nusku, (and all) the gods (and) goddesses in their stations (vi 35) to the right and left. I slaughtered a fattened bull (and) butchered a sheep; I killed birds of the heavens and fish from the *apsû*, (vii 1) without number; (and) I piled up before them the harvest of the sea (and) the abundance of the mountains. The burning of incense, (vii 5) a fragrance of sweet resin, covered the wide heavens like heavy fog. I presented them with gifts from the inhabited settlements, (vii 10) (their) heavy audience gift(s), and I gave (them) gifts. I banned access to A.RI.A.TA.BAR, (that is,) 'Foreign Seed,' from its midst and appeased his (Aššur's) anger.

7) *pa-an* AN-*e rap-šu-ú-te*
8) *sa-ḫi-ip i-gi-se-e*
9) *da-ád-me*
10) *ta-mar-tu ka-bit-tu*
11) *ú-šam-ḫi-ir-šú-nu-ti-ma*
12) *ú-qa-iš qi-šá-a-te*
13) GÌR.II A.RI.A.TA.BAR
14) NUMUN *a-ḫu-ú*
15) *ina qer-bi-šú ap-ru-us-ma*
16) *ú-ni-iḫ ug-gat-su*
17) AN.ŠÁR LUGAL DINGIR.MEŠ
18) *ep-še-te-ia dam-qa-a-te*
19) *ke-niš ip-pa-lis-ma*
20) *e-li-iṣ lib-ba-šú*
21) *ka-bat-tuš im-mir*
22) *ik-rib* UD.MEŠ SÙ.MEŠ
23) *ik-ru-ba-ni-ma*
24) *ba-nu-ú* É
25) *šu-mi im-bi*
26) *a-na-ku a-di* LÚ.GAL.MEŠ-*ia*
27) UN.MEŠ KUR-*ia*
28) 3 u_4-*me*
29) *ina ki-sal é-šár-ra*
30) *ni-gu-tu áš-kun*
31) *lib-bi* DINGIR-*ti-šú* GAL-*ti*
32) *ú-ni-iḫ-ma*
33) *ú-šap-še-eḫ*
34) *kab-ta-as-su*
35) NA_4.NA.RÚ.A.MEŠ
36) MU.SAR-*e*
37) *e-pu-uš-ma*
38) *ep-šet e-tep-pu-šú*
39) *qé-reb-šú-un al-ṭu-ur*

vii 17–34) The god Aššur, king of the gods, truly looked on my good deeds and (vii 20) his heart became joyful, his mood shone. He blessed me with a blessing of long days and (vii 25) named me as the builder of the temple. I, together with my nobles (and) the people of my land, (vii 30) held a celebration in the courtyard of Ešarra for three days. I appeased the heart of his great divinity and placated his mood.

vii 35–viii 3) I made foundation inscriptions, wrote the deeds that I had done on them, and left (them) forever for future kings, my descendants.

Col. viii

1) *a-na* LUGAL.MEŠ DUMU.MEŠ-*ia*
2) *ar-ku-te*
3) *e-zib ṣa-a-tíš*
4) *ina* LUGAL.MEŠ-*ni*
5) DUMU.MEŠ-*ia*
6) *ša* ^{d}*aš-šur a-na be-lut* KUR
7) *ù* UN.MEŠ
8) *i-nam-bu-u zi-kir-šú*
9) NA_4.NA.RÚ.A *li-mur-ma*
10) Ì.GIŠ *lip-šu-uš*
11) UDU.SISKUR *liq-*[*qí*]
12) *a-na áš-ri-šú*
13) *li-ter*
14) ^{d}*aš-šur ik-*⌜*ri*⌝-[*bi-šú*]
15) *i-*⌜*šem*⌝-[*me*]
16) *mu-*⌜*nak*⌝-[*kir*$^{?}$]

viii 4–15) May one of the kings, my descendants, whom the god Aššur names to rule over the land and people, read my foundation inscription, (viii 10) anoint (it) with oil, [make] an offering, (and) return (it) to its place. The god Aššur will (then) he[ar his] pra[yers].

viii 16) (As for) the one *who* [alters ...]

Lacuna

Lacuna

vii 13–15 In a fashion similar to glosses for ceremonial temple names, the scribe gave an Akkadian gloss, NUMUN *a-ḫu-ú* ("Foreign Seed"), for Sumerian A.RI.A.TA.BAR; for example, compare v 39–40 above where É KUR-*i* GAL-*i* ("the temple of the great mountain") is a gloss of the Sumerian name Eḫursaggula. For a discussion of why A.RI.A.TA.BAR is given here in Sumerian, with the Akkadian gloss NUMUN *a-ḫu-ú*, see Frahm, KAL 3 pp. 149–150.

1′) ^{d}*aš-šur* [LUGAL DINGIR.MEŠ]
2′) *ez-zi-*[*iš*]
3′) *lik-kil-me-šú-*[*ma*]
4′) *lis-kip* LUGAL-[*us-su*]
5′) MU-*šú* NUMUN-[*šú*]
6′) *ina* KUR *lu-ḫal-*[*liq*]
7′) *a-a ir-ši-*[*šú*]
8′) *re-e-*[*mu*]

viii 1′–8′) may the god Aššur, [king of the gods], look upon him [with] fury, overthrow [his] king[ship], make his name (and) [his] seed dis[appear] from the land, (and) have no pi[ty on him].

Date ex. 1

9′) ITI.ŠU UD.19.[KAM]
10′) *lim-mu* ^{m}TA-^{d}IŠKUR-*a-né-*[*nu*]
11′) LÚ.EN.NAM
12′) URU.*ma-gi-du-u*

Date ex. 1

viii 9′–12′) Du’ūzu (IV), nineteenth day, eponymy of Itti-Adad-anē[nu], governor of Megiddo (679 BC).

Date ex. 3

9a′) ITI.SIG$_4$ [UD.*x*-(*x*).KAM]
10a′) ^{m}TA-^{d}[IŠKUR-*a-né-nu*]
11a′) LÚ.[EN.NAM]
12a′) LÚ.[*ma-gi-du-u*]

Date ex. 3

viii 9a′–12a′) Simānu (III), [... day, eponymy of] Itti-[Adad-anēnu, governor of Megiddo (679 BC)].

58

An inscription on three fragmentary hexagonal prisms reports on Esarhaddon’s restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in Aššur A (text no. 57) and text no. 59. This text is commonly referred to as Aššur B (Ass. B).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 7517	Ass 3696	—	Aššur, kA4III, about 5 m from the embankment wall	13.4×6×4; Col. width: 3.6	i 11–15, ii 9–15, iii 1–10	c
2	VA 7510	Ass 1969	—	Aššur, gE5i, large opening (tunnel), western end	12×6×3.5; Col. width: 3.2	iv 6–v 2, v 5–18, ii 14, iii 6–iv 2, iv 5–18, v 6–14	n
3	VA 7514	Ass 946	Ass ph 172	Aššur, iD4V, east of the Prothysenpflaster	14×5.2×6; Col. width: 2.8	i 2–15, ii 3–vi 5	n

COMMENTARY

Schroeder was able to read some text on VA 7517 that is no longer preserved on the prism. These lines are given in the variants to Schroeder, KAH 2 no. 125. The text edition given here incorporates these missing variants in the reconstruction of the text. Although ex. 3 was not available for study, I was

able to include this prism thanks to the generosity of E. Frahm, who provided me with his unpublished transliteration. Although this text and the following text are similar, this inscription is edited separately since the medium upon which the text is written differs (prisms rather than cylinders) and since this text is longer than the following inscription; the text inscribed on cylinders has fewer epithets of Esarhaddon.

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1924 Maynard, JSOR 8 p. 12 (ex. 1, translation)
1927 Luckenbill, ARAB 2 p. 271 §702 (ex. 1, translation)
1945–51 Weidner, AfO 15 p. 90 (exs. 1–2, study)
1956 Borger, Asarh. pp. 6–7 §3 (Ass. B) (exs. 1–2, edition)
1986 Pedersén, Archives 2 p. 13 n. 9 (ex. 3, study)
1993 Porter, Images, Power, and Politics p. 184 (ex. 1, study)
1997 Frahm, Sanherib p. 183 (exs. 1–3, study)
1997 Pedersén, Katalog pp. 153–154 (exs. 1–3, study)
2001 Reade, JNES 60 pp. 3–5 (iii 8–iv 4, study)

TEXT

Col. i

1) [^{m}AN.ŠÁR-ŠEŠ-SUM.NA]
2) LUGAL *kiš-ʳšáʔ¹-[ti]*
3) LUGAL KUR *aš-ʳšur¹*.[KI]
4) *ruʔ-ʳbuʔ¹-[ú]*
5) *na-a-ʳdu¹*
6) *na-ʳram¹*
7) ^{d}*a-ʳšur$_4$¹*
8) ʳ*ù*¹ ^{d}ʳNIN¹.[LÍL]
9) *ša ṣu-lul-ʳku¹-nu*
10) UGU-ʳ*šú*¹
11) ʳ*taš*¹*-ku-nu-ma*
12) *tan-ṣu-ru-šú*
13) *a-na* LUGAL-*ti*
14) *gi-mì-ir*
15) *za-ma-ni-*[*šú*]

Col. ii

1) [*ta-na-ru-ma*]
2) [*tu-šak-ši-du*]
3) [*ni*]-ʳ*iz*¹-*ma-ʳsu*¹
4) [*i*]-ʳ*na* GIŠ.GU¹.ZA
5) [AD]-*šú raʔ-ʳbiš*¹
6) ʳ*tu*¹*-še-ši-bu-šú-ma*
7) *be-lu-ut* KUR.KUR
8) *tu-ʳšad*¹*-gi-lu*
9) *pa-nu-uš-šú*
10) DUMU ^{md}30-PAP.MEŠ-SU
11) ʳLUGAL¹ *kiš-šá-ti*
12) LUGAL KUR ^{d}*aš-šur*
13) *e-piš*
14) *ṣa-lam* AN.ŠÁR
15) *ù* DINGIR.MEŠ
16) GAL.MEŠ

Col. iii

i 1–iii 7) [Esarhaddon], king of the wor[ld], king of Ass[yria], piou[s] prin[ce], belove[d of] the god Aššu[r] and the goddess Mu[llissu], upon whom (i 10) you placed your protection and whom you safeguarded for kingship, all of [whose] enemies (ii 1) [you killed] and whose [wi]sh [you caused (him) to attain, up]on whose [father's] throne you placed in greatness, and whom you entrusted with the lordship of the lands; (ii 10) son of Sennacherib, king of the world, [kin]g of Assyria, the one who made the statues of the god Aššur and the great gods; (iii 1) descendant of Sargon (II), king of the world, king of Assyria, who is assiduous towards the shrines of the god Aššur and the goddess Mullissu —

ii 13–16 Text no. 59 does not contain Sennacherib's epithet *e-piš ṣa-lam* AN.ŠÁR *ù* DINGIR.MEŠ GAL.MEŠ, "the one who made the statues of the god Aššur and the great gods."

1) ⌜DUMU ^{m}⌝LUGAL-GI.NA
2) ⌜LUGAL⌝ *kiš-šá-ti*
3) LUGAL KUR *aš-šur*.KI
4) *muš-te-e'-ú*
5) *áš-rat*
6) ^{d}*a-šur*$_4$
7) *ù* ^{d}NIN.LÍL
8) É AN.ŠÁR
9) *maḫ-ru-ú*
10) *ša* ^{md}*šùl-ma-nu*-MAŠ
11) DUMU ^{m}10-ERIM.TÁḪ
12) LUGAL KUR *aš-šur*
13) *ru-bu-ú*
14) *a-lik*
15) *pa-ni-ia*
16) *e-pu-šu*
17) 9 UŠ

iii 8–iv 4) The former temple of the god Aššur that Shalmaneser (I), son of Adad-nārārī (I), king of Assyria, a ruler who came (iii 15) before me, had built: Five hundred and eighty-six years passed and (then) it became dilapidated.

Col. iv

1) ⌜46⌝
2) MU.AN.NA.MEŠ
3) *il-li-ik-*⌜*ma*⌝
4) *e-na-aḫ-ma*
5) É *šu-a-tú*
6) *a-*[*šar*]
7) *maš-kán-šú*
8) *ul ú-šá-ni-ma*
9) *ṣe-er* KÙ.GI KÙ.BABBAR
10) NA$_4$.MEŠ *ni-siq-ti*
11) ŠIM.ḪI.A
12) Ì+GIŠ GIŠ.ḪA.ŠUR
13) *uš-še-šu*
14) *ad-di-ma*
16) *ú-kin*
17) *lib-na-as-su*

iv 5–v 6) I did not change the [lo]cation of that temple and I laid its foundations on gold, silver, (iv 10) precious stones, aromatics, (and) *ḫašūru*-resin, and I secured its brickwork. (v 1) I built (and) completed (it), (and) greatly made (it) an object of wonder for the people.

Col. v

1) *ar-ṣip*
2) *ú-šak-*⌜*lil*⌝
3) ⌜*a*⌝*-na tab-rat*
4) UN.ME?
5) ⌜*ma*⌝*-a'-*⌜*diš*⌝
6) *ú-šá-*⌜*lik*⌝
7) *a-na* TI.LA-*ia*
8) GÍD UD.MEŠ-*ia*
9) GIN BALA-*ia*
10) *šá-lam* NUMUN-*ia*
11) *na-ṣir* GIŠ.GU.ZA
12) *šá-an-gu-ti-ia*

v 7–vi 5) I built (it) for my life, the prolongation of my days, the securing of my reign, the well-being of my seed, the safeguarding of the throne [of] my priestly office, the overthrowing of my enemies, the prospering [of the harvest of] Assyria, (and) the well-being of Assyria.

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iii 4–7 Text no. 59 does not contain the epithet *muš-te-e'-ú áš-rat* ^{d}*a-šur*$_4$ *ù* ^{d}NIN.LÍL, "who is assiduous towards the shrines of the god Aššur and the goddess Mullissu."

v 11, 13 From context, *na-ṣir* and *sa-kip* are infinitives in the status constructus, although the expected forms are *naṣār* and *sakāp*; this was noted already by Borger (Asarh. p. 7). One or both of these forms are attested also, for example, in text nos. 59 (ii 17 and 19), 104 (vi 32; =Babylon A), 105 (viii 38; =Babylon C), 106 (v 13; = Babylon E), and 111 (vii 5′), as well as in the inscriptions of Ashurbanipal (for example, Borger, BIWA p. 15 Prism F i 14 and Prism A i 20). Because CVC-signs could have any vowel, one would be inclined to read these as *na-ṣàr* and *sa-kap*$_x$. However, these values are, at present, not commonly attested or accepted phonetic values in Neo-Assyrian sources and therefore I have retained the values *ṣir* and *kip* for the MUŠ and KIB signs respectively, since these are commonly known and accepted. Note that the phonetic value *ṣàr* for the MUŠ sign is attested only in Nuzi texts (von Soden and Röllig, Das akkadische Syllabar4 p. 14*).

13) *sa-kip*
14) KÚR.MEŠ-*ia*
Col. vi
1) SI.ʿSÁʾ [BURU$_{14}$]
2) KUR *aš-ʿšurʾ*
3) *šá-lam*
4) KUR *aš-šur*
5) *e-pu-uš*

59

An inscription on two clay cylinders and a fragment of a clay cylinder describes the restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in Aššur A (text no. 57) and text no. 58. Like the previous inscription, this text is commonly referred to as Aššur B (Ass. B).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 7511	Ass 943	Ass ph 172	Aššur, iD4V, southern part of the forecourt of the Aššur temple	15.2×7	i 1–ii 22	c
2	VA 15471	Ass 10430	Ass ph 1972	Aššur, Stadtgebiet	3.5×5×1.6	—	n
3	VA 8412	Ass 18343	Ass ph 5881	Aššur, iD4V north, about 30 cm under a stone foundation	13×5.5	—	n

COMMENTARY

The script of ex. 1 is Neo-Assyrian. Exs. 2–3 were not available for study and therefore not collated. In addition, no score is provided on the CD-ROM. Although this text and the previous text are similar, this inscription is edited separately since the medium upon which the text is written differs (cylinders rather than prisms) and since this text is shorter than the previous inscription; the text inscribed on prisms has a few additional epithets of Esarhaddon.

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1997 Pedersén, Katalog pp. 206–208 (exs. 1–3, study)
2001 Reade, JNES 60 pp. 3–5 (i 19–ii 1, study)

TEXT

Col. i

1) [^{m}AN].ŠÁR-ŠEŠ-SUM.NA
2) ⌜LUGAL⌝ KIŠ LUGAL KUR *aš-šur*.KI
3) ⌜NUN⌝ *na-a'-du*
4) ⌜*na*⌝*-ram* AN.ŠÁR *u* ^{d}NIN.LÍL
5) *šá ṣu-lu-ul-ku-nu*
6) UGU-*šú taš-ku-nu-ma*
7) *tan-ṣu-ru-šú ana* LUGAL-*ti*
8) *gi-mir za-ma-ni-šú*
9) [*ta*]*-na-ru-ma*
10) [*tu*]*-šak-ši-du ni-iz-ma-su*
11) *ina* GIŠ.GU.ZA AD-*šú*
12) *ra-biš tu-še-ši-bu-šú-ma*
13) *be-lu-ut* KUR.KUR
14) [*tu*]*-šad-gi-lu pa-nu-uš-šú*
15) DUMU ^{md}30-PAP.MEŠ-SU
16) LUGAL KIŠ LUGAL KUR *aš-šur*
17) DUMU LUGAL-GI.NA LUGAL KIŠ
18) LUGAL KUR *aš-šur-ma*
19) É AN.ŠÁR *maḫ-ru-ú*
20) *šá* ^{m}*šùl-ma-nu-a-šá-re-di*
21) [DUMU ^{m}]10-ERIM.TÁḪ LUGAL KUR *aš-šur*
22) NUN *a-lik* IGI-*ia e-pu-šú*
23) [*e*]*-na-aḫ-ma*
24) [9] UŠ 46 MU.AN.NA.MEŠ
25) *il-li-ik-ma*

Col. ii

1) *e-na-aḫ-ma*
2) É *šú-a-tú*
3) *a-šar maš-kán-*[*šú*]
4) *ul ú-šá-an-ni-ma*
5) *ṣe-er* KÙ.GI KÙ.BABBAR
6) NA_4.MEŠ *ni-*[*siq-ti*]
7) ŠIM.MEŠ Ì.GIŠ [GIŠ.ḪA.ŠUR]
8) *uš-ši-šú ad-di-*[*ma*]
9) *ú-kin lib-na-as-*[*su*]
10) *ar-ṣip ú-šak-lil*
11) *a-na tab-rat* UN.MEŠ
12) *ma-a'-diš ú-šá-lik*
13) *a-na* TI.LA-*ia*
14) GÍD UD.MEŠ-*ia*
15) GIN BALA.MEŠ-*ia*
16) *šá-lam* NUMUN-*ia*
17) *na-ṣir* GIŠ.GU.[ZA]
18) *šá-an-gu-ti-ia*
19) *sa-kip* KÚR.MEŠ-*ia*
20) SI.SÁ $BURU_{14}$ KUR *aš-šur*
21) *šá-lam* KUR *aš-*[*šur*]
22) *e-pu-uš*

i 1–18) [Es]arhaddon, [ki]ng of the world, king of Assyria, pious [pr]ince, [be]loved of the god Aššur and the goddess Mullissu, upon whom you placed your protection and whom you safeguarded for kingship, all of whose enemies [you] killed and (i 10) whose wish you caused (him) to attain, upon whose father's throne you placed in greatness, and whom [you] entrusted with the lordship of the lands; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world (and) king of Assyria —

i 19–ii 1) The former temple of the god Aššur that Shalmaneser (I), [son of] Adad-nārārī (I), king of Assyria, a ruler who came before me, had built, [became] dilapidated: [Five] hundred and eighty-six years passed and (ii 1) (then) it became dilapidated.

ii 2–12) I did not change the location of that temple and I laid its foundations on gold, silver, pre[cious] stones, aromatics, (and) [*ḫašūru*]-resin, [and] I secured [its] brickwork. (ii 10) I built (and) completed (it), (and) greatly made (it) an object of wonder for the people.

ii 13–22) I built (it) for my life, the prolongation of my days, the securing of my reign, the well-being of my seed, the safeguarding of the throne [of] my priestly office, the overthrowing of my enemies, the prospering of the harvest of Assyria, (and) the well-being of As[syria].

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i 16 Compare text no. 58 ii 13–16, which adds *e-piš ṣa-lam* AN.ŠÁR *ù* DINGIR.MEŠ GAL.MEŠ, "the one who made the statues of the god Aššur and the great gods," as an epithet of Sennacherib.

i 18 Compare text no. 58 iii 4–8, which adds *muš-te-e'-ú áš-rat* ^{d}*a-šur*$_4$ *ù* ^{d}NIN.LÍL, "who is assiduous towards the shrines of the god Aššur and the goddess Mullissu," after Sargon's title "king of Assyria."

i 23 It is not certain, but this line may be a scribal error; one does not expect [*e*]*-na-aḫ-ma* here and after *il-li-ik-ma* in col. ii 1. Compare Aššur B (text no. 58) iii 8–iv 4, where [*e*]*-na-aḫ-ma* does not appear between *e-pu-šú* and 9 UŠ 46 MU.AN.NA.MEŠ.

ii 17, 19 Just like the previous text, *na-ṣir* and *sa-kip* are infinitives in the status constructus; the expected forms are *naṣār* and *sakāp*. For details and other attestations, see the note to text no. 58 v 11 and 13.

60

A damaged alabaster tablet discovered at Aššur, now in the Istanbul Archaeological Museum, contains a summary of Esarhaddon's most important military feats plus two building accounts, one concerning the restoration of Ešarra in Aššur and one concerning the rebuilding of Esagil in Babylon. A fragmentary clay tablet in the British Museum's Kuyunjik collection is a duplicate of this inscription. This text is commonly referred to as Aššur-Babylon E (AsBbE).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	EŞ 6262	Ass 3916	Ass ph 378–381, 404	Aššur, hC4I	40×38×5	1′–50′	c
2	K 18096	—	—	Nineveh, Kuyunjik	2×2.4	35′–41′	c

COMMENTARY

Ex. 1 is broken at its beginning and end. The script of ex. 1 is Neo-Babylonian except for the list of divine names at the end of the tablet (lines 48′–49′), which are written in Neo-Assyrian script. Ex. 2 is a fragment written in Neo-Assyrian script. The edition is based on ex. 1. The text of ex. 2 is presented in on-page notes for lines 35′–41′. Because ex. 2 is insufficiently preserved, no score is given for this text. The line numbering in this edition differs from that of previous editions, including Borger's: the text is given consecutive line numbers for the obverse and reverse (=lines 26′–50′) rather than separate line counts for the obverse and reverse.

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2001 Schwemer, Wettergottgestalten p. 83 (study of line 6′)
2001 Walker and Dick, SAALT 1 pp. 26–27 (43′–49′, partial translation, study)
2002 Streck, AoF 29 p. 208 (study)
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TEXT

Obv.

Lacuna

1′) ⌜*ù* [m]*te-uš-pa-a*⌝ [KUR.*gi-mir-a-a*]

2′) *ú-ra-sib ina* GIŠ.TUKUL.MEŠ *ak-šud*

Lacuna

1′–5′) Moreover, I struck with the sword Teušpa, [a Cimmerian]; I conquered [Sidon], caught [its king] like

	⌜URU⌝.[*ṣi-du-nu* MAN-*šú*]	a fish, and cut off his head; I conqu[ered the] Brook
3′)	GIM KU_6 *a-bar-šu-ma a-kis* SAG.DU-*su ak-*⌜*šud*⌝	of Egypt, threw Asuḫīli, its king, into fetters and took
	[URU].⌜*na*⌝-*ḫal mu-ṣur*	[him to Assyria; I con]quered the city Bāsu, a district
4′)	^{m}*a-su-ḫi-li* MAN-*šú bi-re-tú ad-di-ma al-qa-a-*[*šú*	in a remote place; I fixed the tribute of my lordship
	a-na KUR *aš-šur*.KI *ak*]-⌜*šud*⌝ URU.*ba-a-su*	on Qanâ, king of Dilmun;
5′)	*na-gu-ú šá a-šar-šú ru-ú-qu* UGU ^{m}*qa-*⌜*na*⌝-*a*	
	MAN ⌜NI.TUK.KI⌝ *man-da-at-tú* EN-*ti-ía ú-kin*	
6′)	*ak-šud* KUR.*šub-ri-a a-na paṭ gim-ri-šú*	6′–9a′) I conquered the land Šubria to its full extent;
	^{m}*ik-te-šup* MAN-*šú la še-mu-ú a-mat qí-bit-ia*	I killed with the sword Ik-Teššup, its king, who would
7′)	*a-nir ina* GIŠ.TUKUL *ak-šud* URU.*ṣur-ru šá*	not listen to the words of my command; I conquered
	$MURUB_4$ *tam-tim* ^{m}*ba-ʾa-lu* MAN-*šú šá a-na*	Tyre, which is in the midst of the sea, (and) took
	^{m}*tar-qu-ú*	away all the cities (and) possessions of Baʾalu, its
8′)	MAN KUR.*ku-u-si it-tak-lu-ma gi-mir*	king, who had trusted in Taharqa, king of Kush; (and)
	URU.MEŠ-*šú* NÍG.ŠU-*šú e-kim-šú ak-šud*	I conquered (Lower) Egypt, Upper Egypt, and Kush,
	KUR.*mu-ṣur* KUR.*pa-tú-ri-*⌜*si*⌝	struck Taharqa, its king, five times with arrows, and
		ruled his entire land.
9′)	*u* KUR.*ku-u-si* ^{m}*tar-qu-u* MAN-*šú* 5-*šú ina*	9b′–14a′) I wrote to all of the kings who are in the
	mul-mul-li am-ḫa-su-ma gi-mir KUR-*šú a-bel*	midst of the sea, from Iadanana (Cyprus) (and) Ionia to
	áš-pur	Tarsis, (and) they bowed down at my feet. I received
10′)	MAN.MEŠ *šá* $MURUB_4$ *tam-tim* DÙ-*šú-nu* TA	[their] heavy tribute. I achieved victory over the rulers
	KUR.*ia-da-na-na* KUR.*ia-man a-di* KUR.*tar-si-si*	of the four quarters and I sprinkled the venom of
11′)	*a-na* GÌR.II-*ia ik-nu-šú* GUN-[*su-nu*] ⌜DUGUD⌝-*tú*	death over all of (my) enemies. I carried off gold,
	am-ḫur UGU *mal-ki šá kib-rat* LÍMMU-*tim*	silver, goods, possessions, people — young (and) old
	li-i-⌜*tú*⌝	— horses, oxen, (and) sheep and goats, their heavy
12′)	*áš-tak-kán-ma* UGU *kul-lat na-ki-*⌜*ri*⌝ *as-lu-ḫa*	booty that was beyond counting, to Assyria.
	i-mat mu-u-ti KÙ.GI KÙ.BABBAR NÍG.ŠU NÍG.GA	
13′)	UN.MEŠ TUR GAL ANŠE.KUR.RA.MEŠ GU_4.MEŠ	
	US_5.UDU.ḪI.A *šal-lat-sún* DUGUD-*tú šá la ni-ba*	
	i-šú-u	
14′)	*áš-lu-la a-na* KUR *aš-šur* LUGAL.MEŠ	14b′–17a′) I placed kings, governors, generals, (and)
	LÚ.NAM.MEŠ LÚ.GAR-*nu*.MEŠ LÚ.GAL.KAR.MEŠ	harbormasters over their lands, and I imposed the
	ina UGU KUR.KUR-*šú-nu*	yoke of the god [Aššur], my lord, upon them. I
15′)	*áš-kun-ma ni-ri* ^{d}[*aš-šur*] EN-*ia e-mid-su-nu-ti*	confirmed *sattukku* (and) *ginû* offerings for the god
	sat-tuk-ki gi-nu-u ana ^{d}⌜*aš-šur*⌝ [*u*]	Aššur [and] the great gods, [my] lords, forever. I
16′)	DINGIR.MEŠ GAL.MEŠ EN.[MEŠ-*ia*] *ú-kin*	imposed upon them, yearly, without ceas[ing], the
	dà-ri-šam GUN *man-da-at-tú* EN-*ti-ia*	tribute (and) payment of my lordship (and) they (now)
		pull my yoke.
17′)	*šat-ti-šam-ma la* ⌜*na*⌝-[*par-ka*]-*a e-mid-šu-nu-ti*	17b′–22a′) At that time, the former temple of the
	i-šú-ṭu ab-šá-a-ni ina u_4-*me-šú-ma*	god Aššur, that [Sh]almaneser (I), son of Adad-nārā[rī
18′)	É ^{d}*aš-šur maḫ-ru-*⌜*u šá*⌝ [^{md}]⌜*šùl*⌝-*ma-nu*-MAŠ	(I)], son of Arik-dēn-ili, my ancestor, had built earlier,
	DUMU ^{md}IŠKUR-ERIM.[TÁḪ] ⌜DUMU⌝	[had] become dilapidated (and) old. I razed that temple
	^{m}*a-rik*$_x$(GÍD)-*de-ni*-DINGIR	(and) (20′) reached its foundation pit. I la[id] its
19′)	*a-bi ina pa-ni e-pu-šu an-ḫu-ta la-bi-ru-ta*	foundations with limestone, a strong mountain stone,
	⌜*il*⌝-[*lik*] ⌜É⌝ *šú-a-tú aq-qur*	(making it) like bedrock. I built (and) completed (it)
20′)	*dan-na-su ak-šud* $UŠ_8$-*šú ina pi-i-li* NA_4 KUR-*i*	from its foundation to its parapets. I roofed it with
	dan-ni ki-ma ki-ṣir ⌜KUR-*i ar*⌝-[*me*]	magnificent cedar beams, grown on Mount Sir[āra],
21′)	TA $UŠ_8$-*šú a-di gaba-dib-bi-šú ar-*⌜*ṣip*⌝ *ú-šak-lil*	which I had cut down in the course of a campaign of
	GIŠ.⌜ÙR⌝.MEŠ GIŠ.EREN MAḪ.MEŠ *tar-bit*	mine.
	KUR.*si-*⌜*ra*⌝-[*ra*]	
22′)	*šá ina me-ti-iq* KASKAL-*ia ak-ki-su* UGU-*šú*	22b′–25′) I fastened bands of gold on doors of cypress,
	ú-ṣa-lil GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá i-ri-si-na*	whose fragrance is sweet, and installed (them) in its
23′)	*ṭa-a-bu me-ser* KÙ.GI *ú-rak-kis-ma ú-ra-ta-a*	gates. I overlaid the cella of the god Aššur, my lord,
	KÁ.MEŠ-⌜*šú*⌝ *at-man aš-šur* EN-*ia* KÙ.GI *uḫ-ḫi-iz*	with gold (and) set up side by side *laḫmu*-monsters
24′)	^{d}*làḫ-me* ^{d}*ku-ri-bi šá ṣa-ri-ri ru-uš-šú-u i-di ana*	(and) *kurību*-genii (made) of red *ṣāriru*-gold. I set up
	i-di ul-ziz É *pa-paḫ aš-šur* EN-*ia*	golden statues of creatures from the *apsû* on the ri[ght]

25′) ALAM.MEŠ KÙ.GI *bi-nu-ut* ZU.AB ⌜ZAG⌝ *u* GÙB *ul-ziz* É.GAR$_8$.MEŠ KÙ.GI *ki-ma si-i-ri a-si-ir*

Rev.

26′) BÁRA NAM.MEŠ BÁRA *ṣi-i-ru šá* ^{d}*aš-šur ina qer-bi-šú e-ram-mu-*[*u*] *ši-mat* AN-*e u* KI-*tim*

27′) *i-ši-mu šá* LUGAL.MEŠ AD.MEŠ-*ia a-gúr-ri šu-pu-šú-ma za-ḫa-lu-*⌜*u lit*⌝*-bu-šú ina* 3 UŠ GUN [*pi*]-⌜*ti*⌝-*iq*

28′) *iš-ma-re-e nak-liš ú-še-piš ṣa-lam* LUGAL-*ti-ia mu-sa-pu-u* DINGIR-*ti-šú-un mu-te-riš* ^{ba}TI-*ía*

29′) *ù ṣa-lam* ^{m}*aš-šur*-DÙ-A DUMU *ri-du-ti-ia ab-ta-ni ṣe-ru-uš-šú* 2 *ku-sa-rik-ki šú-ta-tú-te*

30′) *šá pa-ni-šú-nu pa-nu u ar-ka i-na-ṭa-lu a-da-pi ku-lul* KÁ *na-šú-u šá* URUDU *nam-ri*

31′) *ap-tiq-ma* KÁ KASKAL *šu-ut* ^{d}EN.LÍL *ul-ziz* 2 *a-bu-ub nad-ru-tú ina ši-pir um-ma-nu-te nak-*[*liš*]

32′) *ú-še-piš-*⌜*ma* KÁ LUGAL-*ti* ZAG⌝ [*u*] GÙB *ú-*⌜*šá-aṣ-bi-ta*⌝ SI.GAR-*ru a-bu-bi maš-šé-e pi-*⌜*ti*⌝-*iq*

33′) *za-ḫa-le-*[*e*] ⌜*eb*⌝-*bi* [*x x*] KÁ *kam-*⌜*su*⌝ ^{d}*í-gì-gì ul-ziz ina* MU.AN.NA *šu-a-tu*

34′) *é-sag-*⌜*íl*⌝ É.⌜GAL⌝ [DINGIR].MEŠ ⌜*im-gur*⌝-^{d}EN.LÍL BÀD-*šú* ⌜*né*⌝-[*med-*^{d}EN].⌜LÍL⌝ *šal-*⌜*ḫu*⌝-*ú-šu*

35′) *ul-tu* ⌜UŠ$_8$-*šú*⌝ *a-di* ⌜*na-bur*⌝-[*ri-šú eš-šiš*] *ú-še-piš-ma* UGU *šá* [*maḫ-re*]-*e* ⌜*ma-a*ʾ⌝-*diš ut-tir*

36′) ^{d}EN *ù* ^{d}GAŠAN-*ia* DINGIR.⌜MEŠ⌝ *mur-ta-*⌜*a*⌝-*me ki-i ṭè-me-šú-*⌜*nu*⌝ [*ina*] ⌜*qé*⌝-*reb* URU.*aš-šur* ⌜*ib*⌝-*ba-nu-ma*

37′) *ina é-ḫur-sag-gal-kur-kur-ra ke-niš im-ma-al-du* ^{d}*be-*⌜*let*-KÁ⌝.DINGIR.RA.KI ^{d}*é-*[*a*] ^{d}DI.KU$_5$

38′) *ina qé-reb* ⌜URU.*aš-šur*⌝ *a-šar nab-ni-it* DINGIR.MEŠ *in-né-ep-šu-ma ú-šak-li-la nab-ni-*⌜*su-un*⌝

39′) *ina* 50.ÀM GUN *ṣa-ri-ru ru-uš-še-e nab-ni-it* KUR.*a-ra-al-li e-per šad-di-i-šú*

40′) *šá ana ši-ip-ri la pat-qu ú-šar-ri-iḫ gat-ta-šú-un ti-iq-ni ṣi-ru šú-kut-tú a-qar-tú*

41′) *šá ana be-lu-ti-šú-un ma-diš šu-lu-kàt-ma ki-šad-su-un ú-taq-qí-in-ma ú-mal-a i-rat-su-un*

42′) *in-neš-ru-ma ul-tú* ⌜*qé-reb*⌝ *é-ḫur-sag-gal-kur-kur-*<*ra*> GIM ^{d}*šá-maš ana* KUR *nam-riš it-ta-ṣu-ú*

43′) [*ḫar*]-*ra-an šu-an-na*.KI *iṣ-ba-tú ú-ru-uḫ ta-ši-il-ti ul-tú bal-til*.KI *a-di* [KAR]

and left of the chapel of the god Aššur, my lord, (and) I covered (its) walls with gold as if (it were) plaster.

26′–29a′) The dais of destiny, the lofty dais on which the god Aššur lives (and) where they (the gods) decree the destiny of heaven and netherworld, which the kings, my ancestors, had made of baked bricks and covered with silver (*zaḫalû*), I (now) had (it) skillfully made of 180 talents of [ca]st *ešmarû*-silver. I fashioned on it (the dais) my royal image (shown) praying to their divinity (and) imploring (them) constantly to give me life, and an image of Ashurbanipal, my crown prince.

29b′–33a′) I cast from shining bronze two bison positioned opposite each other, (with) their faces looking forward and backward, to bear (the columns which support) crossbeams (forming) the cornice in (its) gate and I set (them) up in the Gate of the Path of the Enlil-Stars. I had two fierce Deluge monsters made with skill[ful] craftsmanship and I placed (them) in the Royal Gate, to the rig[ht and] left of the gate. I (also) set up twin Deluge monsters cast of shining silver (*zaḫalû*) [...] in the Kamsu-Igīgū Gate.

33b′–35′) In that (same) year, I built [anew] Esagil, the pala[ce of the god]s, Imgur-Enlil, its wall, (and) Nē[med-En]lil, its outer wall, from their (text: its) foundations to [their (text: its)] battlements, and made (them) much bigger than [before].

36′–41′) The god Bēl and the goddess Bēltīya, the divine lovers, were created [in] the city Aššur by their own command and were truly born in Eḫursaggalkurkurra. The gods Bēlet-Bābili, E[a], (and) Madānu were made in the city Aššur, place of the creation of gods, and I completed their figures. I sumptuously adorned their feature(s) with fifty talents of red *ṣāriru*-gold, the creation of Mount Arallu (and) an ore from its mountain that had not been refined. I adorned their necks (and) covered their chests with magnificent adornments (and) precious jewelry that greatly befitted their lordship.

42′–46a′) They moved forward and went out from Eḫursaggalkurkur<ra>, radiantly, like the sun to the land. They took the [ro]ad to Šuanna (Babylon), a joyful path. From Baltil (Aššur) to [the quay] of Babylon, (piles) of brushwood were lit every third of

35′ Ex. 2 has [...] x [...].
36′ Ex. 2 has [...]-*ta*$^{?}$-*a-me ki*-[...].
37′ Ex. 2 has [...] ⌜*ke*⌝-*niš im-ma-al-du* ⌜d⌝[...].
38′ Ex. 2 has [...].⌜MEŠ⌝ *in-né-ep-šu-ma* ⌜*ú*⌝-[...].
39′ Ex. 2 has [...] ⌜GUN⌝ *ṣa-ri-ru* [...].
40′ Ex. 2 has [...]-*ri la pat-qu ú*-[...].
41′ Ex. 2 has [...]-⌜*šu*⌝-*un ma-a*ʾ-*diš šu*-[...]-⌜*rat*⌝-*su-un*; 41'.2 has *šu* for *šú*, *ma-a*ʾ-*diš* for *ma-diš*.
42′ Ex. 2 has ⌜*in*⌝-[...] x [...].

44′) KÁ.DINGIR.RA.KI *a-na* 10 UŠ.TA.ÀM ⌜*qaq*⌝-[*qa*]-⌜*ru*⌝ *ab-ru ut-tap-pi-ḫa ana* KASKAL.GÍD.TA.ÀM *ú-pal-li-qú*

45′) *le-e ma-ru-ti ù ana-ku* ^{m}*aš-šur*-PAP-⌜MU⌝ [*qa*]-⌜*at*⌝ DINGIR-*ti-šú* GAL-*ti ṣab-ta-ku-ma x x x x x x-ku-ḫa ma-ḫar-šú*

46′) *ina qé-reb* KÁ.DINGIR.RA.KI URU É-*ti-šú-*[*nu*] ⌜*ḫa*⌝-*diš ú-še-rib-šú-nu-ti ina ṣip-pat* GIŠ.KIRI$_6$

47′) PA$_5$ MU.SAR-*e šá é-kar-za-gìn-na áš-ri el-li ina ši-pir* ABGAL KA.LUḪ.Ù.DA

48′) KA.DU$_8$.Ù.DA *rim-ki te-lil-te ma-ḫar* ⌜MUL⌝.[MEŠ AN-*e* ^{d}*é-a*] ^{d}*šá-maš* $^{d⌜}$*asal-lú-ḫi*⌝

49′) DINGIR.MAḪ ^{d}*kù-sù* ^{d}*nin-gìrima* [^{d}*nin-kur-ra* ^{d}*nin-á-gal* ^{d}*kù-si$_{22}$-bàn-da* ^{d}*nin-íldu* ^{d}*nin-zadim*] *e-ru-bu*

50′) *x x x* (*x*) [...] *x*

Lacuna

a league (and) they slew (45′) fattened bulls at each league. Moreover, I, Esarhad[don], took [the] hand of his great divinity and ... before him. I had them enter joyfully into Babylon, the city of th[eir] homes.

46b′–50′) They (the gods) entered the orchards, groves, canals, (and) gardens of Ekarzagina, a pure place (where) the craft of the sage, "the washing of the mouth," "the opening of the mouth," "bathing," (and) "purification" (were recited) before the sta[rs of heaven: the gods Ea], Šamaš, Asalluḫi, Bēlet-ilī, Kusu, Ningirima, [Ninkurra, Ninagal, Kusibanda, Ninildu, (and) Ninzadim] ... [...].

Lacuna

61

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. These blocks were found in a mass of stones that were used as the building's foundation. This text, which is virtually identical to the following two texts, is commonly referred to as Aššur G (Ass. G).

CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 2714	Ass ph 284, 408, 2211	Aššur, g4, at the foot of the ziqqurat, in the foundation	55×65	1–11	p
2	Ass 4128	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
3	Ass 4129b	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
4	Ass 4129c	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
5	Ass 4130	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n

46′ Borger (Asarh. p. 89), the CAD (T p. 70 sub. *takbitu*), and others emend URU É-*ti-šú-*[*nu*] to URU <*tak*>-*pit-šú-*[*nu*], "their proud city."

6	Ass 11002	—	Aššur, gC3V, foundation of the gatehouse, on the outside, in situ	—	—	n
7	Ass 11003a–b	—	Aššur, gC3V, foundation of the gatehouse, on the outside	—	—	n
8	Ass 11004	—	Aššur, gC4I, foundation of the gatehouse on the inside, in situ	—	—	n
9	Ass 11005	—	Aššur, gD3V	—	—	n
10	Ass 10999	—	Aššur, gB4I, western part of the mass of stone blocks	—	—	n

COMMENTARY

Ex. 1, a limestone block, was left in situ. According to Andrae, exs. 2–9 bear inscriptions identical to those on either ex. 1 or Ass 2870 (text no. 62 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. However, Ass 2714 was collated from photographs. Although this text is virtually identical to the following two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

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1913 Andrae, Festungswerke pp. 9, 63, 87–88, 177 and fig. 299 (ex. 1, copy, edition); 2 pls. VIII (plan), X (plan) and CV (ex. 1, photo)
1915 Bezold, HKA p. 53 no. 55 (edition)
1927 Luckenbill, ARAB 2 p. 278 §§724–725 (translation)
1956 Borger, Asarh. p. 9 §8 (Ass. G) (edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog pp. 11–14 (study)
2008 Lundström in Pedde and Lundström, Palast pp. 184–187 (edition, study)

TEXT

1) KUR ^{m}*aš-šur*-PAP-AŠ MAN *dan-nu* MAN ŠÚ
2) MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.KI
3) MAN KUR EME.GI$_7$ *u* URI.KI
4) A ^{m}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu*
5) MAN ŠÚ MAN KUR AŠ É *muš-la-lu*
6) *šá qé-reb* É.GAL *bal-til*.KI
7) *a-na e-re-bi u a-ṣe-e*
8) *eš-šiš ú-še-piš*
9) *ina pi-i-li* BABBAR-*e*
10) *ú-šar-šid*
11) *tem-me-en-šú*

1–11) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, great king, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

62

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. Along with the previous text and the following text, this text is commonly referred to as Aššur G (Ass. G).

CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 2870	Ass ph 302, 2212	Aššur, northwest gB4II, in the foundation of the large West massif, east of Ass 2714	—	1–9	p
2	Ass 3136	—	Aššur, gC4I, in the gatehouse, in situ	—	1–9	n
3	Ass 4129a	Ass ph 2576, 5938	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	(p)

COMMENTARY

According to Andrae, ex. 3, Ass 4128 (text no. 61 ex. 2), Ass 4129b–c (text no. 61 exs. 3–4), Ass 4130 (text no. 61 ex. 5), Ass 11002 (text no. 61 ex. 6), Ass 11003a–b (text no. 61 ex. 7), Ass 11004 (text no. 61 ex. 8), Ass 11005 (text no. 61 ex. 9), and Ass 10999 (text no. 61 ex. 10) have the same inscription as either ex. 1 or Ass 2714 (text no. 61 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. Ex. 1 was collated from photographs, but ex. 2 is known only from the early editions of Messerschmidt and Andrae. Ex. 3 was excluded from the score because it is known only from a poor photograph from the field. Although this text is virtually identical to the previous and following texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

BIBLIOGRAPHY

1905 Andrae, MDOG 26 pp. 20–22, 27 and 47 (ex. 1, translation; exs. 1–2, study)
1911 Messerschmidt, KAH 1 no. 55 (ex. 1, copy; ex. 2, variants)
1913 Andrae, Festungswerke pp. 9, 63, 87–88, 177 and Blatt 48 fig. 129 (exs. 1–2, edition, study; ex. 3, photo); and 2 pls. VIII, X–XII and CV (exs. 1–2, photo, provenance)
1915 Bezold, HKA p. 53 no. 55 (edition)
1927 Luckenbill, ARAB 2 p. 278 §§724–725 (exs. 1–2, translation)
1956 Borger, Asarh. p. 9 §8 (Ass. G) (exs. 1–2, edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog pp. 11–12 (exs. 1–3, study)
2008 Lundström in Pedde and Lundström, Palast pp. 184–187 (edition, study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL
2) MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*
3) GÌR.NÍTA KÁ.DINGIR MAN KUR EME.GI$_7$ *u* URI.KI

1–9) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib,

4) A ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
5) É *muš-la-lu šá qé-reb*
6) É.GAL *bal-til*.KI *a-na e-re-bi*
7) *ù a-ṣe-e eš-šiš ú-še-piš*
8) *ina pi-i-li* BABBAR-*e*
9) *ú-šar-šid tem-me-en-šú*

king of the world (and) king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

63

An inscription across a series of limestone blocks describes the building of the gatehouse of the palace in Aššur. Along with the previous texts, this text is commonly referred to as Aššur G (Ass. G).

CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
Ass 4131a–e	Ass ph 2124, 2184–2188, 2513	Aššur, gB4I, inside the outer corner of the gatehouse, in situ	—	p

COMMENTARY

This text is unusual in that it consists of five contiguous pieces (Ass 4131a–e) that together constitute a single source that was found in situ. All of these limestone blocks were left at the site, but the author was able to collate them from photographs. Although this text is virtually identical to the previous two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a series of contiguous stone blocks rather than on a single stone block.

BIBLIOGRAPHY

1905 Andrae, MDOG 26 pp. 20–22, 27 and 47 (study)
1913 Andrae, Festungswerke pp. 9, 63, 87–88 and 177 (edition, study); and 2 pls. VIII, X–XII and CV (photo, provenance)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 12 (study)
2008 Lundström in Pedde and Lundström, Palast pp. 184–187 (edition, study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.KI
2) LUGAL KUR EME.GI$_7$ *ù* URI.KI DUMU ^{md}30-PAP.MEŠ-SU MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*
3) É *muš-la-lu ša qé-reb* É.GAL *bal-til*.KI *a-na*

1–5) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

4.2 omits MAN ŠÚ "king of the world."

e-re-bi
4) *ù a-ṣe-e eš-šiš ú-še-piš ina pi-i-li*
5) *pe-ṣe-e ú-šar-šid* ⌜*tem*⌝*-me-en-šú*

64

An inscription on several series of limestone blocks discovered in the gatehouse of the palace in Aššur records the construction of the palace in that city. The inscription dates to after Ayyāru (II) 672 since Ashurbanipal is mentioned as crown prince. The inscribed stone blocks were left at the site, so none of the exemplars were collated. This text is commonly referred to as Aššur E (Ass. E).

CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 4132a + b + c + d + e + f	Ass ph 5921, 5923, 5924, 5925, 5926, 5927, 5928	Aššur, gB3V 2, in situ	—	1–10	p
2	Ass 4133a (+) b (+) c (+) d (+) e (+) f (+) g (+) h	Ass ph 5922, 5934 (a), 5935 (b), 5936 (c), 5937 (d), 5933 (e), 5932 (f), 5931 (g), 5929 (h)	Aššur, gB3V 3	54×55×51 (b), 44×66×50 (c), 60×65×47 (d), 48×60×54 (e), 50×74×55 (f), 50×58×51 (g), 59×56×49 (h)	1–10	p
3	Ass 11000a–c	—	Aššur, gB4I, western part of the massif	—	7–10	p
4	Ass 4270	—	Aššur, gB3V 10, in the massif	—	—	n
5	Ass 11001	Ass ph 5930	Aššur, gB3V, eastern part of the massif	—	—	n

BIBLIOGRAPHY

1913 Andrae, Festungsweke pp. 9, 88–89, 178–179 and figs. 300–302 (exs. 1–3, copy, edition); and 2 Blatt 48, pls. VIII, X, XII, and CVI (exs. 1–3, photo, provenance)
1956 Borger, Asarh. p. 8 §6 (Ass. E) (exs. 1–3, edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog pp. 12–14 (exs. 1–3, study)
2008 Lundström in Pedde and Lundström, Palast pp. 184–187 (8b–10 edition, provenance, study)

TEXT

1) *a-na-ku* ^{m}*aš-šur*-PAP-AŠ MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*
2) ⌜GÌR.NÍTA⌝ KÁ.[DINGIR].RA.KI MAN KUR EME.GI$_7$ *u* URI.KI *ba-nu-u* É [^{d}*aš-šur*]
3) *e-piš é-sag-gíl u* KÁ.DINGIR.RA.KI *mu-diš ṣa-lam* DINGIR.MEŠ
4) ⌜GAL.MEŠ⌝ DUMU ^{m}30-⌜PAP⌝.MEŠ-SU MAN ŠÚ

1–10) I, Esarhaddon, mighty king, king of the world, king of Assyria, [go]vernor [of] Bab[yl]on, king of Sumer and Akkad; the one who (re)constructed the temple of [the god Aššur], (re)built Esagil and Babylon, renewed the statues of the great gods; son of Senna[ch]erib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria — (5) [at the

MAN KUR *aš-šur*.KI A ^{m}MAN-GIN MAN KUR *aš-šur-ma*
5) [*ina* SAG MAN]-*ti-ía šá* AN.ŠÁR *u* ^{d}NIN.LÍL GIŠ.MI-⌜*šu*⌝-[*nu* UGU-*ia*]
6) *it-ru-ṣu u* DINGIR.MEŠ GAL.⌜MEŠ⌝ *a-na be-lut* ⌜KUR⌝
7) *ù* UN.MEŠ *ib-bu-u zik-ri u* ^{m}*aš-šur*-DÙ-A
8) DUMU MAN GAL-*u ina* É UŠ-*ti ú-še-ri-bu-ma* [*ina*] u_4-*me-šú-ma tam-la-a*
9) *šu-a-tú ú-mal-li* É.GAL *a-na mu-šab*
10) MAN-*ti-ia ab-ta-ni ṣe-ru-uš*-[*šu*]

beginning of] my [king]ship, when the god Aššur and the goddess Mullissu stretched out [their] protection [over me] and (when) the great gods called my name for lordship over the [land] and people, and (when) I made Ashurbanipal, the senior son of the king, enter the House of Succession, (it was) [at] that time, (that) I raised that terrace (and) built a palace for my royal residence on [it].

65

An inscription on a stone block from Aššur recounts Esarhaddon's work on temples in Aššur and Babylon, as well as on his activities concerning these temples' cults and offerings.

CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
Ass 17290	Ass ph 5134	Aššur, iA3III northwest, west room of the large Parthian building	—	p

COMMENTARY

This light-colored limestone block was built into a Parthian foundation alongside an unpublished, unregistered brick that reportedly bore a two-line royal inscription of Esarhaddon. Because of the quality of Ass ph 5134, only the beginning of each line is clear. However, because this inscription resembles text no. 75 in both content and structure, it has been possible to reconstruct most of the text; only the translation is restored here. This object was probably left in the field.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

8 The adjective *rabû* ("great") expresses Ashurbanipal's seniority in rank, not his age, since this prince was Esarhaddon's fourth or fifth eldest son; by the time of his official nomination as successor to the Assyrian throne in 672, his brother Šamaš-šuma-ukīn, the heir designate of Babylon, was the king's eldest living son. For recent studies on the numerous children of Esarhaddon, see Weissert, PNA 1/I pp. 161–163, and Novotny and Singletary, Studies Parpola pp. 167–177.

TEXT

1) ^{m}*aš-šur*-PAP-... [...]
2) DUMU ^{md}30-PAP-... [...]
3) *ba-nu-u* ... [...]
4) *e-piš* ... [...]
5) *u*$^{?}$ KÁ$^{?}$ ... [...]
6) *mu*-... [...]
7) *šá ma*-... [...]
8) *mu-*^{r}*šak*$^{?}$*-líl*$^{?}$$^{\neg}$
9) *par-ṣi ù* ... [...]
10) *mu-kin sat-tuk*$^{?}$-... [...]
11) DINGIR.MEŠ ... [...]
12) *a*-[*na-ku*]

1–12) Esarha[ddon, king of the world, king of Assyria]; son of Sennache[rib, king of the world (and) king of Assyria]; the one who (re)constructed [the temple of the god Aššur], (re)built [Esagil] (5) and *Bab*[*ylon*, ...], re[stored *the shrines*] of the cult [centers], completed the rites and [...], (10) (and) (re)confirmed the *sattukku* offer[ings ... of] the [great] gods, [am] I.

66

A foundation block from Aššur bears an inscription of Esarhaddon.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 16891	Ass ph 5330	Aššur, iC3II in the collapse over Room 5	35×92×43	p

BIBLIOGRAPHY

1910 Andrae, MDOG 43 p. 42 (transliteration, study)
1997 Pedersén, Katalog p. 15 (study)

TEXT

Lacuna
1′) [...] ^{d}*aš-šur*-PAP-AŠ MAN ŠÚ ^{r}MAN$^{\neg}$ [...]
2′) [...] DUMU ^{md}30-PAP.MEŠ-^{r}SU$^{\neg}$ [...]
3′) [...] *ba-nu-u* É *aš-šur e*-[*piš* ...]
4′) [...] (traces)[...]
Lacuna

Lacuna
1′–4′) [...] Esarhaddon, king of the world, kin[g of ...] son of Sennacher[ib ...] the one who (re)constructed the temple of (the god) Aššur, (re)[built ...] ... [...]

Lacuna

67

Two pieces of a limestone block from Aššur reportedly bear an inscription of Esarhaddon. This text was not available for study since it was probably left in the field.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 16150	—	Aššur, iC3II, on the upper edge of a mud brick wall	—	n

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 97 (study)

68

A stone door socket from north of Temple A in Aššur bears a short inscription dedicated to the god Aššur. The text is similar to the one inscribed on EŞ 7137 (text no. 69).

CATALOGUE

Museum Number	Excavation/ Registration No.	Photograph Number	Provenance	Dimensions (cm)	cpn
BM 115703	1922–8–12,173; Ass 5286	Ass ph 638, 2269, 2270	Aššur, iB4III, north of Temple A	19×19.5×13	c

BIBLIOGRAPHY

1905 Andrae, MDOG 28 p. 13 (study)
1922 BM Guide p. 73 no. 299 (study)
1997 Pedersén, Katalog p. 6 (study)

TEXT

1) *ana aš-šur* UMUN-*šú* ^{m}AŠ-PAP-AŠ MAN ŠÚ
2) MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR
3) MAN KUR.*kar-*^{d}*dun-ía-àš* DÙ-*šú*
4) MAN MAN.MEŠ KUR.*mu-ṣur* KUR.*pa-tu-ri-si*
5) *u* KUR.*ku-si* MAN *kib-rat* LÍMMU-*ti*
6) *ana* TI-*šú* GÍD u_4-*me-šú*
7) SILIM NUMUN-*šú*
8) GÁ-*ma* BA-*ìš*

1–8) To the god Aššur, his lord: Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Karduniaš (Babylonia), all of it, king of the kings of (Lower) Egypt, Upper Egypt, (5) and Kush, king of the four quarters, placed and gave (this door socket) for his (long) life, the prolongation of his days, (and) the well-being of his offspring.

8 GÁ is not commonly used for *šakānu*, "to place," in late Neo-Assyrian royal inscriptions.

Figure 4. BM 115703, a stone door socket of Esarhaddon from Aššur with a dedicatory inscription. © Trustees of the British Museum.

69

A broken basalt door socket from Aššur bears a short inscription dedicated to the god Aššur. The inscription is similar to the one inscribed on BM 115703 (text no. 68). This text is commonly referred to as Aššur H (Ass. H).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 7137	Ass 14271	Ass ph 3875	Aššur, city area	21×12.5×11	p

BIBLIOGRAPHY

1927 Nassouhi, MAOG 3/1–2 pp. 19–21 (copy, edition)
1956 Borger, Asarh. p. 9 §9 (Ass. H) (edition)
1969 Oppenheim, ANET[3] p. 290 no. b2 (translation)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 7 (study)

TEXT

1) *ana aš-šur* UMUN-*šú*
2) [m]AŠ-PAP-AŠ MAN ŠÚ MAN ⌜KUR⌝ [AŠ]
3) GÌR.NÍTA KÁ.DINGIR
4) MAN KUR.*kar-*[d]*dun-*⌜*ía*⌝-[*àš*]
5) MAN MAN.MEŠ KUR.⌜*mu*⌝-[*ṣur*]
6) KUR.*pa-tu-ri-*[*si*]
7) *u* KUR.*ku-si*
8) *ana* TI-*šú* ⌜SILIM⌝
9) ⌜NUMUN[?]⌝-[*šú* BA]

1–9) To the god Aššur, his lord: Esarhaddon, king of the world, king of [Assyria], governor of Babylon, king of Karduni[aš] (Babylon[ia]), (5) king of the kings of (Lower) Eg[ypt], Upper Egy[pt], and Kush, [gave (this door socket)] for his (long) life (and) the well-[being of his] off[spring].

70

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text and the following inscription are commonly referred to as Aššur D (Ass. D).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 4620	Ass 136	Ph K 4–9	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	73×56	p

COMMENTARY

An image of a lion is incised to the left of the inscription, facing the beginning of the inscription. In the repertoire of Assyrian hieroglyphs (text no. 115), the lion may represent "king"; see text no. 115 for further details.

BIBLIOGRAPHY

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1911 Messerschmidt, KAH 1 no. 52 (copy)
1915 Bezold, HKA pp. 51–52 no. 52 (edition)
1927 Luckenbill, ARAB 2 pp. 277–278 §§720–721 (translation)
1955 Preusser, Paläste pp. 20–22, fig. 3a and pl. 18 (photo, drawing, translation, study)
1956 Borger, Asarh. p. 8 §5 (Ass. D) (edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 16 (study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.11 (edition, study of line 1)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI$_7$ *u* URI.KI DUMU ^{mr}d$^{\urcorner}$30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ DUMU ^{m}MAN-GIN MAN KUR AŠ GÌR.NÍTA TIN.TIR.KI MAN KUR EME.GI$_7$ *u* URI.KI

2) NA$_4$.*na-aḫ-bi-ṣi šá* Ì.MEŠ *ru-bu-ti ma-lu-*[*u šá*] *it-ti* NÍG.ŠU.MEŠ *šad-lu-ti* ⌜NÍG.GA⌝ *la ni-bi ni-ṣir-ti* É.GAL ^{m}*ab-di-mi-il-ku-ti* LUGAL KUR.*ṣi-du-un-ni*

3) *šá qé-reb tam-tim šá ina tu-kul-ti* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}MUATI ^{d}15 ⌜*šá*⌝ NINA.⌜KI⌝ ^{d}15 *šá* URU.LÍMMU-DINGIR *ik-šu-du ra-bi-tú qa-ti*

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, [which] was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkūti, the king of Sidon — which is in the midst of the sea — that my great hand(s) captured with the help of the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela.

71

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text, like the previous inscription, is commonly referred to as Aššur D (Ass. D).

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
VA Ass 2258	Ass 187	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	55×31	c

COMMENTARY

The Neo-Assyrian cuneiform inscription is incised on the upper surface of the rim of the vessel. Around the body of the vessel is a hieroglyphic Egyptian inscription that probably dates to the reign of 23rd Dynasty king Osorkon III (ca. mid-eighth century BC) and Takelot III, Osorkon's son and immediate successor, appears to have dedicated the inscribed vessel while he was still a prince, as indicated by his titulary. The Egyptian text reads: "Returning from Bahiriya have I come, with all good grapes. O Foremost(?) savior of *ka*-spirits, may you give them to the one who has any want or care [...] for the *ka*-spirit of the prophet of Herishef, King of the Two Lands, the chief of Persekhemkheperre, the royal son of Ramses, the general and leader, Takelot, whose mother is Tentsa, the justified." The first cartouche (on the right) is largely illegible and the second cartouche (on the left) reads: "Herishef, King of the Two Lands." I thank Robert Ritner and Jennifer Houser Wegner for providing me with an up-to-date translation of the Egyptian text and cartouches.

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1927 Luckenbill, ARAB 2 pp. 277–278 §§720–721 (translation)
1940 von Bissing, ZA 46 pp. 155–159 no. 8 and figs. 8a–b (photo, edition)
1955 Preusser, Paläste pp. 20, 22–23 and pl. 20b (photo, translation, study)
1956 Borger, Asarh. p. 8 §5 (Ass. D) (edition)
1977 Andrae, WEA^2 pp. 230–231 and fig. 209 (photo, study)
1978 Gamer-Wallert, Funde pp. 42–44 (Akkadian and Egyptian inscriptions, translation, study) and pls. 8–10 (Egyptian inscription, photo)
1992 Katalog VAM 1992 no. 107 (photo)
1993 Porter, Images, Power, and Politics p. 185 (study)
1994 Moorey, Materials and Industries p. 53 (study)
1997 Pedersén, Katalog p. 17 (study)
2003 Orlamünde, WEA pp. 141–143 (photo, translation, study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.12 (edition, study of line 1)

TEXT

1) É.ᵀGALᵀ ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ GÌR.NÍTA TIN.TIR.KI MAN KUR EME.GI$_7$ *u* URI.KI *le-ʾu-ú* MURUB$_4$ *u* MÈ *sa-pi-nu* LÚ.KÚR.MEŠ-*šú* DUMU [^{md}]ᵀ30ᵀ-PAP.MEŠ-SU

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, skilled in battle and warfare, who leveled his enemies, son of [Sen]nacherib, king of the world (and) king of Assyria,

2) MAN ŠÚ MAN KUR AŠ DUMU ^{m}MAN-GIN MAN KUR AŠ GÌR.NÍTA TIN.TIR.KI MAN KUR EME.GI$_7$ *u* URI.KI NA$_4$*.na-aḫ-bi-ṣi šá* Ì.MEŠ *ru-bu-ti ma-lu-u šá it-ti bu-še-e šad-lu-ú-ti* NÍG.ᵍᵃ *la ni-bi*
3) *ni-ṣir-ti* É.GAL ^{m}*ab-di-mi-il-ku-ti* LUGAL URU.*ṣi-du-un-ni šá ina tu-kul-ti aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}MUATI ^{d}INANNA *šá* NINA.KI ^{d}INANNA *šá* URU.LÍMMU-DINGIR *ik-šu-du ra-bi-tú qa-ti*

descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, which was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkūti, the king of Sidon, that my great hand(s) captured with the help of the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela.

72

A fine alabaster vessel from Aššur reportedly bears a one-line inscription containing the name of Esarhaddon.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 4621	Ass 137	Ph K 1–2	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	73×24	n

COMMENTARY

An image of a lion is incised next to the one-line inscription, which is apparently slightly damaged. This vessel is presently held in the collections of the Istanbul Archaeological Museum, and the author was unable to examine it. For the contents, compare text nos. 70–71.

BIBLIOGRAPHY

1903 Koldewey, MDOG 20 p. 26 (study)
1955 Preusser, Paläste pp. 20 fig. 3b, 22 and pl. 19a (drawing, photo, study)
1997 Pedersén, Katalog p. 17 (study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.13 (study)
2008 Searight, Assyrian Stone Vessels p. 41 no. 304 (study)

73

A fragmentary inscription on an alabaster vessel from Aššur bears an inscription of Esarhaddon.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 185a	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	13.5×6×2.5	n

COMMENTARY

This fragment was originally thought to belong to the reconstructed vessel VA Ass 2255 (Ass 185), which bears an essentially complete inscription of Sennacherib's wife Tašmētu-šarrat (von Bissing, ZA 46 pp. 153–155). However, the contents of the inscription on Ass 185a make it likely that this object should be assigned to the reign of Esarhaddon. The text was not available for study. For the contents, compare text nos. 70–71.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 17 (transliteration, study)

TEXT

1) [... MAN] ⌜KUR⌝ AŠ A ^{m}30-PAP.⌜MEŠ⌝-[SU ...]

1) [... king of] Assyria, son of Sennach[erib, ...]

74

A piece of onyx bears a proprietary inscription of Aššur-etel-ilāni-mukīn-apli (Esarhaddon). The text is a slightly longer version than what is found in following text. This text and the following inscription are commonly referred to as Aššur F (Ass. F).

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
VA 5668	Ass 999	Aššur, south of the post-Assyrian temple A (iC5I), in the area of the Aššur temple at a depth of about 1.2 m	5.1×3.8×0.9	c

BIBLIOGRAPHY

1904 Andrae, MDOG 22 pp. 12–13, 16, and 75 (translation, study)
1911 Messerschmidt, KAH 1 no. 54 (copy)
1915 Bezold, HKA pp. 52–53 no. 54 (edition)
1927 Luckenbill, ARAB p. 278 §722–723 (translation)
1954 Haller, Gräber p. 71 (provenance)
1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)
1987 Galter, ARRIM 5 pp. 14–15 and 30 no. 81 (edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 31 (study)
1998 Radner, PNA 1/1 p. 184 (study of line 1)

TEXT

1) *a-na-ku* ^{m}*aš-šur-e-tel*-DINGIR.MEŠ-GIN-A
2) MAN ŠÚ MAN KUR AŠ A ^{m}30-PAP.ME-SU
3) MAN ŠÚ MAN KUR AŠ A ^{m}MAN-GIN MAN ŠÚ
4) MAN KUR AŠ-*ma* DÙ-*u* É AN.ŠÁR
5) DÙ-*iš* *é-sag-gíl* *u* KÁ.DINGIR.KI
6) *mu-ud-diš* *eš-re-e-ti*
7) *šá* *ma-ḫa-zi* *mu-šak-líl*
8) *par-ṣi* *mu-kin* SÁ.DUG$_4$
9) *šá* DINGIR.ME GAL.ME *ana-ku-ma*
10) *šá* *pa-laḫ* DINGIR.MEŠ *u* ^{d}15.MEŠ
11) *šá* AN-*e* *u* KI-*ti* *ra-biš*
12) *mu-du-u*

1–12) I, Aššur-etel-ilāni-mukīn-apli, king of the world, king of Assyria, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria; the one who (re)constructed the temple of the god Aššur, (5) (re)built Esagil and Babylon, restored the shrines of the cult centers, completed the rites, (and) (re)confirmed the offerings of the great gods; I am also the one who knows how to greatly revere the gods and goddesses of heaven and netherworld.

75

Three stone amulets (exs. 1–2, and 4) and a piece of lapis lazuli (ex. 3) bear duplicate inscriptions indicating that they belonged to Aššur-etel-ilāni-mukīn-apli (Esarhaddon). This text, like the previous inscription, is commonly referred to as Aššur F (Ass. F).

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 113864	1919–7–12,613	—	5.3×3.5	1–18	c
2	—	—	—	6×4	1–18	c
3	VA 5174	Ass 998	Aššur, iC5I, south of the post-Assyrian temple	3×6×1.5	1–18	c
4	VA 5834	Ass 17200	Aššur, iC4III northwest, at the top of the Sargon-kisallu	5.5×3.4×1.5	1–18	n

BIBLIOGRAPHY

1904 Andrae, MDOG 22 pp. 12–13, 16, and 75 (ex. 3, translation, study)
1911 Messerschmidt, KAH 1 no. 53 (ex. 3, copy)
1913 Scheil, RA 10 pp. 197–198 (ex. 2, copy, edition)
1914 Scheil, Prisme pp. 49–50 (ex. 2, copy, edition)
1915 Bezold, HKA pp. 52 no. 53 (ex. 3, edition)
1921 Gadd, CT 36 pl. 14 (ex. 1, copy)
1927 Luckenbill, ARAB 2 p. 278 §§722–723 and pp. 286–287 §761 (exs. 1 and 3, translation)
1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)
1987 Galter, ARRIM 5 pp. 30 no. 80 (exs. 1–3, edition)
1993 Porter, Images, Power, and Politics p. 185 (exs. 1–3, study)
1997 Pedersén, Katalog pp. 6 and 23 (exs. 3–4, study)
1998 Radner, PNA 1/1 p. 184 (study of line 1)

TEXT

1) *a-na-ku*
2) ^{m}*aš-šur-e-tel*-DINGIR.MEŠ-DU-A
3) MAN ŠÚ MAN KUR AŠ
4) A ^{m}30-PAP.ME-SU
5) MAN ŠÚ MAN KUR AŠ
6) A ^{m}MAN-GIN MAN ŠÚ
7) MAN KUR AŠ-*ma*
8) DÙ-*u* É AN.ŠÁR
9) DÙ-*iš* *é-sag-gíl*
10) *u* KÁ.DINGIR.KI
11) *mu-ud-diš*
12) *eš-re-e-ti*
13) *šá ma-ḫa-zi*
14) *mu-šak-líl*
15) *par-ṣi*
16) *mu-kin* SÁ.DUG$_4$
17) *šá* DINGIR.ME GAL.ME
18) *ana-ku-ma*

1–18) I, Aššur-etel-ilāni-mukīn-apli, king of the world, king of Assyria, son of Sennacherib, (5) king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria; the one who (re)constructed the temple of the god Aššur, (re)built Esagil (10) and Babylon, restored the shrines of the cult centers, completed (15) the rites, (and) (re)confirmed the offerings of the great gods, am I.

76

An inscription written on an unbaked clay tablet from Aššur describes Esarhaddon's work on Ešarra, the temple of the god Aššur at Aššur. The text is written in a literary style like a poem.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 21506e	Ass ph 6554	Aššur, iC6III, in the destruction fill on the floor of the house, 0.6 m below the surface, 7 m from the eastern wall of the house, and 0.5 m from the northern wall	—	n

COMMENTARY

The tablet was discovered in a private house in the eastern part of Aššur (iC6III). Based on the contents of other documents in this building, Ass 21506e may belong to an archive and library of a family of chief singers. The excavators photographed only the obverse of the tablet. The edition relies on Borger's edition since the original object could not be located.

BIBLIOGRAPHY

1914 Andrae, MDOG 54 pp. 5–6 (study)
1957–58 Borger, AfO 18 pp. 113–114 (edition)
1969 van Driel, Aššur p. 29 (study)
1985 Pedersén, Archives 2 pp. 37–38 N3 (4) (study)
1993 Porter, Images, Power, and Politics pp. 177 and 185 (study)
2004 Ambos, Baurituale pp. 75–76 no. I.11.4.4 (translation, study)

TEXT

Obv.

1) $^{d}aš^{?}$-*šur*$^{?}$ [...] ⌜DINGIR⌝.MEŠ GAL.MEŠ
2) *ina qer-bi-šú x* [...] *x da-ra-te*
3) *a-na* ^{m}*aš-šur*-PAP-MU *x x* [*x x*] *x x ni-iš* IGI.II.MEŠ-*šú*
4) *ur-tu i-nam-din-šu-u-ma ú-ma-ʾa-*<*ar*>*-šu ṭè-e-mu*$^{?}$
5) *a-na mu-di-iš é-šár-ra mu-šak-lil pel-lu-de-e*
6) MU-*šú it-ta-bi a-*⌜*na*⌝ LUGAL-*u-te*
7) *e-pu-uš é-šár-ra ṣi-i-*⌜*ru*$^{?}$⌝ BÁRA *la-li-ia*
8) *ki-ma ši-ṭir bu-ru-um-me nu-uk-ki-la* GIŠ.ḪUR.MEŠ-*šú*
9) ^{m}*aš-šur*-PAP-MU *iš-šak-ku pit-qu-du ba-nu-ú* É *aš-šur*
10) *um-ma-na-at* ^{d}*aš-šur id-de-ki a-na kul-lat* <*da*>*-ád-me*
11) *mal-ki id-de-ki ša kal kib-ra-te*
12) *ku-dúr-ru it-ta-šu-u-ni a-na* URU *kiš-šu-te*
13) *ina bal-til*.KI *ma-ḫa-zu ṣi-i-ru* URU LUGAL DINGIR.MEŠ ^{d}*aš-šur*
14) *a-na e-peš šip-ri šá é-šár-ra* [*x x*] *x* KU BAL-*qí*
15) *ina* BAL$^{?}$ *x ši-iz-bu ḫi-*[*me-tu*] Ì.GIŠ ḪA.ŠUR
16) *ka-lak-ku ib-lu-lu*$_4$ [*il-bi*$^{?}$]-*nu* SIG$_4$
17) *kab-tu-te ṣe-eḫ-ru-te* DUMU.MUNUS LUGAL

1–8) The god Aššur [...] great [god]s in its midst ... [...] lasting [...] ..., he was giving a command to Esarhaddon, ..., his chosen one, and he was ordering him. (5) He called his name for kingship to be the one who renovates Ešarra (and) makes (its) cult complete, (saying): "Build lof[ty] Ešarra, the dais of my desire (and) make its design artful like the stars (lit.: writing) of the firmament."

9–12) Esarhaddon, trusted ruler, the one who is (re)building the temple of (the god) Aššur, mustered the workmen of the god Aššur from all the settlements (and) mustered the rulers of all (four) quarters. They carried baskets to the capital city.

13–17) In Baltil (Aššur), the lofty cult center, city of the king of the gods, the god Aššur, to perform the work on Ešarra [...] he (Esarhaddon) poured ... (15) Into ..., they mixed milk, gh[ee], fine oil, *ḫašūru*-resin, (and) mortar, (and) they [ma]de bricks. Big, small, the daughter of the king, [...]

Rev.

Not photographed

Reverse
Not photographed

77

Two complete barrel cylinders from Kalḫu and fragments from five other cylinders contain an abbreviated summary of the events recounted on Nineveh A (text no. 1). The inscription ends with a building account concerned with the construction of an arsenal in Kalḫu. The text is dated to 672 BC. This text is commonly referred to as Kalḫu A (Klch. A).

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 131129	ND 1126	Kalḫu	17.8 long, 10.5 dia.	1–62, date	c
2	K 1643	—	Nineveh, Kuyunjik or Kalḫu	10.4 long, 8.6 segmental arch, 7.6 chord	1–15	c
3	K 1656	—	Nineveh, Kuyunjik or Kalḫu	5.8 long, 6.4 segmental arch, 5 chord	4–15	c
4	K 1653	—	Nineveh, Kuyunjik or Kalḫu	6 long, 5 segmental arch, 4.5 chord	4–17	c
5	K 1657	—	Nineveh, Kuyunjik or Kalḫu	7.6 long, 9 dia.	19–54	c
6	—	ND 11308	Kalḫu	17.7 long, 10.4 dia.	1–62, date	(p)
7	—	ND 9902	Kalḫu	—	—	n

COMMENTARY

The script of all seven exemplars is Neo-Assyrian. Exs. 2–4 could be duplicates of ND 7097+ (text no. 78 ex. 1) rather than of this inscription. The first thirty-nine lines duplicate Kalḫu B (text no. 78) lines 1–36, Tarbiṣu A (text no. 93) lines 1–21, and ND 5404a+ (text no. 79) lines 1–33. A score of this inscription is provided on the CD-ROM. Ex. 6 was partially collated from the published photo. The visible and legible lines (1–2, 35–49, and 58–64) appear in the score, and the variants noted by P. Hulin are cited in the minor variants. Ex. 7 does not appear in the score since it was unavailable for study. Ex. 6 is dated to the same day as Tarbiṣu A (text no. 93) and at least one copy of Esarhaddon's Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi–xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).

BIBLIOGRAPHY

1889 Bezold, Cat. 1 pp. 324–326 (exs. 2–5, study)
1952 Wiseman, Iraq 14 pp. 54–60 (ex. 1, photo, copy, edition)
1956 Borger, Asarh. pp. 32–35 §21 (Klch. A) (exs. 1–5, edition)
1961 Oates, Iraq 23 p. 12 (ex. 7, provenance)
1961 Millard, Iraq 23 pp. 176–177 (ex. 1, study)
1962 Hulin, Iraq 24 pp. 116–118 (ex. 6, photo, variants, study)
1964 Wiseman, Iraq 26 p. 122 (exs. 1, 6, study)
1966 Mallowan, Nimrud 2 p. 638 n. 8 (exs. 6–7, provenance)
1976–80 Postgate and Reade, RLA 5 p. 317 (study)
1987 Watanabe, Bagh. Mitt. Beih. 3 p. 16 (partial transliteration of line 64, study)
1993 George, House Most High p. 90 (study)
1993 Porter, Images, Power, and Politics pp. 189–190 (exs. 1–7, study)
1999 Russell, Writing on the Wall p. 147 (study of line 63)

TEXT

1) ^{m}*aš-šur*-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
2) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù* URI.KI
3) *re-é-um ki-i-nu ša* UN.MEŠ *dal-ḫa-a-ti ú-taq-qi-nu ú-še-ṣi-ši-na-ti nu-ú-ru*
4) *ša* DINGIR.MEŠ GAL.MEŠ *ba-nu-ú e-pe-šú ud-du-šu iš-ru-ku ši-rik-tuš*

1–11) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, completed all of the cult centers,

5) *ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl ù* KÁ.DINGIR.RA.KI
6) *mu-šak-lil ma-ḫa-zi ka-li-šú-nu mu-ud-diš ṣa-lam* DINGIR.MEŠ GAL.MEŠ
7) *šá* DINGIR.MEŠ KUR.KUR *šal-lu-tu ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš-ri-šú-nu ú-ter-ru*
8) *é-gašan-kalam-ma* É ^{d}*iš-tar* URU.LÍMMU-DINGIR *be-el-ti-šú*
9) *za-ḫa-la-a ú-šal-biš-ma ú-nam-*^{r}*me*^{1}*-ru ki-ma* u_4*-me*
10) UR.MAḪ.MEŠ *an-ze-e na-*ʾ*i-i-ri* ^{d}*làḫ-me* ^{d}*ku-ri-bi*
11) *ša* KÙ.BABBAR *u* URUDU *ú-še-piš-ma né-reb* KÁ.MEŠ-*šá ul-ziz*
12) LUGAL *šá ina tu-kul-ti* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU ^{d}15 *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR
13) *ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti i-šá-riš it-tal-lak-ú-ma*
14) *kul-lat na-ki-re-e-šú* [*u ma*]*-al-ki la kan-šu-ti-šú ú-šak-ni-šá še-pu-uš-šu*
15) *ka-šid* URU.*ṣi-du-nu šá ina* [MURUB$_4$] *tam-tim na-du-ú sa-pi-in gi-mir da-ád-me-šu*
16) *šá-lil* URU.*ar-za-a ša i-te-e na-ḫal* KUR.*mu-uṣ-ri ša* ^{m}*a-su-ḫi-li* LUGAL-*šu*
17) *a-di ma-li-ke-e-šú bi-re-e-ti id-du-u a-na* KUR *aš-šur*.KI *ú-ra-a*
18) *ù* ^{m}*te-uš-pa-a* KUR.*gi-mir-a-a ina* KI-*tim* KUR.*ḫu-bu-uš-nu*
19) *a-di gi-mir um-ma-ni-šú ú-ra-as-si-bu i-na* GIŠ.TUKUL
20) *ka-bi-is* UN.MEŠ KUR.*ḫi-lak-ki la kan-šu-ti*
21) *ṭa-rid* ^{md}AG-NUMUN-ZI-SI.SÁ DUMU ^{md}AMAR.UTU-A-SUM.NA
22) [*na-bi*]*-i*ʾ KUR.É-*da-ku-ri ša qé-reb* KUR.*kal-di a-a-bi* KÁ.DINGIR.RA.KI
23) [*ka-mu*]*-ú* ^{md}*šá-maš-ib-ni* LUGAL-*šu is-ḫap-pu ḫab-bi-lu*
24) [URU.*ḫa*]*-an-da-su* URU.*ma-ga-la-nu* URU.*al-pi-ia-na* URU.*di-iḫ-ra-nu*
25) URU.*qa-ta-bu-u*ʾ URU.*pa-de-e* URU.*ú-de-ri* URU.MEŠ *dan-nu-ti*
26) *ša na-ge-e* KUR.*ba-az-zi a-di* URU.MEŠ *ṣe-ḫe-ru-ti ša li-me-ti-šú*
27) *al-me ak-šu-ud áš-lu-la šal-lat-su-un ap-pul aq-qur ina* GIŠ.BAR *aq-mu*
28) *da-a*ʾ*-iš* KUR.*bar-na-ki* LÚ.KÚR *ak-ṣu a-ši-bu-ti* KUR.DU$_6$*-a-šur-ri*
29) *ša ina pi-i* UN.MEŠ KUR.*mi-ḫi-ir-a-nu* KUR.*pi-it-ta-nu i-nam-bu-u zi-kir-šú*
30) *mu-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a gu-tu-ú la sa-an-qu*
31) KUR.*pa-tu-uš-ar-ra na-gu-ú ša i-te-e* É.MUN
32) *ša qé-reb* KUR.*ma-da-a-a ru-qu-ti ša pa-a-ṭi*

renewed the statues of the great gods, (and) who returned the plundered gods of the lands to their (proper) place from Assyria; who plated Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (*zaḫalû*) and made (it) shine like daylight — I had lions, screaming *anzû*-birds, *laḫmu*-monsters, (and) *kurību*-genii fashioned from silver and copper and set (them) up in its entry doors.

12–20) The king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, marched freely from the Upper Sea to the Lower Sea and made all of his enemies [and the] rulers who were unsubmissive to him bow down at his feet; (15) the one who conquered the city Sidon, which is in [the midst of] the sea, (and) the one who leveled all of its dwellings; the one who plundered the city Arzâ, which is in the neighborhood of the Brook of Egypt, (and) who threw Asuḫīli, its king, into fetters along with his counselors (and) brought (them) to Assyria; moreover, (I am) the one who struck with the sword Teušpa, a Cimmerian, together with his entire army, in the territory of the land Ḫubušna; the one who treads on the unsubmissive people of Cilicia;

21–27) the one who drove out Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan); [the one who sack]ed Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon; [the one who captu]red Šamaš-ibni, its king, a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities [Ḫa]ndasu, Magalani, Alpiana, Diḫrāni, (25) Qatabuʾ, Padê, (and) Udēru, fortified cities in the district of the land Bāzu, together with small cities in its environs.

28–36) The one who crushed the Barnaki, a dangerous enemy, who live in the city Tīl-ašurri, which is called Pitānu in the language of the people of the land Miḫrānu; (30) the one who scattered the Mannean people, undisciplined Gutians — (as for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, (and) upon the soil of

24–25 Compare the list of cities in the land Bāzu in Nineveh A (text no. 1) iv 62–68, whose rulers Esarhaddon claims to have defeated: Ḫaldisu, Ilpiatu, Magalani, Diḫrāni, Qadabaʾ, Gaʾuani, Iḫilum, and Pudaʾ.

KUR.*bi-ik-ni*
33) *ša i-na* LUGAL.MEŠ AD.MEŠ-*ia mám-ma la ik-bu-su* KI-*tim ma-a-ti-šú-un*
34) ^{m}*ši-dir-pa-ar-ni* ^{m}*e-pa-ar-ni* LÚ.EN.URU.MEŠ *dan-nu-ti*
35) *ša la kit-nu-uš a-na ni-ri šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*
36) *šal-lat-su-nu ka-bit-tu áš-lu-la a-na qé-reb* KUR *aš-šur*.KI
37) DUMU ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
38) DUMU ^{m}LUGAL-GI.NA LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
39) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri u* URI.KI
40) *ina* u_4-*me-šu-ma ina* UN.MEŠ *ki-šit-ti* KUR.KUR
41) *ša ina tu-kul-ti* AN.ŠÁR EN-*ia ik-šu-da qa-ta-a-a*
42) É.GAL *ma-šar-ti šá qé-reb* URU.*kal-ḫa ša* ^{md}*šùl-ma-nu*-MAŠ MAN KUR *aš-šur*
43) DUMU ^{m}*aš-šur*-PAP-*ir*-A NUN *a-lik pa-ni-ia e-pu-šú*
44) *tam-lu-šá ul ib-ši-ma ṣu-uḫ-ḫu-rat šu-bat-sa*
45) *ia-a-ti* ^{m}*aš-šur*-ŠEŠ-SUM.NA MAN KUR *aš-šur*.KI NUN *na-aʾ-du*
46) *šin-na-at* ABGAL *a-da-pà šá iš-ru-ku ru-bu-u* ^{d}*nin-ši-kù*
47) *ša tam-le-e šu-a-tu ina uz-ni-ia ib-ši-ma uš-ta-bi-la ka-bat-su*
48) *qaq-qa-ru ki-šub-ba-a ki-ma a-tar-tim-ma lu aṣ-ba-ta*
49) *i-na eš-qí* NA_4 KUR-*e tam-la-a uš-mal-li*
50) *i-na* 1 ME 20 *ti-ib-ki ul-la-a re-eš-e-šu*
51) É.GAL.MEŠ *a-na mu-šab* LUGAL-*u-ti-ia ab-ta-ni qé-reb-šu*
52) *ul-tu uš-ši-šu a-di gaba-dib-e-šu ar-ṣip ú-šak-lil*
53) GIŠ.ÙR.MEŠ GIŠ.EREN MAḪ.MEŠ *tar-bit* KUR.*ḫa-ma-ni ú-šat-ri-ṣa e-li-šin*
54) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *ša i-ri-si-in* DÙG.GA *ú-rat-ta-a* KÁ.MEŠ-*šin*
55) *a-na tab-rat kiš-šat* UN.MEŠ *lu-le-e uš-mal-li*
56) MU.SAR.MEŠ *e-pu-uš-ma da-na-an* AN.ŠÁR EN-*ia*
57) *ep-še-et e-tep-pu-šu ṣe-ru-uš-šu ú-šá-áš-ṭir-ma ina qé-reb-šú-un áš-kun*

58) *i-na ár-kàt* u_4-*me i-na* u_4-*me ṣa-a-ti*
59) NUN EGIR-*ú ina* LUGAL.MEŠ DUMU.MEŠ-*ia an-ḫu-su lu-ud-diš*
60) MU.SAR *ši-ṭir šu-mì-ia li-mur-ma* UDU.SISKUR BAL-*qí* Ì.MEŠ ŠÉŠ
61) *šu-mì it-ti šu-me-šu liš-ṭur a-na áš-ri-šu lu-ter*
62) ^{d}*nin-urta* IBILA ^{d}EN.LÍL *ik-ri-bi-šú i-šem-me*

whose mountain none of the kings, my ancestors, had walked, I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people (and) their heavy plunder.

37–39) Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad —

40–44) At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, the arsenal, which was in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, had no terrace and its site had become too small.

45–55) As for me, Esarhaddon, king of Assyria, pious prince, to whom the prince, the god Ninšiku (Ea), gave (wisdom) equal to that of the sage Adapa, that terrace was on my mind and I (text: he) thought about it. I incorporated unused land as an addition (and) raised the terrace with massive stone blocks from the mountains. (50) I raised its walls by 120 brick courses, built palatial halls for my royal residence upon it, (and) built (and) completed (it) from its foundations to its parapets. I roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of cypress, whose fragrance is sweet, in their gates. I filled (it) with splendor (making it) an object of wonder for all of the people.

56–57) I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations).
58–62) In the future, in far off days, may a future ruler, one of the kings, my descendants, renovate its dilapidated section(s). (60) May he read a foundation inscription written in my name, make an offering, anoint (it) with oil, write my name with his name, (and) return (it) to its place. The god Ninurta, son of the god Enlil, will (then) hear his prayers.

Date ex. 1

63) ITI.NE.NE.GAR UD.5.KAM *li-mu* ^{md}AG-*be-lí-ú-ṣur*

Date ex. 1

63) Abu (V), fifth day, eponymy of Nabû-bēlī-uṣur,

LÚ.GAR.KUR URU.BÀD-LUGAL-*uk-ka*

governor of the city Dūr-Šarrukku (672 BC).

Date ex. 6

63b) ITI.GU$_4$ UD.18.KAM *li-mu* ^{md}AG-*be-lí-ú-ṣur* LÚ.GAR.KUR URU.BÀD-LUGAL-*uk-ka*

64b) *a-de-e ina* UGU ^{m}*aš-šur*-DÙ-A DUMU LUGAL GAL-*ú ša* É *ri-du-te šak-nu*

Date ex. 6

63b–64b) Ayyāru (II), eighteenth day, eponymy of Nabû-bēlī-uṣur, governor of the city Dūr-Šarrukku (672 BC), when the treaty concerning Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, was made.

78

Three complete barrel cylinders discovered in the living quarters of the *rab ekalli* in Fort Shalmaneser at Kalḫu and fragments from three other cylinders contain a summary of events later recounted more fully in Nineveh Prism A (text no. 1). The inscription ends with a building account concerned with the rebuilding of Kalḫu. The text is dated to 676 BC. This text is commonly referred to as Kalḫu B (Klch. B).

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	IM 75889	ND 7097 (+) ND 9903	Kalḫu	—	1–44, date	c
2	—	ND 7098	Kalḫu	—	1–44, date	c
3	IM —	ND 7099	Kalḫu	—	—	n
4	IM (Arbil)	ND 7100	Kalḫu	—	1–44, date	n
5	K 1652	—	—	6.4×3.7	35–41	c
6	K 1659 (+) Sumer 44 p. 154 no. 6 (+) Sumer 44 p. 154 no. 7	—	Kalḫu, Nabû Temple, NT 12 or 13 in fill	6.8 long, 6.8 segmental arch, 6.4 chord; 6×7.2; 5.7×4.3	1–8, 35–44, date	(n)

COMMENTARY

ND 7097 and ND 9903 (ex. 1) probably come from the same object, but the join, which was suggested by J. Novotny, cannot be confirmed since ND 7097 is in the British Museum and ND 9903 is in the Iraq Museum; the international join is indicated here as a non-physical join. E. Weissert proposed that K 1659, Sumer 44 p. 154 no. 6, and Sumer 44 p. 154 no. 7 belong to the same cylinder (ex. 6). The script of all six exemplars is Neo-Assyrian. The first thirty-six lines duplicate Kalḫu A (text no. 77) lines 1–39 and Tarbiṣu A (text no. 93) lines 1–21. A score of this inscription is provided on the CD-ROM. Exs. 3–4 are not included in the score, since these unpublished cylinders were unavailable for study. However, the variants of ex. 4 noted by A.R. Millard are cited in the minor variants, and the text of lines 37–44, a copy of which has been published, appears in the score.

64b The adjective *rabû* ("great") expresses Ashurbanipal's seniority in rank, not his age, since this prince was Esarhaddon's fourth or fifth eldest son. For further details, see the note to Aššur E (text no. 64) line 8.

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TEXT

1) ^{md}*aš-šur*-ŠEŠ-SUM.NA LUGAL GAL-[*ú*] LUGAL *dan-nu* LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
2) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù* URI.KI
3) SIPA *ki-i-nu šá* UN.MEŠ *dal-ḫa-a-te ú-taq-qi-nu ú-še-ṣi-ši-na-ti nu-ú-ru*
4) *ša* DINGIR.MEŠ GAL.MEŠ *ba-nu-u e-pe-šú ud-du-šu iš-ru-ku ši-rik-tuš*
5) *ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl ù* KÁ.DINGIR.RA.KI
6) *mu-šak-lil ma-ḫa-zi ka-li-šú-nu mu-ud-diš* [*ṣa*]-^{r}*lam*$^{\neg}$ DINGIR.MEŠ GAL.MEŠ
7) *šá* DINGIR.MEŠ KUR.KUR *šal-lu-tu ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš-*^{r}*ri*$^{\neg}$*-šú-nu ú-ter-ru*
8) *é-gašan-kalam-ma* É ^{d}*iš-tar ša* URU.LÍMMU-DINGIR *be-el-ti-šú za-ḫal-la-a ú-šal-*[*biš*]-^{r}*ma*$^{\neg}$ *ú-nam-me-ru* GIM u_4*-me*
9) UR.MAḪ.MEŠ *an-ze-e na-'i-i-ri* ^{d}[*làḫ*]*-me* ^{d}*ku-ri-bi*
10) *ša* KÙ.BABBAR *u* URUDU *ú-še-piš-ma né-*[*reb*] KÁ.MEŠ-[*šá*] *ul-ziz*
11) LUGAL *šá ina tu-kul-ti* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}AG [^{d}AMAR.UTU ^{d}15] *šá* NINA.KI [^{d}]15 *ša* URU.LÍMMU-DINGIR
12) *ul-tu tam-tim e-li-ti a-di* [*tam-tim šap-li-ti*] *i-šá-riš it-tal-lak-*[*ú-ma*]
13) *kul-lat na-ki-re-šú u ma-al-ki la kan-*[*šu-ti-šú ú-šak-ni*]*-šú še-pu-uš-šú*
14) *ka-šid* URU.*ṣi-du-nu šá ina* MURUB$_4$ *tam-tim* [*na-du-ú sa-pi-in*] *gi-mir da-ád-me-šú*
15) *šá-lil* URU.*ar-za-a ša i-te-e na-*[*ḫal mu-uṣ-ri ša* ^{m}*a*]*-su-ḫi-li* LUGAL*-šu*
16) *a-di ma-li-ke-e-šú bi-re-e-*[*ti id-du-ú a-na* KUR *aš-šur*.KI] *ú-ra-a*
17) *ù* ^{m}*te-uš-pa-a* KUR.*gi-mir-*[*a-a ina* KI*-tim* KUR].*ḫu-bu-uš-nu*
18) *a-di gi-mir um-ma-ni-šú ú-ra-*[*si-bu i*]*-na* GIŠ.TUKUL
19) *ka-bi-is* UN.MEŠ KUR.*ḫi-lak-ki la kan-*[*šu-ti ṭa-rid* ^{md}AG-NUMUN-ZI-SI].SÁ DUMU ^{md}AMAR.UTU-A-AŠ

1–10) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; the one who (re)constructed the temple of the god Aššur, (5) (re)built Esagil and Babylon, completed all of the cult centers, renewed [the sta]tues of the great gods, (and) who returned the plundered gods of the lands to their (proper) place from Assyria; who plat[ed] Egašankalama, the temple of goddess Ištar of Arbela, his lady, with silver (*zaḫalû*) [and] made (it) shine like daylight — I had lions, screaming *anzû*-birds, [*laḫ*]*mu*-monsters, (and) *kurību*-genii fashioned from silver and copper and set (them) up in [its] en[try] doors.

11–19a) The king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, [Marduk, Ištar] of Nineveh, (and) Ištar of Arbela, marched freely from the Upper Sea to the [Lower Sea and] made all of his enemies and the rulers who were unsub[missive to him bow down] at his feet; the one who conquered the city Sidon, [which is] in the midst of the sea, (and) [the one who leveled] all its dwellings; (15) the one who plundered the city Arzâ, which is in the neighborhood of the Bro[ok of Egypt], (and) who threw Asuḫīli, its king, into fetters along with his counselors (and) brought (them) [to Assyria]; moreover, (I am) the one who struck with the sword Teušpa, a Cimmer[ian], together with his entire army, [in the territory of the land] Ḫubušna; the one who treads on the unsubmis[sive] people of Cilicia;

19b–25a) [the one who drove out Nabû-zēr-kitti-lī]šir, son of Marduk-apla-iddina (II) (Merodach-baladan); (20) the one who sacked Bīt-Dakkūri, which is in

20) *na-bi-i'* KUR.É-^{m}*da-ku-ru ša qé-reb* [KUR.*kal-di a*]-*a-bi* KÁ.DINGIR.RA.KI
21) *ka-mu-u* ^{md}*šá-maš-ib-ni* LUGAL-*šú* [*is-ḫap-pu*] *ḫab-bi-lu*
22) URU.*ḫa-an-da-su* URU.*ma-ga-la-nu* URU.*al-*[*pi-ia-na* URU.*di-iḫ*]-*ra-nu* URU.*qa-ta-bu-u'*
23) URU.*pa-de-e* URU.*ú-de-e-ri* [URU.MEŠ *dan-nu-ti ša na*]-*ge-e* KUR.*ba-az-zi*
24) *a-di* URU.MEŠ *ṣe-eḫ-ru-ti ša li-me-*[*ti-šú-nu*] *al-mi* [*ak*]-*šu-ud áš-lu-la šal-lat-su-un*
25) *ap-pul aq-qur ina* GIŠ.BAR *aq-mu* [*da-a'-iš* KUR.*bar-na-ki* LÚ.KÚR *ak-ṣu*]
26) *a-ši-bu-ti* DU$_6$-*a-šur-ri* [*ša ina pi-i* UN.MEŠ]
27) KUR.*mi-ḫi-ir-a-nu* KUR.*pi-it-ta-nu i-*[*nam-bu-ú zi*]-*kir-šú*
28) *mu-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a gu-tu-*[*u*] *la sa-an-qu*
29) KUR.*pa-tu-uš-ar-ra na-gu-u ša i-te-e* É.MUN *ša qé-reb* KUR.*ma-da-a-a ru-qu-te*
30) *ša pa-a-ṭi* KUR.*bi-ik-ni ša i-na* LUGAL.MEŠ AD.MEŠ-*ia*
31) *mám-ma la ik-bu-su* KI-*tim ma-a-ti-šú-un*
32) ^{m}*ši-dir-pa-ar-ni* ^{m}*e-pa-ar-ni* LÚ.EN.URU.MEŠ *dan-nu-ti*
33) *ša la kit-nu-šu a-na ni-ri šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*
34) *šal-lat-su-nu ka-bit-ti áš-lu-la a-na qé-reb* KUR *aš-šur*.KI
35) DUMU ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
36) DUMU ^{m}LUGAL-GI.NA LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri u* KUR URI.KI
37) *ina u$_4$-me-šu-ma ina* UN.MEŠ *ki-šit-ti* KUR.KUR *ša ina tu-kul-ti* AN.ŠÁR EN-*ia ik-šu-da qa-ta-a-a*
38) BÀD ABUL.MEŠ É.GAL.MEŠ *ab-tu-ti ša qé-reb* URU.*kal-ḫa ma-aq-tu-*^{r}*ti*^{1} *ak-šir*
39) *an-ḫu ud-diš ar-ṣip ú-šak-lil e-li ša u$_4$-me pa-ni ú-šá-tir*
40) MU.SAR.MEŠ *e-pu-uš-ma da-na-an* AN.ŠÁR EN-*ia*
41) *ep-še-et e-tep-pu-šu ṣe-ru-uš-šú ú-šá-áš-ṭir-ma ina qé-reb-šú-un áš-kun*
42) *i-na ár-kàt u$_4$-me i-na u$_4$-me ṣa-a-ti*
43) NUN EGIR-*ú ki-ma ia-a-ti-ma an-ḫu-us-su-nu lu-ud-diš*
44) *šu-mi it-ti šu-me-šú liš-ṭur* ^{d}MAŠ DUMU ^{d}EN.LÍL *ik-ri-bi-šú i-šem-me*

[Chaldea, an] enemy of Babylon; the one who captured Šamaš-ibni, its king, [a rogue] (and) outlaw — I surrounded, [cap]tured, plundered, destroyed, devastated, (and) burned with fire the cities Ḫandasu, Magalani, Al[piana, Diḫ]rāni, Qatabu', Padê, (and) Udēru, [fortified cities in the] district of the land Bāzu, together with small cities in [its] environs.

25b–34) [The one who crushed the Barnaki, a dangerous enemy], who live in the city Tīl-ašurri, [which is called] Pitānu [in the language of the people of] the land Miḫrānu; the one who scattered the Mannean people, undisciplined Gutians — (as for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (30) borders Mount Bikni, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked, I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people (and) their heavy plunder.

35–36) Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad —

37–39) At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, I repaired (and) renovated the dilapidated parts of the ruined wall, city gates, (and) palaces, which are in Kalḫu. I built (and) completed (them) (and) made (them) greater than ever before.
40–41) I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations).
42–44) In the future, in far off days, may a future ruler be like me and renovate their dilapidated section(s) (and) write my name with his name. The god Ninurta, son of the god Enlil, will (then) hear his prayers.

Date ex. 1

45) ITI.KIN.^{d}INANNA UD.10.KAM *li-mu* ^{m}*ban-ba-a* LÚ.SUKKAL 2-*ú*

Date ex. 1

45) Ulūlu (VI), tenth day, eponymy of Banbâ, deputy minister (*sukkallu šanû*) (676 BC).

Date ex. 4

45b) ⌜ITI⌝.NE.GAR UD.21.KAM *li-mu* ^{m}*ban-ba-a* LÚ.SUKKAL 2-[*ú*]

Date ex. 4

45b) Abu (V), twenty-first day, eponymy of Banbâ, deputy minister (*sukkallu šanû*) (676 BC).

Date ex. 6

45c) [ITI].NE.NE.GAR UD.25.KAM *li-mu* ^{m}*ban-ba-a* ⌜LÚ⌝.[SUKKAL 2-*ú*]

Date ex. 6

45c) Abu (V), twenty-fifth day, eponymy of Banbâ, [deputy minister (*sukkallu šanû*)] (676 BC).

79

A fragmentary barrel cylinder from Kalḫu contains an abbreviated summary of the events recounted on Nineveh A (text no. 1). The inscription ends with an account of a building project for Esarhaddon's son Ashurbanipal. The text is dated to 672 BC.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
—	ND 5404a + 4379b + 5404b (+) 4379a + 4379c + 4379d + 5404c	Kalḫu, secondary contexts in the Nabû temple	—	c

COMMENTARY

Now held in the British Museum, ND 5404a + 4379b + 5404b (+) 4379a + 4379c + 4379d + 5404c consists of two pieces, which likely belong to the same cylinder. The script of both pieces is Neo-Assyrian. According to an unpublished Nimrud catalogue, all of these pieces appear to have been found in secondary contexts in the Nabû temple in Kalḫu during the campaigns of 1955 (ND 4379a–d) and 1956 (ND 5404a–c).

Because the beginning of all the Kalḫu cylinders is relatively uniform, the left half (ND 5404a + 4379b + 5404b) could be from a duplicate of Kalḫu A (text no. 77) or Kalḫu B (text no. 78) and not from the same cylinder as ND 4379a+. Wiseman (Iraq 26 p. 122) originally thought that ND 5404a–c were pieces of a duplicate of Kalḫu A. However, the text on ND 4379a+ diverges significantly from that of Kalḫu A. The first thirty-three lines duplicate Kalḫu A (text no. 77) lines 1–35, Kalḫu B (text no. 78) lines 1–33, and Tarbiṣu A (text no. 93) lines 1–19. In addition, the end of the inscription shows some affinity with Tarbiṣu A lines 25–40. Like Kalḫu A and Tarbiṣu A, this cylinder is dated around the time Ashurbanipal was promoted to the heir designate of Assyria (672 BC).

BIBLIOGRAPHY

1964 Wiseman, Iraq 26 p. 122 and pl. XXVII (ND 5404a–c, study)

1993 Porter, Images, Power, and Politics p. 190 (study)

TEXT

1) [^{m}*aš-šur*-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL *kiš-šá-ti*] LUGAL KUR *aš-šur*.KI
2) [GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù*] URI.KI
3) [*re-é-um ki-i-nu ša* UN.MEŠ *dal-ḫa-a-ti ú-taq-qi-nu ú-še-ṣi-ši*]-⌜*na*⌝-*ti nu-u-ru*
4) [*ša* DINGIR.MEŠ GAL.MEŠ *ba-nu-ú e-pe-šú ud-du-šu iš-ru-ku ši*]-*rik*-⌜*tuš*⌝
5) [*ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl ù* KÁ].DINGIR.RA.KI
6) [*mu-šak-lil ma-ḫa-zi ka-li-šú-nu mu-ud-diš ṣa-lam*] ⌜DINGIR⌝.MEŠ GAL.MEŠ
7) [*šá* DINGIR.MEŠ KUR.KUR *šal-lu-tu ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš*]-*ri-šú-nu ú-ter-ru*
8) [*é-gašan-kalam-ma* É ^{d}*iš-tar* URU.LÍMMU-DINGIR *be-el-ti-šú za-ḫa-la-a ú-šal*]-*biš-ma ú-nam-me-ru* GIM u_4-⌜*me*⌝
9) [UR.MAḪ.MEŠ *an-ze-e na-ʾi-i-ri* ^{d}*làḫ-me*] ^{d}*ku-ri*-⌜*biˀ*⌝
10) [*ša* KÙ].⌜BABBAR$^{?}$⌝ [*u* URUDU *ú-še-piš-ma né-reb* KÁ.MEŠ]-⌜*šá*⌝ *ul*-⌜*ziz*⌝
11) ⌜LUGAL⌝ *šá ina tu-kul-ti* AN.[ŠÁR ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU ^{d}15 *ša* NINA].KI ^{d}15 *ša* URU.LÍMMU-⌜DINGIR⌝
12) *ul-tu tam-tim* ⌜*e*⌝-[*li-ti a-di tam-tim šap-li-ti*] ⌜*i*⌝-*šá-riš it-*<*tal*>*-lak-u-*⌜*ma*⌝
13) *kul-lat na-ki-re-*⌜*e*⌝-[*šú u ma-al-ki la kan-šu-ti-šú ú*]-⌜*šak*⌝-*ni-šú še-pu-uš-šú*
14) *ka-šid* URU.⌜*ṣi*⌝-[*du-nu šá ina* MURUB$_4$ *tam-tim na-du-ú sa-pi*]-*in gi-mir da-ád-me-šu*
15) *šá-lil* URU.⌜*ar*⌝-[*za-a ša i-te-e na-ḫal* KUR.*mu-uṣ-ri*] ⌜*ša*⌝ ^{m}*a-su-ḫi-li* LUGAL-*šu*
16) *a-di* ⌜*ma*⌝-[*li-ke-e-šú bi-re-e-ti id-du-u a*]-*na* KUR *aš-šur*.KI *ú-ra-a*
17) *ù* ^{m}[*te-uš-pa-a* KUR.*gi-mir-a-a ina* KI-*tim*] KUR.*ḫu-bu-uš-nu*
18) *a-di* [*gi-mir um-ma-ni-šú ú-ra-as-si-bu i*]-⌜*na*⌝ GIŠ.TUKUL
19) *ka-*⌜*biˀ*⌝-[*is* UN.MEŠ KUR.*ḫi-lak-ki la kan-šu-ti ṭa-rid* ^{md}AG-NUMUN-ZI-SI.SÁ DUMU ^{md}AMAR.UTU-A-SUM.NA]
20) *na-*⌜*biˀ*⌝-[*iʾ* KUR.É-*da-ku-ri ša qé-reb* KUR.*kal-di a-a-bi* KÁ.DINGIR.RA.KI]
21) *ka-*⌜*mu*⌝-[*ú* ^{md}*šá-maš-ib-ni* LUGAL-*šu is-ḫap-pu ḫab-bi-lu*]
22) URU.*ḫa*-[*an-da-su* URU.*ma-ga-la-nu* URU.*al-pi-ia-na* URU.*di-iḫ-ra-nu*]
23) URU.[*qa-ta-bu-uʾ* URU.*pa-de-e* URU.*ú-de-ri* URU.MEŠ *dan-nu-ti ša na-ge-e* KUR.*ba-az-zi*]
24) *a-di* ⌜URU⌝.[MEŠ *ṣe*]-*eḫ*-[*ru-ti ša li-me-ti-šú al-me ak-šu-ud áš-lu-la šal-lat-su-un*]
25) *ap-pu*-[*ul aq*]-*qur ina* ^{d}⌜GIŠ.BAR *aq-mu da*⌝-[*aʾ-iš* KUR.*bar-na-ki* LÚ.KÚR *ak-ṣu*]

1–10) [Esarhaddon, great king, mighty king, king of the world], king of Assyria, [governor of Babylon, king of Sumer and] Akkad, [the true shepherd who reorganized the confused people (and) made] light [shine forth for th]em; [to whom the great gods gave as a] gift [(the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Bab]ylon, [completed all of the cult centers, renewed the statues] of the great [go]ds, (and) [who] returned [the plundered gods of the lands to] their (proper) place [from Assyria; who pla]ted [Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (*zaḫalû*)] and made (it) shine like daylight — [I had lions, screaming *anzû*-birds, *laḫmu*-monsters], (and) *kurību*-genii [fashioned from sil]ver [and copper] and set (them) up [in its entry doors].

11–19a) The king, who with the help of the gods Aš[šur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh], (and) Ištar of Arbela, marched freely from the Up[per] Sea [to the Lower Sea] and made all of [his] enemies [and the rulers who were unsubmissive to him] bow down at his feet; (15) the one who conquered the city Si[don, which is in the midst of the sea, (and) the one who lev]eled all of its dwellings; the one who plundered the city A[rzâ, which is in the neighborhood of the Brook of Egypt, (and) who [threw] Asuḫīli, its king, [into fetters] along with [his counselors] (and) brought (them) to Assyria; moreover, (I am) [the one who struck wi]th the sword [Teušpa, a Cimmerian], together with [his entire army, in the territory of] the land Ḫubušna; the one who treads [on the unsubmissive people of Cilicia];

19b–25a) [the one who drove out Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan)]; the one who sac[ked Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon]; the one who cap[tured Šamaš-ibni, its king, a rogue (and) outlaw — I surrounded, captured, plundered], destroy[ed, devas]tated, (and) burned with fire the cities Ḫa[ndasu, Magalani, Alpiana, Diḫrāni, (25) Qatabuʾ, Padê, (and) Udēru, fortified cities in the district of the land Bāzu], together with [smal]l c[ities in its environs].

25b–33) The one who cru[shed the Barnaki, a dangerous enemy], who live [in the lan]d Tīl-ašurri, [which]

26) *a-ši-bu-*[*ti*] ⌜KUR⌝.DU$_6$-*a-šur-ri* [*ša ina pi-i* UN.MEŠ]
27) KUR.*mi-ḫi-ir-*⌜*a*⌝*-nu* KUR.*pi-it-ta-nu i-nam-*⌜*bu*⌝-[*u zi-kir-šú*]
28) *mu-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a gu-tu-*⌜*ú*⌝ [*la sa-an-qu*]
29) KUR.*pa-tu-uš-ar-ra na-gu-ú ša i-te-e* É.⌜MUN⌝ [*ša qé-reb* KUR.*ma-da-a-a ru-qu-ti*]
30) *ša pa-a-ṭi* KUR.*bi-ik-ni ša i-*[*na* LUGAL.MEŠ AD.MEŠ-*ia*]
31) *mám-ma la ik-bu-su* KI-⌜*tim*⌝ [*ma-a-ti-šú-un*]
32) ^{m}*ši-dir-pa-ar-ni* ^{m}*e-pa-*⌜*ar*⌝*-ni* [LÚ.EN.URU.MEŠ *dan-nu-ti*]
33) ⌜*ša la kit-nu-uš a-na ni-ri*⌝ [*šá-a-šú-nu a-di* UN.MEŠ-*šú-nu*]

is called Pitānu [in the language of the people] of Miḫrānu; (30) the one who scattered the Mannean people, [undisciplined] Gutians — (as for) the land Patušarri, a district in the area of the salt desert, [which is in the midst of the land of the distant Medes], borders Mount Bikni, (and) upon the soil of [whose mountain] none o[f the kings, my ancestors], had walked, [I carried off to Assyria] Šidir-parna (and) E-parna, [mighty chieftains,] who were not submissive to (my) yoke, [together with their people (and) their heavy plunder].

Lacuna

1′) [...] *lìb-bi*
2′) [...]-*x-e-ma*
3′) [...] *ku pa a x* [...] *lu az zu ta*
4′) [...] *x a šu-a-tú* [...] É.KI.NÁ.MEŠ
5′) [*a-na mul-ta-*ʾ*u-ú-ti*] ^{m}*aš-šur*-DÙ-A DUMU LUGAL GAL
6′) [*šá* É *ri-du-ti* DUMU *na-ram-ia ša aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}U.GUR ^{d}15 *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR MU-*šú*] ⌜*iz*⌝-*ku-ru a-na e-peš* LUGAL-*ti*
7′) [...] *x-šú ṣe-eḫ-ru-te ma-gal uš-rab-bi*
8′) [É.GAL *šu-a-tu ul-tu* UŠ$_8$-*šá a-di* GABA.DIB-*šá*] ⌜*ar*⌝*-ṣip ú-šak-lil*
9′) [GIŠ.ÙR.MEŠ GIŠ.EREN.MEŠ MAḪ.MEŠ *tar-bit* KUR.*ḫa-ma-nim ú*]-⌜*šat*⌝*-ri-ṣa e-li-šin*
10′) [GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *ša e-re-si* DÙG.GA *ú-rat-ta*]-*a* KÁ.MEŠ-⌜*šin*⌝
11′) [*a-na tab-rat kiš-šat* UN.MEŠ *lu-le-e*] *uš-mal-*⌜*li*⌝
12′) [MU.SAR *ši-ṭir* MU-*ia ù ši-ṭir* MU ^{m}*aš-šur*-DÙ-IBILA DUMU MAN GAL] ⌜*ša*⌝ É *ri-*⌜*du*⌝*-ti*
13′) [DUMU *na-ram-ia ú-šá-áš-ṭir-ma ina qé-reb-šá*] *áš-kun*
14′) [... *e-nu-ma* É.GAL *šá-a-tu i-lab*]-⌜*bi*$^{?}$⌝*-ru-ma in-na-ḫu*
15′) [...] *šu-šib*
16′) [... Ì.GIŠ] ŠÉŠ
17′) [UDU.SISKUR BAL-*qí it-ti* MU.SAR-*e ši-ṭir* MU-*šú*] *liš-kun*
18′) [^{d}*nin-urta* DUMU ^{d}EN.LÍL *ik-ri-bi-šu i*]-⌜*šem*⌝*-me*

Lacuna

1′–3′) (No translation possible)

4′–11′) [...] that ... [...] bedrooms [... for the pleasure of] Ashurbanipal, the senior son of the king, [who (resides in) the House of Succession, my beloved son, whom the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela] called to exercise the kingship — I greatly enlarged its small ... [...] I built (and) completed [that palace from its foundations to its parapets. I] roofed them [with magnificent cedar beams, grown on Mount Amanus (and) (10′) installed doors of cypress, whose fragrance is sweet], in their gates. I filled (it) [with splendor (making it) an object of wonder for all of the people].

12′–13′) [I had a foundation inscription written in my name and written in the name of Ashurbanipal, the senior son of the king], who (resides in) the House of Succession, [my beloved son, and] placed (this inscription) [in it].

14′–18′) [... when that palace becomes] old and dilapidated. [...] ... [... and may he] anoint (it) [with oil, make an offering], (and) place (it) [with an inscription written in his name. The god Ninurta, son of the god Enlil], will (then) hear [his prayers].

Date

19′) [ITI.*x x x* UD.*x x*.KÁM *lim-mu* ^{md}PA-EN-PAP LÚ.GAR.KUR BÀD]-⌜LUGAL⌝-*uk-ka*

Date

19′) [Month ..., ...th day, eponymy of Nabû-bēlī-uṣur, governor of Dūr-Šar]rukku (672 BC).

80

A fragment of a clay cylinder from Kalḫu contains an inscription, certainly belonging to Esarhaddon, describing the rebuilding of the arsenal in Kalḫu. The edition is based on the published copy since the object was not available for study.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
—	ND 5470	Kalḫu	—	n

BIBLIOGRAPHY

1964 Wiseman, Iraq 26 pl. 26 (copy)

TEXT

Lacuna

1′) [DUMU ^{md}EN.ZU-ŠEŠ.MEŠ-*eri*]-*ba* [LUGAL ŠÚ LUGAL KUR *aš-šur*.KI]

2′) [DUMU ^{m}LUGAL-GI.NA] LUGAL ŠÚ [LUGAL KUR *aš-šur*.KI]

3′) [GÌR.NÍTA KÁ.DINGIR].RA.KI LUGAL KUR *šu-*[*me-ri u* URI.KI ...]

4′) [... *ša ina tu*]-*kul-ti* AN.ŠÁR EN-*ia ik-šu-*[*da qa-ta-a-a* ...]

5′) [... É *ma-šar*]-*ti ša qé-reb* URU.*kal-ḫi* [...]

6′) [...] *e-li ša* u_4-*me pa-ni* [*ú-šá-tir* ...]

7′) [...] LUGAL.MEŠ AD.MEŠ-*ia maḫ-ru-te a-na* DUMU [...]

8′) [... É] *ḫi-la-ni a-šar mul-ta*$_5$-*u-te-šu ib-*[...]

9′) [...]-*a i-ta-at* É *šu-a-tú i-*[...]

10′) [... *qaq*]-*qa-ri ki-šub-ba-a* ⌜RU-*x*⌝ [...]

11′) [...] *šá* URU [...]

Lacuna

Lacuna

1′–3a′) [Son of Sennacheri]b, [king of the world, king of Assyria, descendant of Sargon (II)], king of the world, [king of Assyria, governor of Baby]lon, king of Sum[er and Akkad] —

3b′–11′) [... that I] had conqu[ered with the] help of the god Aššur, my lord, [... (5′) ... the armo]ry, which is in Kalḫu, [... — I made (it) greater] than before. [...] the previous kings, my ancestors, for the son [... a *bīt*]-*ḫilāni*, a place for his leisure ... [...] ... the sides of that building ... [... *I incorporated*] unused [la]nd *as an ad*[*dition* ...] of the city [...]

Lacuna

3b′–4′ Based on Kalḫu A (text no. 77) line 40, one expects *ina* u_4-*me-šu-ma ina* UN.MEŠ *ki-šit-ti* KUR.KUR (“at that time, by means of prisoners from the lands”) before [*ša ina tu*]-*kul-ti* AN.ŠÁR EN-*ia ik-šu-*[*da qa-ta-a-a*] (“[that I] had conqu[ered with the] help of the god Aššur, my lord”). The building report appears to have begun in line 3′, just after Sargon’s titles.

10′ Based on Kalḫu A (text no. 77) line 48, one expects *ki-ma a-tar-tim-ma lu aṣ-ba-ta* (“I incorporated as an addition”) immediately after [*qaq*]-*qa-ri ki-šub-ba-a* (“unused [la]nd”). Wiseman’s copy has ⌜RU-x⌝, which may be a modern copyist error. The author was not able to confirm the reading ⌜*ki-ma a*⌝-[...] since the object was not available for study.

81

Two sets of stone blocks in the wall east of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall west of the gate, which bear a nearly identical inscription, are edited as text no. 82. The stone blocks were left in situ.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Reade in Curtis, Fifty Years of Mesopotamian Discovery p. 105	Kalḫu, wall east of the postern gate of Fort Shalmaneser	—	p

COMMENTARY

One set of stone blocks, the one that appears in the photograph published by Reade, consists of two blocks, while the number of blocks used in the other set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

BIBLIOGRAPHY

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1982 Reade in Curtis, Fifty Years of Mesopotamian Discovery p. 105 (photo, study)
1993 Porter, Images, Power, and Politics p. 191 (study)
1999 Russell, Writing on the Wall pp. 146–147 (edition)
2003 Frahm, BiOr 60 p. 167 (study)

TEXT

1) KUR ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.RA.KI
2) MAN KUR EME.GI$_7$ *u* URI.KI A ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
3) DUMU ^{m}MAN-GIN MAN ŠÚ MAN KUR AŠ-*ma* É.GAL *ma-šar-ti šá qé-reb* URU.*kal-ḫa*
4) *šá* ^{md}*šùl-ma-nu*-MAŠ MAN KUR AŠ DUMU ^{m}*aš-šur*-PAP-A NUN *a-lik pa-ni-ia*
5) *e-pu-šú qaq-qa-ru ki-šub-ba-a ki-ma a-tar-tim-ma lu aṣ-ba-ta*
6) *ina eš-qi* NA$_4$ KUR-*e tam-la-a uš-mal-li* É.GAL
7) *a-na mul-ta-u-te be-lu-ti-*⌜*ia*⌝ *ab-ta-ni ṣe-ru-uš-šú*

1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the universe (and) king of Assyria — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built a palace for my lordly pleasure on it.

82

Two sets of stone blocks in the wall west of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall east of the gate, which bear a nearly identical inscription, are edited as text no. 81. The stone blocks were left in situ.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Russell, Writing on the Wall fig. 46	Kalḫu, wall west of the postern gate of Fort Shalmaneser	—	p

COMMENTARY

One set of stone blocks, the one that appears in the photograph published by Russell, consists of three blocks, while the number of blocks used in the other set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

BIBLIOGRAPHY

1999 Russell, Writing on the Wall pp. 146–149 and fig. 46 (photo, study)

2003 Frahm, BiOr 60 p. 167 (transliteration, study)

TEXT

1) KUR ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur* GÌR.NÍTA KÁ.DINGIR.KI MAN KUR EME.GI$_7$

2) *u* URI.KI KUR *ma-šar-te šá qé-reb* URU.*kal-ḫa šá* ^{md}*šùl-ma-nu*-MAŠ MAN KUR *aš-šur*

3) A ^{m}*aš-šur*-PAP-<<UŠ>>-A NUN *a-lik pa-ni-ia e-pu-šú qaq-qa-ru* ⌜*ki*⌝*-šub-ba-a*

4) *ki-ma a-tar-tim-ma lu aṣ-ba-ta ina eš-qi* NA$_4$ KUR-*e* ⌜*tam*⌝*-la-a uš-mal-li*

5) É.GAL.MEŠ *a-na mul-ta-u-te be-lu-ti-ia ab-ta-ni ṣe-ru-uš-šú*

6) A ^{md}30-PAP.MEŠ-⌜SU⌝ MAN ŠÚ MAN KUR AŠ A ^{m}MAN-GIN MAN ŠÚ MAN KUR *aš-šur-ma*

1–6) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built palatial halls for my lordly pleasure on it. Son of Sennacher[ib], king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria.

6 Frahm notes that the unusual placement of the Esarhaddon's genealogy should probably be regarded as a mistake by the individual cutting the inscription on the stone blocks. The text of line 6 should be placed immediately before KUR *ma-šar-te* in line 2; compare text no. 81.

83

Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text and the following three texts are commonly referred to as Kalḫu D (Klch. D).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1	Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 1, entrance c	—	n
2	Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 2, entrance c	—	n

COMMENTARY

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line numbering follows that of bull no. 1. A score is presented on the CD-ROM.

BIBLIOGRAPHY

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1927 Luckenbill, ARAB 2 p. 286 §759 (translation)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
1999 Russell, Writing on the Wall pp. 147–151 and 293 (edition, study)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
2) GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI$_7$ *u* URI.KI LUGAL MAN.MEŠ
3) KUR.*mu-ṣur** KUR.*pa-*<*tu*>*-ri-su* KUR.*ku-si* MAN *kib-rat*.MEŠ LÍMMU-*ti*

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, king of the four quarters.

84

Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text is also commonly referred to as Kalḫu D (Klch. D).

3 The copy in Layard, ICC pl. 19 has BI.

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1	Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 1, entrance b	—	n
2	Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 2, entrance b	—	n

COMMENTARY

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line numbering follows that of bull no. 1. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

BIBLIOGRAPHY

1851 Layard, ICC pl. 19 no. 1 (copy)
1898 Meissner and Rost, BA 3 pp. 206–207 (edition)
1927 Luckenbill, ARAB 2 p. 286 §759 (translation)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
1999 Russell, Writing on the Wall pp. 147–151 and 294 (edition, study)
2002 Vera Chamaza, Omnipotenz p. 472 no. 201 (3b–5a, edition)

TEXT

1) É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu*
2) MAN ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.KI MAN KUR
3) EME.GI$_7$ *u* URI.KI *ba-nu-u* É *aš-šur e-piš*
4) *é-sag-gíl u* KÁ.DINGIR.KI *mu-ud-diš ṣa-lam* DINGIR.MEŠ
5) GAL.MEŠ MAN KUR.*mu-ṣur ka-mu-u* MAN KUR.*me-luḫ*
6) MAN *kib-rat* LÍMMU-*ti* A ^{md}30-PAP.MEŠ-SU
7) MAN ŠÚ MAN KUR *aš-šur* A ^{m}MAN-GIN MAN ŠÚ MAN KUR AŠ-*ma*

1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria.

85

Two stone human-headed lions forming the door jambs were found on either side of a monumental portal in the Southwest Palace at Kalḫu. One of these bears a proprietary inscription of Esarhaddon. This text, which was not collated because the lion was left in situ, is also commonly referred to as Kalḫu D (Klch. D).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Lion no. 1, entrance a	—	n

BIBLIOGRAPHY

1851 Layard, ICC pl. 19 no. 1 (copy)
1898 Meissner and Rost, BA 3 pp. 206–207 (edition)
1927 Luckenbill, ARAB 2 p. 286 §759 (translation)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
1999 Russell, Writing on the Wall pp. 147–151 and 293–294 (edition, study)

TEXT

1) [É.GAL ^{m}*aš-šur*-PAP-AŠ MAN GAL MAN *dan-nu*]
2) [MAN ŠÚ MAN] ⌜KUR⌝ AŠ GÌR.⌜NÍTA⌝ [KÁ.DINGIR.KI]
3) [MAN] ⌜KUR⌝ EME.GI$_7$ *u* URI.⌜KI⌝ [*ba-nu-u*]
4) ⌜É⌝ *aš-šur e-piš <é>-sag-gíl u* ⌜KÁ⌝.[DINGIR.RA.KI]
5) *mu-*⌜*ud*⌝*-diš ṣa-lam* DINGIR.MEŠ GAL.MEŠ
6) MAN KUR.*mu-ṣur ka-mu-u* MAN KUR.*me-lu-ḫi*
7) A ^{md}30-PAP.⌜MEŠ⌝-SU MAN KUR AŠ

1–7) [The palace of Esarhaddon, great king, mighty king, king of the world, king] of Assyria, governor of [Babylon, king] of Sumer and Akkad; [the one who (re)constructed] the temple of the god Aššur, (re)built Esagil and Bab[ylon], (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, son of Sennacherib, king of Assyria.

86

A text on a stone slab seen and copied by a Russian traveler, Mr. Dittel, at Kalḫu in 1845 has a short proprietary inscription. This text, which was probably left in the field, is also commonly referred to as Kalḫu D (Klch. D).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Savélieff, Mémoires de la société d'archéologie et de numismatique de St. Petersburg 2 pp. 139–142	Kalḫu	178	n

COMMENTARY

The inscription, which is known only from the copy published by Savélieff, differs in several passages from the preceding texts (also commonly referred to as Kalḫu D). Because of these differences, since the original is not available for study, and since the line divisions and space available are not known with certainty, the author has not reconstructed most of the missing text in the transliteration. For

transliterations of the missing, damaged sections of this inscription, compare text nos. 83–85. It is entirely possible that the inscription on this object is actually one of the other known Nimrud inscriptions, but miscopied and therefore giving the impression that it is a different text.

BIBLIOGRAPHY

1848 Savélieff, Mémoires de la société d'archéologie et de numismatique de St. Petersburg 2 pp. 139–142 (copy)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)

TEXT

1) [...] KUR AŠ GÌR.[NÍTA ...]
2) [...] *u* URI.KI MAN KUR.⌜*mu*⌝-[*ṣur* ...]
3) [...] KUR.*me-luḫ* MAN *kib-rat* [...]
4) [... *aš*]-*šur e-piš é-sag-íl* [...]
5) [...] *ṣa-lam* DINGIR.MEŠ GAL.MEŠ [...]
6) [...] A ^{m}MAN-GIN MAN KUR AŠ

1–6) [The palace of Esarhaddon, great king, mighty king, king of the world, king of] Assyria, gover[nor of Babylon, king of Sumer] and Akkad, king of E[gypt, (...), the one who defeated the king of] Meluḫḫa, king of the [four] quarters, [(...); the one who (re)constructed the temple of the god Aš]šur, (re)built Esagil [and Babylon, (...) (5) (and) renewed] the statues of the great gods; [son of Sennacherib, king of Assyria], descendant of Sargon (II), king of Assyria.

87

An inscription on a limestone slab describes Esarhaddon's waterworks program in the vicinity of Kalḫu and mentions that Ashurnasirpal II had a canal dug from the Upper Zab River to Kalḫu. This text is commonly referred to as Kalḫu C (Klch. C) and the "Negub Inscription."

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VA 3315	—	Negub tunnel, in the vicinity of Kalḫu	64×67	n

COMMENTARY

The script is a mixture of Assyrian and contemporary Babylonian sign forms and horizontal rulings separate each line. The edition relies on Bagg's edition since the original object could not be seen.

BIBLIOGRAPHY

1849 Layard, Nineveh 1 pp. 80–81 and 2 p. 199 (study)
1851 Layard, ICC pl. 35 (copy)
1887–88 Winckler, Hebraica 4 pp. 52–53 (edition)
1895 Scheil, RT 17 pp. 81–83 (copy, edition)
1898 Meissner and Rost, BA 3 pp. 194, 206–207 and 215 (edition)

1907 Lehmann-Haupt, Mat. pp. 52–54 and fig. 30 (photo, study)
1907 Ungnad, VAS 1 pp. X and 81 no. 79 (copy, study)
1927 Luckenbill, ARAB 2 pp. 278–279 §§726–728 (translation, study)
1929 Thompson and Hutchinson, CEN p. 123 n. 1 (study)
1956 Borger, Asarh. pp. 35–36 §23 (Klch. C) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
2000 Bagg, Assyrische Wasserbauten pp. 97, 101–102, 234–236, 257, 273, 279 and 356–357 no. 49 (edition, study)

TEXT

1) [...] *x* BU [(*x*)] ŠU *ina*? LID? [(*x*)] ḪI? *aš*?-*šur*? BE [...]
2) [... *mu*]-*šat-bu-u*? *ma*?-*aq*?-*ti mu*-˹*ter*˺ *gi*-˹*mil*˺ *x* *x* ˹*li*?˺ MU UR? ŠU? [...]
3) [...] *le*-ʾ*u šá-kin ṣu-lu-li* DÙG.GA UGU UN.MEŠ *ana-ku-ma* A md30-PAP.[MEŠ-SU LUGAL GAL-*u*]
4) [LUGAL] *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur* A mLUGAL-GIN LUGAL KUR *aš-šur* GÌR.NÍTA KÁ?.DINGIR?.KI MAN KUR ˹EME˺.[GI$_7$]
5) [*u ak-ka-de*]-*e li-ip-li-pi* mEN-*ba-ni* A m*a-da-si* MAN KUR *aš-šur ki-sít-ti* [*ṣa-a-ti*]
6) [*x*] *x* TI? ÍD.*te-bil-ti maḫ-ri-tu ša* mdAŠ-ŠEŠ?-A NUN? *a-lik pa*?-[*ni-ia*]
7) [*ul*]-*tu*? *qé-reb* ÍD.*za-ban* UGU *ta-mir-ti* URU.*kal-ḫi ú*?-*šaḫ*?-*ru*?-*u*-˹*ma*?˺ [...]
8) [*x x*] *ša*? ÍD *šú-a-tu i-na la ta-ri* RI DI? *e*? LÚ? [*x*] *li*? *x* ŠÁ ḪI? [...]
9) [*x x*] *x* ḪI *ši-iḫ-ḫa-ti* IM ˹RU˺ AN *kib-si me-te-qí*? *x x x x* [...]
10) [*x x*] *x-ma ši-kin* SAḪAR.ḪI.A *im-la-ma im-ma-ni qaq-qa-riš*? GIŠ?.LI?.MEŠ [*x*] ḪAR [...]
11) [*x x*] ˹*il*˺-*li*-˹*ku*?˺-*ma* ˹*e*˺-*ma-a ki-šub*-˹*bi*˺-*iš ka-la* GURUN?.MEŠ *u* ŠIM.ḪI.A *ma*?-*la* [*ba-šu-u*?]
12) [*x x*] *x-ḫi-ru i-mi-x giš-maḫ-ḫi-šá ṣi-ru-ti* IG *x x* RU? *ma* ŠÁ? *li*? *si*? [...]
13) [...] BI *ir-ra-ḫi-iṣ-ma ši-ir-*ʾ*u-ú sa*? AB KI? *ir ṣe-ru*?-*uš*?-*šá x x* [...]
14) [(...)] *x la*? *kit-ta* [*x x*] *x* A [*x*] ŠE [...]

1–5) [...] ... [... the one] who raised the *downfallen*, avenger ... [...] capable [...], the one who provides pleasant protection over the people am I; son of Sennach[erib, great king], mighty [king], king of the world, king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, king of S[umer and Akkad]; descendant of Bēl-bāni, son of Adasi, king of Assyria, [ancient] stock —

6–14) [...] the former Tebilti canal that Ashurnasirpal (II), a ruler who came be[fore me], had dug from the (Upper) Zab over the plain of Kalḫu [...] That canal, not turning ... [...] ... (clogged up with) loose earth, ..., path, track ... [... (10) ...] was filled with sediment deposits and (thus) became level with the ground. ... [...] became [...] and turned into an abandoned plot. All of the fruit and aromatics, as many as [there are, ...] ... its tall beams ... [...] ... was devastated and ... furrow ... *upon it* [...] *not* true ... [...]

88

Two bricks from Kalḫu contain a proprietary inscription of Esarhaddon that is identical to a text inscribed on slabs from Nineveh (text no. 22). This text is commonly referred to as Nineveh M (Nin. M).

6 The reading of the BIL sign in ÍD.*te-bil-ti* not entirely certain, as Bagg (Assyrische Wasserbauten p. 357) points out; he reads the signs as ÍD *te* BI DIŠ *ti*, "...-canal." Furthermore, S. Dalley (Iraq 56 p. 55 n. 63) has noted that *tebilti* should not be understood as a proper name but as an epithet describing the nature of the canal; she suggests "flood-prone" and "flooder" as translations for *tebilti* and understands the preceding ÍD ("river, canal") as a noun in construct followed by a genitive, not as a determinative followed by a proper name.
13 AB KI? *ir* could be read as *ap-ki*?-*sa*?, as suggested by E. Frahm (personal correspondence); *apkīsu*, "furrow," is a synonym of *šer*ʾ*u* (see CAD A/2 p. 173).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
1	BM 90248	48–11–4,30	Kalḫu, SW Palace	44.5×44×7	c
2	BM 90249	48–11–4,29	Kalḫu, SW Palace	44×42×7	c

COMMENTARY

The bricks are inscribed on the face. The texts were collated by C.B.F. Walker. No score for this inscription is provided on the CD-ROM since there is only variant: in line 1, ex. 2 has KUR for É.GAL.

BIBLIOGRAPHY

1851 Layard, ICC pl. 83 (C) (exs. 1–2, copy)
1922 BM Guide p. 73 nos. 294–295 (exs. 1–2, study)
1927 Luckenbill, ARAB 2 p. 285 §755 (exs. 1–2, translation)
1956 Borger, Asarh. p. 69 §33 (Nin. M) (exs. 1–2, edition)
1981 Walker, CBI pp. 125–126 no. 186 (exs. 1–2, transliteration, study)
1993 Porter, Images, Power, and Politics pp. 195–196 (exs. 1–2, study)

TEXT

1) É.GAL ^{m}AŠ-PAP-AŠ MAN KUR AŠ
2) A ^{m}30-PAP.MEŠ-SU MAN KUR AŠ
3) A ^{m}MAN-GIN MAN KUR AŠ-*ma*

1–3) The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

89

A 35 cm square brick discovered in Fort Shalmaneser in Kalḫu bears an inscription with the name of Esarhaddon. The object was probably left in the field. No copy, photograph, transliteration, or translation of the text has been published.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Mallowan, Nimrud 2 p. 389	Kalḫu, Fort Shalmaneser, south end of court S31–45	—	n

BIBLIOGRAPHY

1966 Mallowan, Nimrud 2 p. 389 (study)

90

A proprietary inscription of Esarhaddon is found on the impression left by an unusually large cylinder seal that was used as a stamp seal on a jar sealing from Fort Shalmaneser in Kalḫu.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 64186	ND 7080	Kalḫu, Fort Shalmaneser (SE 10)	13×16	n

COMMENTARY

The object was discovered in Fort Shalmaneser (SE 10, the *rab ekalli*'s house) along with other clay bullae and tablets. The inscription is written in mirror image. The seal that was used to seal the bulla has not been found.

BIBLIOGRAPHY

1962 Parker, Iraq 24 p. 38 and pl. XXI no. 1 (photo, edition)
1984 Dalley and Postgate, Fort Shalmaneser pp. 76–77 and pl. 48 no. 26 (photo, edition, study)
1987 Collon, First Impressions pp. 79–80 no. 359 (photo, study)
2008 Novotny and Watanabe, Iraq 70 pp. 115–117 and fig. 16 (photo, study)

TEXT

1) KUR ^{m}AN.ŠÁR-[ŠEŠ.MEŠ-SUM.NA]
2) [LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR AŠ]
3) A ^{md}30-PAP.MEŠ-SU [LUGAL KUR AŠ]
4) A ^{m}LUGAL-GI.[NA LUGAL KUR AŠ-*ma*]

1–4) The palace of Esar[haddon, mighty king, king of the world, king of Assyria], son of Sennacherib, [king of Assyria], descendant of Sarg[on (II), king of Assyria].

91

A badly calcined alabaster vase from Kalḫu bears the inscription "The palace of Esarhaddon." Only a translation of this text has been published.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 61871	ND 8159	Kalḫu, Fort Shalmaneser (SE 11)	—	n

BIBLIOGRAPHY

1959 Oates, Iraq 21 p. 109 (study)
1966 Mallowan, Nimrud 2 p. 420 (study)
2008 Searight, Assyrian Stone Vessels p. 17 (study)

92

An oval lump of clay from Kalḫu states that it belonged to Esarhaddon. The inscription has not been collated since the object is presently housed in the Iraq Museum (Baghdad).

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 60590	ND 6224	Kalḫu, Fort Shalmaneser (SW 10)	6×6.5	n

BIBLIOGRAPHY

1984 Dalley and Postgate, Fort Shalmaneser p. 139 and pl. 45 no. 82 (copy, edition)

TEXT

1) [NÍG].ᵍᵃ[?] [(...)]
2) [*x x* (*x*)] *x*-ᵖᵃᵖ-AŠ MAN ŠÚ MAN KUR *aš-šur*
3) ᵈᵘᵐᵘ ᵐᵈ30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
4) *ša ina lìb-bi du[?]-u* LAL-*u ma-diš* GUB[?]

1–4) [*Proper*]*ty* of [Esar]haddon, king of the world, king of Assyria, son of Sennacherib, king of the world (and) king of Assyria, *which was placed* in the midst of *the platform, more or less.*

93

A barrel cylinder discovered at Aššur contains an abbreviated summary of the events recounted on Nineveh Prism A (text no. 1) and ends with a building account concerned with the construction of a palace for Ashurbanipal in Tarbiṣu, modern Sherif Khan not far from Nineveh. The inscription is edited with the Tarbiṣu texts, rather than those from Aššur, since its building report describes construction in that city. The text is dated to 18 Ayyāru (II) 672 BC. This text is commonly referred to as both Kalḫu A (Klch. A) and Tarbiṣu A (Trb. A).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 6703	Ass 1588 + Ass 1757a–b	Ass ph 238–239 and 241–242	Aššur, in trench iC4IV (Ass 1588), near the post-Assyrian temple, east of the street, and in trench iC5I (Ass 1757a–b), near the south-east gate	27×8.7	c

COMMENTARY

The script is Neo-Assyrian and horizontal rulings separate each line. The first twenty-one lines duplicate Kalḫu A (text no. 77) lines 1–39. Tarbiṣu A is dated to the same day as one copy of Kalḫu A (text no. 77 ex. 6) and at least one copy of Esarhaddon's Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi–xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).

BIBLIOGRAPHY

1904 Andrae, MDOG 25 pp. 23 and 31–32 (provenance, study)
1905 Andrae, MDOG 27 p. 19 (study)
1927 Nassouhi, MAOG 3/1–2 pp. 22–32 (copy, edition)
1939–41 Weidner, AfO 13 p. 214 n. 66 (study)
1956 Borger, Asarh. pp. 32–33 §21 (Klch. A) and pp. 71–72 §43 (Trb. A) (edition)
1969 Oppenheim, ANET[3] p. 290 no. b3 (7–8a, translation)
1982 Curtis and Grayson, Iraq 44 p. 92 (study)
1986 Pedersén, Archives 2 p. 13 n. 9 (study)
1993 Porter, Images, Power, and Politics p. 197 (study)
1997 Pedersén, Katalog p. 206 (study)
1999 Russell, Writing on the Wall pp. 151–152 (study)

TEXT

1) ^{md}*aš-šur*-ŠEŠ-SUM.NA LUGAL GAL LUGAL *dan-nu* LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù* URI.KI
2) SIPA *ki-i-nu ša* UN.MEŠ *dal-ḫa-ti ú-taq-qí-nu-ma ú-še-*[*ṣi-ši*]*-na-a-ti nu-ú-ru ša* DINGIR.MEŠ GAL.MEŠ *ba-nu-u e-pe-šu ud-du-šu iš-ru-ku ši-*<<*ri*>>*-rik-tuš*
3) *ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl ù* KÁ.DINGIR.RA.[KI *mu*]-⌜*šak*⌝*-lil ma-ḫa-zi ka-li-šú-nu mu-ud-diš ṣa-lam* DINGIR.MEŠ GAL.MEŠ
4) *ša* DINGIR.MEŠ KUR.KUR *šal-lu-ti ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš-ri-*⌜*šú*⌝*-*[*nu ú-ter-ru*] ⌜*é*⌝*-gašan-kalam-ma* É ^{d}*iš-tar ša* URU.LÍMMU-DINGIR *be-el-ti-šú za-ḫa-la-a ú-šal-biš-ma ú-nam-me-ru ki-ma* u_4*-me*
5) UR.MAḪ.MEŠ *an-ze-e na-*ʾ*i-i-ri* ^{d}*làḫ-me* ^{d}*ku-ri-*⌜*bi*⌝ [*šá* KÙ.BABBAR *u* URUDU *ú-še-piš*]*-ma né-reb* KÁ.MEŠ-*šá ul-ziz* LUGAL *ša ina tu-kul-ti aš-šur* ^{d}30 ^{d}UTU ^{d}AG ^{d}AMAR.UTU ^{d}15 *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR
6) *ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti i-šá-*[*riš it-tal-lak-ú-ma kul-lat*] ⌜*na*⌝*-kìr-ri-šu ù ma-al-ki la kan-šu-ti-šu ú-šak-ni-šu še-pu-uš-šu*
7) *ka-šid* URU.*ṣi-du-nu ša ina* MURUB$_4$ *tam-tim*

1–5a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people and made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, [compl]eted all of the cult centers, renewed the statues of the great gods, (and) [who returned] the plundered gods of the lands to their (proper) place from Assyria; who plated Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (*zaḫalû*) and made (it) shine like daylight — [I had] lions, screaming *anzû*-birds, *laḫmu*-monsters, (and) *kurību*-genii [fashioned from silver and copper] and set (them) up in its entry doors.

5b–9) The king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, [marched] free[ly] from the Upper Sea to the Lower Sea [and] made [all] of his enemies and the rulers who were unsubmissive to him bow down at his feet; the one who conquered the city Sidon, which is in the midst of the sea, (and) [the one who leveled all of] its [dwellings]; the one who plundered the city Arzâ, which is in the neighborhood of the Brook of Egypt,

na-du-ʳúˀ [*sa-pi-in gi-mir da-ád-me*]-ʳ*šú šá-lil* URU.*ar-za-a šáˀ i-te-e na-ḫal* KUR.*mu-uṣ-ri šá* ^{m}*a-ʳsu-ḫi-li* LUGALˀ-*šu*

8) *a-di ma-li-ki-šu bi-re-ti id-du-ú* [*a-na* KUR *aš-šur*.KI *ú-ra-a ù* ^{m}]ʳ*te-uš-pa-a gi-mir-a-a ina* KI-*tim* KUR.*ḫu-bu-us*ˀ-[*na*]

9) *a-di gi-mir um-ma-ni-šu ú-ra-ʳasˀ*-[*si-bu i-na* GIŠ.TUKUL *ka-bi*]-*is* UN.MEŠ KUR.*ḫi-lak-ki la kan-šu*-[*ti*]

10) *ṭa-rid* ^{md}AG-NUMUN-*kit-li-šer* [DUMU ^{md}AMAR.UTU-A-SUM.NA *na-bi-iʾ* É]-*dak-kur-ri šá qé-reb kal-di a-a-ab* KÁ.DINGIR.RA.KI

11) ʳ*kaˀ-mu-ú* ^{md}*šá-maš*-[*ib-ni* LUGAL-*šu*] *is-ḫap-pu ḫa-bi-lum*

12) [URU].*ḫa-an-das* URU.[*ma-ga-la-nu* URU.*al-pi-ia-na* URU.*di*]-ʳ*iḫˀ-ra-nu* URU.*qa-ta-bu-uʾ* URU.*pa-de-e* URU.*ú-de-ru* URU.MEŠ *dan-nu-ti*

13) [*ša*] ʳ*naˀ-ge-e* [KUR.*ba-az-zi a-di* URU.MEŠ *ṣe-ḫe-ru-ti ša li-me-ti*]-*šú-nu al-me ak-šu-ud áš-lu-la šal-lat-su-un ap-pu-ul aq-qur ina* ^{d}GIŠ.BAR *aq-mu*

14) [*da-aʾ-iš* KUR.*bar-na-ki* LÚ.KÚR *ak-ṣu a-ši-bu-ti* KUR.DU$_6$-*a*]-*šur-ri ša ina pi-i* UN.MEŠ KUR.*mi-iḫ-ra-nu* KUR.*pi-ta-a-nu i-nam-bu-u zi-kir-šu*

15) [*mu-sa*]-ʳ*piˀ-iḫ* UN.MEŠ [KUR.*man-na-a-a gu-tu-ú la sa*]-ʳ*anˀ-qu* KUR.*pa-tu-uš-ar-ri na-gu-ú ša i-te-e* É.MUN

16) [*ša qé*]-*reb* KUR.*ma-da-a-a* ʳ*ru-qu-tiˀ* [*ša pa-a*]-*ṭi* KUR.*bi-ik-ni*

17) [*ša ina*] LUGAL AD.MEŠ-*ia mám-*ʳ*maˀ* [*la ik*]-ʳ*buˀ*-*su* KI-*tim ma-ti-šú-un*

18) [^{m}*ši*]-ʳ*dirˀ-pa-ar-na* ^{m}*e-pa-ar*-[*na*] LÚ.EN.URU.MEŠ *dan-nu-ti*

19) [*ša la*] *kit-nu-šu a-na ni-ri šá-a-šú-nu a-di* ʳUNˀ.[MEŠ-*šú-nu*] *šal-lat-su-un ka-bit-tú áš-lu-la a-na qé-reb* KUR *aš-šur*.KI

20) [DUMU ^{md}]ʳENˀ.ZU-ŠEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI DUMU ^{m}ʳLUGALˀ-GI.NA LUGAL ŠÚ LUGAL KUR *aš-šur*.KI

21) [GÌR].NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù ak-ka-de-e*

22) ʳ*ina* u_4ˀ-*me-šu-ma é-gal-tur-ra ša qé-reb* URU.*tar-bi-ṣi šá ṣu-uḫ-ḫu-rat šu-bat-sa*

23) *qaq-qa-ru at-ru ki-ma a-tar-tim-ma* UGU *maḫ-ri-ti ú-rad-di-ma tam-la-a uš-*<<*ma*>>*-mal-li*

24) É.GAL *ṣi-ir-tú šá šu-bat-sa* ʳ*maˀ-gal rap-šá-tu*

25) *a-na mul-ta-ʾu-ú-ti* ^{m}*aš-šur*-DÙ-IBILA DUMU MAN GAL *šá* É *ri-du-ti* DUMU *na-ram-ia*

26) *ša aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}U.GUR ^{d}15 *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR MU-*šú iz-ku-ru a-na e-peš* LUGAL-*ú-ti*

27) É.GAL *šu-a-tu ul-tu* UŠ$_8$-*šá a-di* GABA.DIB-*šá*

(and) who threw Asuḫīli, its ki[ng], into fetters along with his counselors (and) [brought (them) to Assyria; moreover], (I am) the one who [struck with the sword] Teušpa, a Cimmerian, together with his entire army, in the territory of the land Ḫubuš[na; the one who treads] on the unsubmis[sive] people of Cilicia;

10–13) the one who drove out Nabû-zēr-kitti-līšir, [son of Marduk-apla-iddina (II) (Merodach-baladan); the one who sacked Bīt]-Dakkūri, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-[ibni, its king], a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities Ḫandasu, [Magalani, Alpiana, Di]ḫrāni, Qatabuʾ, Padê, (and) Udēru, fortified cities [in the] district of [the land Bāzu, together with small cities in] their [environs].

14–19) [The one who crushed the Barnaki, a dangerous enemy, who live in the land Tīl-a]šurri, which is called Pitānu in the language of the people of the land Miḫrānu; [the one who scatter]ed the [Mannean] people, [undiscipl]ined [Gutians] — (as for) the land Patušarri, a district in the area of the salt desert, [which is in the mid]st of the land of the distant Medes, [bor]ders Mount Bikni, (and) upon the soil of [whose] mountain [none of] the kings, my ancestors, [had] walked, I carried off to Assyria [Šidi]r-parna (and) E-par[na], mighty chieftains, [who were not] submissive to (my) yoke, together with [their] people (and) their heavy plunder.

20–21) [Son of] Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, [gover]nor of Babylon, king of Sumer and Akkad —

22–30) At that time the site of Egalturra, which is in the city Tarbiṣu, had become too small. I added more land as an addition (making it) bigger than before and I completely raised (its) terrace. I built (and) completed a magnificent palace, whose site is very extensive, (25) for the pleasure of Ashurbanipal — senior son of the king, who (resides in) the House of Succession, my beloved son, whom the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela called to the kingship — from its foundations to its parapets. I roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of

ar-ṣip ú-šak-lil

28) GIŠ.ÙR.MEŠ GIŠ.EREN.MEŠ MAḪ.MEŠ *tar-bit* KUR.*ḫa-ma-nim ú-šat-ri-ṣa e-li-ši-in*

29) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *ša e-re-si* DÙG.GA *ú-rat-ta-a* KÁ.MEŠ-*šin*

30) *a-na tab-rat kiš-šat* UN.MEŠ *lu-le-e uš-ma-al-li*

31) MU.SAR *ši-ṭir* MU-*ia ù ši-ṭir* MU ^{m}*aš-šur*-DÙ-IBILA DUMU MAN GAL *ša* É UŠ-*ti* DUMU *na-ram-ia ú-šá-áš-ṭir-ma ina qé-reb-šá áš-kun*

32) *ul-tu šip-ri* É.GAL *šú-a-tú ag-mur-ú-ma ú-qa-tu-u ši-pir-šá* ^{d}U.GUR ^{d}*la-aṣ a-ši-bu-ti* URU.*tar-bi-ṣi ina qer-bi-šá aq-re-ma*

33) UDU.SISKUR.MEŠ *tak-bit-ti eb-bu-ti ma-ḫar-šu-un aq-qi-ma ú-šam-ḫi-ra kàd-ra-*<<*kàd*>>*-a-a*

34) ^{d}U.GUR ^{d}*la-aṣ ik-rib* UD.MEŠ SÙ.MEŠ MU.AN.NA.MEŠ *ṭu-ub* UZU.MEŠ *ḫu-ud lìb-bi li-ši-mu-in-ni ù a-na* ^{m}*aš-šur*-DÙ-IBILA DUMU *na-ram-ia liš-ru-ku ši-rik-tuš*

35) NUN EGIR-*ú ina* LUGAL.MEŠ DUMU.MEŠ-*ia ša aš-šur u* ^{d}*iš-tar a-na be-lut* UN.MEŠ *i-nam-bu-u zi-kir-šú*

36) *e-nu-ma* É.GAL *šá-a-tu i-lab-bi-ru-ma in-na-ḫu an-ḫu-us-sa lu-ud-diš*

37) MU.SAR *ši-ṭir* MU-*ia u ši-ṭir* MU *aš-šur*-DÙ-IBILA ⌜DUMU⌝ [MAN GAL] *ša* É UŠ-*ti* DUMU *na-ram-ia li-mur-ma*

38) Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-⌜*qí*⌝ [*it-ti*] MU.SAR-*e ši-ṭir* MU-*šú liš-*⌜*kun*⌝

39) [^{d}U].⌜GUR⌝ ^{d}*la-aṣ ik-ri-*⌜*bi*⌝-[*šu*] *i-šem-mu-ú*

cypress, whose fragrance is sweet, in their gates. I filled (it) with splendor (making it) an object of wonder for all of the people.

31) I had a foundation inscription written in my name and written in the name of Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, my beloved son, and placed (this inscription) in it.

32–33) After I finished the work on that palace and completed its construction, I invited the god Nergal (and) the goddess Laṣ, (gods) who live in the city Tarbiṣu, into it. I made large, pure offerings before them (and) presented (them) with my gifts.

34) May the god Nergal (and) the goddess Laṣ decree for me a blessing of long days (and) years of good health (and) happiness, and may they give (the same) to Ashurbanipal, my beloved son, as a gift.

35–39) May a future ruler, one of the kings, my descendants, whom the god Aššur and the goddess Ištar name to rule the people, renovate the dilapidated section(s) of that palace when it becomes old and dilapidated. May he read a foundation inscription written in my name and written in the name of Ashurbanipal, the [senior] s[on of the king], who (resides in) the House of Succession, my beloved son, and may he anoint (it) with oil, make an offering, (and) place (it) [with] a foundation inscription written in his name. [The god Nerga]l (and) the goddess Laṣ will (then) hear [his] prayers.

Date

40) ITI.GU$_4$.SI.SÁ UD.18.KÁM *lim-mu* ^{md}PA-EN-PAP LÚ.GAR.KUR BÀD-LUGAL-*uk-ka ki-i a-de-e ina* UGU ^{m}*aš-šur*-DÙ-IBILA DUMU MAN GAL *šá* É UŠ-*ti šak-nu-u-ni*

Date

40) Ayyāru (II), eighteenth day, eponymy of Nabû-bēlī-uṣur, governor of (the city) Dūr-Šarrukku (672 BC), when the treaty concerning Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, was made.

94

A worn and abraded stone slab from Tarbiṣu records that Esarhaddon had a palace built for his successor Ashurbanipal. This text, which is written in Neo-Assyrian script on the bottom half of the slab, is commonly referred to as Tarbiṣu C (Trb. C).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118919	1999-01-22,3	Tarbiṣu	53×64	c

BIBLIOGRAPHY

1861 1 R pl. 48 no. 6 (copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1956 Borger, Asarh. p. 73 §45 (Trb. C) (edition)
1993 Porter, Images, Power, and Politics p. 197 (study)
1999 Russell, Writing on the Wall pp. 151–152 (translation, study)

TEXT

1) *a-na-ku* ^{m}AŠ-PAP-AŠ MAN GAL MAN KAL
2) MAN ŠÚ MAN KUR AŠ GÌR.NÍTA KÁ.DINGIR.KI
3) MAN KUR EME.GI$_7$ *u* URI.KI
4) KUR *šá qé-reb* URU.*tar-bi-ṣi*
5) UD.BI *mu-šab* ^{m}AŠ-DÙ-A
6) *ár-ṣip ú-šak-lil*

1–6) I, Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, built (and) completed a palace in the city Tarbiṣu as the residence of Ashurbanipal.

95

A worn and abraded concave stone slab from Tarbiṣu has an inscription stating that Esarhaddon built a palace in that city for Ashurbanipal, the heir designate of Assyria. This text, which is written in Neo-Assyrian script, is commonly referred to as Tarbiṣu B (Trb. B).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118920	1999-01-22,4	Tarbiṣu	43×57.5	c

BIBLIOGRAPHY

1861 1 R pl. 48 no. 5 (copy)
1898 Meissner and Rost, BA 3 pp. 204–207 (edition)
1927 Luckenbill, ARAB 2 p. 286 §758 (translation)
1956 Borger, Asarh. p. 72 §44 (Trb. B) (edition)
1993 Porter, Images, Power, and Politics p. 197 (study)
1999 Russell, Writing on the Wall pp. 151–152 (translation, study)

5 UD.BI (*ūmīšu*), "at that time," is a mistake for *a-na*, "for"; compare *a-na mu-šab* in Tarbiṣu B (text no. 95) line 7.

TEXT

1) *a-na-ku* ^{m}AŠ-PAP-AŠ MAN GAL
2) MAN KAL MAN ŠÚ MAN KUR AŠ GÌR.NÍTA
3) KÁ.DINGIR.KI MAN KUR EME.GI$_7$
4) *u* URI.KI LUGAL MAN.MEŠ KUR.*mu-ṣur*
5) KUR.*pa-tu-*[*ri*]*-si* KUR.*ku-si*
6) KUR *šá qé-reb* URU.*tar-bi-ṣi*
7) *a-na mu-šab* ^{m}*aš-šur*-DÙ-A
8) DUMU MAN GAL *šá* É UŠ-*ti*
9) DUMU *ṣi-it lìb-bi-ia*
10) *ár-ṣip ú-šak-lil*

1–10) I, Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, (5) Upper E[gy]pt, (and) Kush built (and) completed a palace in the city Tarbiṣu as the residence of Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, my offspring.

96

Two bricks from Tarbiṣu bear a short inscription that states that Esarhaddon built a palace in that city. This text is commonly referred to as Tarbiṣu D (Trb. D). C.B.F. Walker collated the bricks. No score is provided on the CD-ROM.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
1	BM 90246	1979–12–20,151	Tarbiṣu	52.5×42.5×9	c
2	BM 90247	1979–12–20,152	Tarbiṣu	52.5×42×8.5	c

BIBLIOGRAPHY

1861 1 R pl. 48 no. 8 (copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1922 BM Guide p. 73 nos. 297–298 (study)
1927 Luckenbill, ARAB 2 p. 286 §757 (translation)
1956 Borger, Asarh. p. 73 §46 (Trb. D) (edition)
1981 Walker, CBI p. 126 no. 187 (transliteration)
1993 Porter, Images, Power, and Politics p. 198 (edition)

TEXT

1) ^{m}*aš-šur*-PAP-AŠ MAN ŠÚ MAN KUR AŠ
2) É.GAL *ša qé-reb* URU.*tar-bi-ṣi*
3) *ul-tu* UŠ$_8$*-šú a-di gaba-dib-bi-šú*
4) *eš-šiš ú-še-piš*

1–4) Esarhaddon, king of the world, king of Assyria, had a palace built anew in the city Tarbiṣu from its foundations to its parapets.

97

A stele from Tell Aḫmar (ancient Til Barsip), now in the Aleppo Museum, has an unfinished inscription describing Esarhaddon's military conquests. Til Barsip is located on the Euphrates River near the modern border between Turkey and Syria. This text is commonly referred to as Esarhaddon's Monument B (Mnm. B).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Aleppo Museum number unknown	—	Tell Aḫmar	380×172×70	c

COMMENTARY

The obverse depicts Esarhaddon holding two prisoners with ropes. The kneeling, beardless Negroid figure wearing a *uraeus* headdress is generally identified as the crown prince of Egypt, Ušanaḫuru. The identity of the second figure, the bearded man wearing a conical hat, is not certain. Thureau-Dangin proposed that it was Abdi-Milkūti, king of Sidon, based on references to this ruler in Esarhaddon's inscriptions, including line 25 of this text, and other scholars have identified this captive as Baʾalu, king of Tyre, since he supported Egypt and his city was besieged. The identification with Abdi-Milkūti is unlikely since this adversary of Esarhaddon was beheaded shortly after an unsuccessful escape attempt. As for the identification as Baʾalu, Ephʿal correctly notes that nowhere in Esarhaddon's inscriptions is there any mention of this king's capture or surrender after the siege of his city; this king, however, did continue to rule Tyre during the reign of Ashurbanipal. The identity of the standing, bearded prisoner remains open to debate. Compare Miglus, who suggests that there is no need to seek a direct link between the prisoners represented on the steles and specific military achievements recorded in Esarhaddon inscriptions, thus no need to identify the figures with known rulers. There are pictures of Ashurbanipal on one side of the stele and Šamaš-šuma-ukīn on the other.

The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. There is an uninscribed duplicate stele from Til Barsip that has been lined in preparation for an inscription. The steles measure 380×172×70 cm (inscribed stele) and 214×110×81 cm (duplicate stele). The steles were prepared very late in the reign, as pointed out by numerous scholars. The absence of an inscription on one stele and the fact that the inscribed stele was never completed may indicate that the pair of monuments was made not long before Esarhaddon's death in 669 BC.

BIBLIOGRAPHY

1926 Unger, RLV 6 pl. 74 (photo)
1927 Unger, ABK pp. 30–31 fig. 71 (photo)
1929 Thureau-Dangin, Syria 10 pp. 189–196 and pl. XXXVI (photo, copy, edition)
1936 Thureau-Dangin and Dunand, Til-Barsib pp. 151–156 and pls. XII-XIII (photo, copy, edition)
1956 Borger, Asarh. pp. 100–101 §66 (Mnm. B) (edition)
1961 Parrot, Assur p. 77 fig. 86 (photo)
1982 Börker-Klähn, Bildstelen pp. 212–213 nos. 217–218 (drawing, study)
1993 Porter, Images, Power, and Politics pp. 161–162 and 200 (study)
2000 Miglus, Bagh. Mitt. 31 pp. 195–211 (photo, study)
2000 Porter, ANESS 7 pp. 173–176 (photo, drawing, study)
2000 Porter, BSMS 35 pp. 7–18 (study)
2001 Porter, RAI 45/1 pp. 373–390 (photo, drawing, study)
2002 Stronach, IrAnt 37 pp. 373–402 (drawing, study)
2003 Porter, Trees, Kings, and Politics pp. 59–79 and pls. 15–27 (photo, study)
2005 Ephʿal, JCS 57 pp. 106–108 (study)

2008 Cogan, Studies Ephʿal p. 68 (study)

TEXT

1) [...]
2) [...]
3) [...]
4) [...]
5) [...]
6) [...] *x* [...]

1–6) (No translation possible)

7) [... ^{m}*ḫa-za-*DINGIR] MAN LÚ.KUR.*a-ri-bi*
8) [*šá it-ti ta-mar-ti-šú ka-bit-ti a-na* NINA.KI URU *be-lu-ti-ia il-li-ku-ma*] *u-na-*[*áš-ši*]*-qu* GÌR.II-*ía*
9) [*aš-šú na-dan* DINGIR.MEŠ-*šú ú-ṣal-la-a-ni-ma*] *re-e-mu*
10) [*ar-ši-šú-ma* ^{d}*a-tar-sa-ma-a-a-in* ^{d}*da-a-a* ^{d}*nu*]-*ḫa-a-a*
11) ^{d}*ru-*[*ul-da-a-a-u*] ^{d}*a-bi-*[*ri-il-lu* ^{d}*a-tar-qu*]-*ru-ma-a*
12) [DINGIR.MEŠ *šá* LÚ.*a-ri-bi*] *an-ḫu-su-nu ud-diš-ma* [... *ú*]-^{r}*ter*^{1}-[*šú-ma ad-din-šú*] ^{f}*ta-bu-u-*[*a*]
13) *tar-*[*bit* É.GAL AD-*ia a-na* LUGAL]-*ú-ti ap-qid-ma it-ti* DINGIR.MEŠ [*šá* LÚ.*a-ri-bi*] *šá-tu-nu*
14) *a-na* KUR-*ti-šá ú-ter-ši ar-ka* ^{m}*ḫa-za-*DINGIR [*šim-tu ú-bil-šú-ma*] ^{m}*ia-u-ti-iʾ*
15) DUMU-*šú ina* GU.ZA-*šú ú-še-šib-ma* [*bil*]*-ti u man-da-ti ú-*[*kin ṣe-ru-uš*]*-šú* [UGU *man-da-at-ti* AD-*šú*] *áš-kun*
16) ^{m}*ú-a-bu šá* [...]-*ia* LUGAL-*u-ut* ^{m}*ia-u-te-eʾ* [*ana ra-ma-ni-šú*?] *ú-ter-ru*
17) LÚ.*šu-ut* SAG.MEŠ-*ía* ^{r}LÚ^{1}.[ERIM.MEŠ MÈ-*ia*] *a-na na-ra-ru-ut* ^{m}*ia-u-ti-iʾ* [...] *áš-pur-ma*
18) [^{m}]*ú-a-bu ù* LÚ.ERIM.MEŠ [*tik*]*-li-šú re-ṣi-šú a-*[*di* ...] DINGIR.MEŠ-*šú* [... NÍG.ŠU]-*šú* NÍG.GA-*šú*
19) *šá* [*x*] *am mu ki-i* LÚ.[*x*] *ap-qid šal-lu-tú áš-*[*lu-la*] *a-na qé-reb* KUR ^{r}*aš*^{1}-[*šur*].KI [*ka-bi-is*] *ki-šá-di*
20) UN.MEŠ KUR.*ḫi-lak-ki na-si-iḫ* KUR.*el-li-pi* KUR.*bar-na-ki* LÚ.KÚR *ak-ṣi* [...]*-ti* NI KUR TI
21) KUR.*man-na-a-a šá* LÚ.ERIM.ḪI.A ^{m}*iš-pa-ka-a-a* KUR.*as-ku-*[*za*]*-a-a* [...] *kit-*[*ru la mu*]*-še-zib-i-šú*
22) *i-na-ru ina* GIŠ.TUKUL KUR.*ki-*[*x-x*]*-ar na-gu-u šá qar-*[... *áš*]*-lu-la šal-lat-su*
23) ^{m}*ši-dir-ar-pa-na* ^{m}*e-pa-ar-na* LÚ.EN.URU.MES URU.*be-*[... ^{m}*te-uš*]*-pa-a* LÚ.*gi-mir-ra-a-a*
24) *ina* KI-*tim* KUR.*ḫu-bu-uš-na na-ge-e* KUR.*iš-*[*x*]*-ar a-di* [*gi-mir* ERIM.ḪI.A-*šú*] *ú-ra-si-ib ina* GIŠ.TUKUL

7–14a) [... Hazael], the king of the Arabs, [who came to Nineveh, my capital city, with his heavy audience gift and] kissed my feet, [implored me to give (back) his gods, and (10) I had] pity [on him]. I refurbished [the gods Atar-samayin, Dāya, Nu]ḫāy, Ru[ldāwu], Abi[rillu, (and) Atar-qu]rumâ, [the gods of the Arabs], and [... I gave (them) b]a[ck to him]. I appointed the lady Tabū[a], who was [raised in the palace of my father, as rul]er and returned her to her land with those gods [of the Arabs].

14b–19a) Later, Hazael [died] and I placed Iautaʾ (Iataʾ), his son, on his throne. I im[posed upon] him [tribu]te and payment [greater than the payment] I fixed on [his father]. Uabu, who [...] my [...], took [for himself] the kingship of Iautaʾ. I sent generals (and) [my battle troops] to the aid of Iautaʾ [...] and [...] Uabu and the troops, his [trus]ted helpers, together [with ...] his gods, [...] his [possessions], his goods which ... I appointed as [...] I carri[ed off] to As[syria].

19b–24) [The one who treads on] the necks of the people of Cilicia; the one who depopulated the land Ellipi, the Barnaki, a dangerous enemy, [...] ... the Manneans; who put to the sword the army of Išpakāia, a Scyt[hi]an, [...], an al[ly who] could [not] save himself — [... I] plundered the land Ki[...]ar, a district whose ... [...; I ...] Šidir-parna (and) E-parna, chieftains of the city Be[...]. I struck with the sword [Teuš]pa, a Cimmerian, together with [his entire army], in the territory of the land Ḫubušna, a district in the land Iš[...]ar.

14, 16 Hazael's son Iautaʾ (written ^{m}*ia-u-ti-iʾ* and ^{m}*ia-u-te-eʾ*) is called Iataʾ (written ^{m}*ia-ta-aʾ*) in Nineveh A (text no. 1) and Iaʾlû (written ^{m}*ia-aʾ-lu-ú*) in Nineveh B (text no. 2).

Beneath the figures

25) ^{m}*ab-di-*^{r}*mil*^{1}*-*[*ku*]*-ut-ti* MAN [URU]*.ṣi-du-un-*[*ni* ...]

(9 lines illegible)

Right side

26) [... *pu-lu-uḫ*]*-tu ra-šub-ba-tu šá* [AN.ŠÁR ...]

Left side, on the garment

27) NA_4.NA.RÚ.A *ú-še-piš-ma li-i-ti ki-šit-ti* [*qa-ti* ...]

Further down the garment

28) AŠ [...]

Beneath the figures

25) Abdi-M[ilk]ūti, king of Sidon, [...]

9 illegible lines

Right side

26) [...] the awesome [fea]r of [the god Aššur ...]

Left side, on the garment

27) I had a stele made, and [...] my victory (and) trium[ph ...]

Further down the garment

28) (No translation possible)

98

A stele discovered at Zinçirli (ancient Samʾal) has an Akkadian inscription commemorating Esarhaddon's invasion of Egypt. The text was composed after 22 Duʾūzu (IV) 671 BC on the basis of the military campaigns. This text is commonly referred to as Esarhaddon's Monument A (Mnm. A).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VA 2708	—	Zinçirli, in the small court inside the outer city gate, beside its stone base	322×135×50	c

COMMENTARY

The obverse depicts Esarhaddon holding two prisoners with ropes. The kneeling, beardless Negroid figure wearing a *uraeus* headdress is generally identified as the crown prince of Egypt, Ušanaḫuru. The identity of the second figure, the bearded man wearing a conical hat, is not certain. Thureau-Dangin proposed that it was Abdi-Milkūti, king of Sidon, based on references to this ruler in Esarhaddon's inscriptions and other scholars have identified this captive as Baʾalu, king of Tyre, since he supported Egypt and his city was besieged. The identification with Abdi-Milkūti is unlikely since this adversary of Esarhaddon was beheaded shortly after an unsuccessful escape attempt. As for the identification as Baʾalu, Ephʿal correctly notes that nowhere in Esarhaddon's inscriptions is there any mention of this king's capture or surrender after the siege of his city; this king, however, did continue to rule Tyre during the reign of Ashurbanipal. The identity of the standing, bearded prisoner remains open to debate. Compare Miglus, who suggests that there is no need to seek a direct link between the prisoners represented on the steles and specific military achievements recorded in Esarhaddon inscriptions, thus no need to iden-

tify the figures with known rulers. There are symbols of eleven or twelve gods. One could argue that these represent the deities mentioned at the beginning of the inscription, however, there are only ten gods mentioned, one or two fewer than the symbols shown before the representation of Esarhaddon. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate.

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TEXT

Obv.

1) AN.ŠÁR AD DINGIR.MEŠ *ra-a'-im* SANGA-*ti-ia*
2) ^{d}*a-nu geš-ru reš-tu-u na-bu-u šu-mì-ia*
3) ^{d}BAD EN *šá-qu-u mu-ki-in* BALA.MEŠ-*ia*
4) ^{d}DIŠ *er-šú mu-du-u mu-šim* NAM.MEŠ-*ia*
5) ^{d}30 ^{d}ŠEŠ.KI *nam-ru mu-dam-mì-iq* GISKIM.MEŠ-*ia*
6) ^{d}UTU DI.KU$_5$ AN-*e u* KI-*tim pa-ri-su* EŠ.BAR-*ia*
7) ^{d}IŠKUR EN *ra-áš-bu mu-na-ḫi-iš* ERIM.ḪI.A.MEŠ-*ia*
8) ^{d}MES *e-tel* ^{d}*í-gì-gì u* ^{d}GÉŠ.U-*ki mu-šar-bu-u* LUGAL-*ti-ia*
9) ^{d}INANNA *be-let* MURUB$_4$ *u* MÈ *a-li-kàt i-di-ia*
10) ^{d}7.BI DINGIR.MEŠ *qar-du-u-ti sa-pi-nu na-ki-ri-ia*
11) DINGIR.MEŠ GAL.MEŠ DÙ-*šú-nu mu-šim-mu šim-ti*
12) *ša ana* LUGAL *mi-gir-šú-un i-šar-ra-ku da-na-an li-i-tú*

1–12) The god Aššur, father of the gods, who loves my priestly service; the god Anu, powerful leader, the one who called my name; the god Enlil, lofty lord, the one confirmed my reign; the god Ea, wise one, knowing one, who decrees my destiny; (5) the god Sîn, shining Nanna, the one who makes signs favorable for me; the god Šamaš, judge of heaven and netherworld, the one who provides decisions for me; the god Adad, terrifying lord, the one who makes my troops prosper; the god Marduk, hero of the Igīgū and Anunnakū gods, the one who makes my kingship great; the goddess Ištar, lady of war and battle, who goes at my side; the Sebitti, valiant gods, the ones who overthrow my enemies; (and) the great gods, all of them, who decree destiny (and) give victorious might to the king, their favorite,

13) ^{m}*aš-šur*-PAP-AŠ LUGAL GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI
14) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri*
15) *ù* URI.KI MAN KUR.*kár-*^{d}*dun-ía-àš* DÙ-*šú-un*
16) LUGAL LUGAL.MEŠ KUR.*mu-ṣur* KUR.*pa-tu-ri-su u* KUR.*ku-u-si*
17) *pa-*[*liḫ* DINGIR.MEŠ] GAL-*ti*
18) *ú-šum-*[*gal*]*-lu ṣi-i-rum* [*na-ram*] AN.ŠÁR ^{d}UTU
19) ^{d}AG *u* ^{d}AMAR.UTU LUGAL LUGAL.MEŠ
20) *la pa-du-u mu-la-'i-iṭ*
21) *ek-ṣu-ti la-biš na-mur-*[*ra-ti*]

13–33) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer (15) and Akkad, king of Karduniaš (Babylonia), (king of) all of them; king of the kings of (Lower) Egypt, Upper Egypt, and Kush; the one who re[veres the] great [gods], majestic [dra]gon; [beloved] of the gods Aššur, Šamaš, Nabû, and Marduk; king of kings, (20) the merciless, the one who curbs the insolent ones, the one who is clothed in splen[dor], fearless in battle, per[fect] warrior, merciless in combat, almighty prince, the one who holds the nose-rope of rulers,

Figure 5. VA 2708, a stele of Esarhaddon discovered at Zinçirli. © Bildarchiv Preussischer Kulturbesitz / Art Resource, NY.

22) *la a-di-ru šá-áš-me qar-ra-du gít-*[*ma-lu*]
23) *la pa-du-u tu-qu-un-tu ru-bu-u dan-dan-nu*
24) *mu-kil ṣer-ret ma-li-ki lab-bu na-ad-ru*
25) *mu-ter gi-mil a-bi a-li-di-šú*
26) LUGAL *šá ina tukul-ti* AN.ŠÁR ^{d}UTU ^{d}AG *u* ^{d}AMAR.UTU
27) DINGIR.MEŠ *ti-ik-le-e-šú*
28) *i-šá-riš*
29) *it-tal-lak-u-ma*
30) *ik-šu-da*
31) *ni-iz-mat-su*
32) *kul-lat la ma-<gi>-re-e-šú mal-ki la kan-šú-ti-šú* GIM GI *a-pi*
33) *ú-ḫa-ṣi-iṣ-ma ú-šak-bi-sa še-pu-uš-šú*
34) *za-nin* NIDBA *a-na* DINGIR.MEŠ GAL.MEŠ
35) *šá pa-laḫ* DINGIR.MEŠ *ù* ^{d}*iš-ta-ri i-*[*du*]

raging lion, (25) avenger of (his) father, who engendered him; the king, who with the help of the gods Aššur, Šamaš, Nabû, and Marduk, the gods, his helpers, marched freely and (30) attained his wish — he broke all of those disobedient to him (and) rulers unsubmissive to him like a reed in the swamp and trampled (them) underfoot.

34–Rev. 7a) The one who provides provisions for the great gods, kn[ows] how to revere the gods and goddesses, (rev. 1) [...] ...; [the one who (re)construct]ed the temple of the god Aššur, completed its ornaments, (re)built Esagil and Babylon, restored the rites, (and) who returned the plundered gods of the lands (rev. 5) to their (proper) place from the city Aššur; the king whose food offerings the great gods love and whose priestly service they established forever [in the tem]ples;

Rev.
1) [...]-*x-i gab-bi* [*ba-nu*]-*ú*
2) É AN.ŠÁR *mu-šak-lil si-ma-te-e-šú*
3) *e-piš é-sag-gíl ù* KÁ.DINGIR.RA.KI *mu-šal-li-mu*
4) *par-ṣe-e šá* DINGIR.MEŠ KUR.KUR *šal-lu-u-ti* TA *qé-reb* URU.*aš-šur*
5) *a-na áš-ri-šú-nu ú-ter-ru* LUGAL *ša na-dan zi-bé-e-šú*
6) DINGIR.MEŠ GAL.MEŠ *i-ram-mu-ma* SANGA-*su* [*ina* É].KUR.MEŠ *da-riš*
7) *ú-kin-nu* GIŠ.TUKUL.MEŠ-*šú-nu la pa-du-u-ti a-na ši-rik-ti*
8) EN-*ti-šú iš-ru-ku* LUGAL [*ša*] EN EN.MEŠ ^{d}AMAR.UTU
9) UGU LUGAL.MEŠ-*ni ša kib-rat* LÍMMU-*ti ú-šá-te-ru ú-šar-bu-u*
10) EN-*u-su* KUR.KUR DÙ-*ši-na a-na* GÌR.MEŠ-*šú ú-šak-ni-šú*
11) *bil-tu ù man-da-at-tu* UGU-*ši-na ú-kin-nu ka-šid a-a-bé-e-šú*
12) *mu-ḫal-li-qu ga-re-e-šú* LUGAL *šá tal-lak-ta-šú a-bu-bu-um-ma ep-še-ta-šú*
13) *lab-bu na-ad-ru pa-nu-uš-šú* URU-*um-ma ar-ke-e-šú ti-lu qit-ru-ub*
14) *ta-ḫa-zi-šú dan-nu nab-lu muš-taḫ-mì-ṭu* ^{d}GIŠ.BAR *la a-ni-ḫu*

Rev. 7b–14) to whose lordship they gave their merciless weapons as a gift; the king, [whom] the lord of lords, the god Marduk, made greater than the kings of the four quarters, (rev. 10) whose lordship he made the greatest; the one who made the lands, all of them, bow down at his feet (and) who imposed tribute and payment on them; the one who conquered his enemies (and) destroyed his foes; the king whose passage is the deluge and whose deeds are a raging lion — before he (comes) it is a city, when he leaves it is a tell. The assault of his fierce battle is a blazing flame, a restless fire.

15) DUMU ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI DUMU ^{m}LUGAL-GI.NA MAN ŠÚ MAN KUR AŠ
16) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *ù* URI.KI NUMUN LUGAL-*u-ti da-ru-u*
17) *ša* ^{md}EN-*ba-ni* DUMU ^{m}*a-da-si mu-kin* LUGAL-*u-ti* KUR *aš-šur*.KI *šá du-ru-ug-*[*šu*]
18) *bal-til*.KI *ina pi-i* AN.ŠÁR ^{d}UTU ^{d}AG *u* ^{d}AMAR.UTU DINGIR.MEŠ GAL.MEŠ EN-[*ti*]
19) *im-qut-am-ma dan-na-ku dan-dan-na-ku e-tel-la-ku šit-ra-ḫa-ku geš-ra-ku*
20) *kab-ta-ku šur-ru-ḫa-ku ina gi-mir* LUGAL.MEŠ-*ni šá-ni-na ul i-ša-ku*

Rev. 15–18a) Son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; royal descendant of the eternal line of Bēl-bāni, son of Adasi, founder of the kingship of Assyria, who[se] place of ultimate origin is Baltil (Aššur) —

Rev. 18b–25a) By command of the gods Aššur, Šamaš, Nabû, and Marduk, the great gods, lords[hip] fell to me. I am mighty, I am almighty, I am lordly, I am proud, I am strong, (rev. 20) I am important, I am glorious, (and) I have no equal among all of the kings. Chosen by the gods Aššur, Nabû, and Marduk; called

21) *ni-šit* AN.ŠÁR ^{d}AG *u* ^{d}AMAR.UTU *ni-bit* ^{d}30 *mi-gir* ^{d}*a-nim na-ra-am šar-ra-ti*
22) ^{d}*iš-tar i-lat kal gim-ri* GIŠ.TUKUL *la pa-du-u mu-rib* KUR *nu-kúr-ti a-na-ku-ma*
23) LUGAL *le-'e-é-um* MURUB$_4$ *ù* MÈ *ša-giš da-ád-me na-ki-re-e-šú*
24) *né-er a-a-bé-e-šú muš-ḫar-mì-ṭu ga-re-e-šú mu-šak-niš la kan-šú-te-e-šú*

25) *ša nap-ḫar kiš-šat* UN.MEŠ *i-bé-lu* AN.ŠÁR ^{d}UTU ^{d}AG *ù* ^{d}AMAR.UTU
26) EN.MEŠ-*ia* MAḪ.MEŠ *ša la in-nen-nu-u qí-bit-su-un* LUGAL-*u-ut la šá-na-an*
27) *a-na šim-ti-ia i-ši-mu* ^{d}*iš-tar be-el-tum ra-a'-i-mat* SANGA-*ti-ía*
28) GIŠ.PAN *dan-na-tu* GIŠ.*šil-ta-ḫu geš-ru mu-šam-qit la ma-gi-ri tu-šat-me-ḫa*
29) *rit-tu-u-a bi-ib-lat lìb-bi-ia tu-šak-ši-da-an-ni-ma nap-ḫar mal-ki*
30) *la kan-šú-ti tu-šak-ni-šá še-pu-u-a e-nu* AN.ŠÁR EN GAL-*u áš-šú taš-ri-iḫ-ti*
31) *da-na-an ep-še-te-ia* UN.MEŠ *kul-lu-mi-am-ma* UGU LUGAL.MEŠ *šá kib-rat* LÍMMU-*ti*
32) LUGAL-*u-ti ú-šar-ri-iḫ-ma ú-šar-ba-a zik-ri* MU-*ia ši-bir-ru ez-zu*
33) *a-na ra-sa-ab na-ki-ri ú-šá-áš-šá-a i-da-a-a ma-a-tú a-na* AN.ŠÁR
34) *iḫ-ṭu-u ú-gal-li-lu i-ši-ṭu a-na ḫa-ba-ti šá-la-li mi-ṣir* KUR *aš-šur*.KI
35) *ru-up-pu-ši ú-mal-lu qa-tú-u-a* TA AN.ŠÁR *u* DINGIR.ME GAL.MEŠ EN.MEŠ-*ía*
36) *iq-bu-u-ni a-la-ku* KASKAL.II.MEŠ SÙ.MEŠ *šad-de-e* GIG.MEŠ *ši-pik ba-ṣi* KAL.MEŠ
37) *a-šar ṣu-ma-a-me ina mi-gir lìb-bi-ia šal-meš lu at-tal-lak ša* ^{m}*tar-qu-ú*
38) MAN KUR.*mu-ṣur ù* KUR.*ku-u-si ni-zir-ti* DINGIR-*ti-šú-nu* GAL-*ti* TA URU.*iš-ḫup-ri*
39) *a-di* URU.*me-em-pi* URU MAN-*ti ma-lak* 15 u_4-*me qaq-qa-ri* u_4-*me-šam la na-par-ka-a*
40) *di-ik-tú-šú ma-a'-diš a-duk ù šá-a-šú* 5-*šú ina uṣ-ṣi* GIŠ.*šil-ta-ḫi*
41) *mi-ḫi-iṣ la nab-la-ṭi am-ḫa-su-ma* URU.*me-em-pi* URU MAN-*ti-šú ina mì-šil* u_4-*me*
42) *ina pil-ši nik-si na-bal-kàt-ti al-me* KUR-*ud ap-pul aq-qur ina* ^{d}GIŠ.BAR
43) *aq-mu* MUNUS.É.GAL-*šú* MUNUS.ERIM.É.GAL.MEŠ-*šú* ^{m}*ú-šá-na-ḫu-ru* DUMU UŠ-*ti-šú*
44) *ù re-eḫ-ti* DUMU.MEŠ-*šú* DUMU.MUNUS.MEŠ-*šú* NÍG.ŠU-*šú* NÍG.GA-*šú* ANŠE.KUR.RA.MEŠ-*šú* GU$_4$.MEŠ-*šú*
45) *ṣe-e-ni-šú ina la ma-a-ni áš-lu-la a-na* KUR *aš-šur*.KI *šur-uš* KUR.*ku-u-si*

by the god Sîn, favorite of the god Anu, beloved of the queen — the goddess Ištar, goddess of everything — (and) the merciless weapon that makes the enemy land tremble, am I. A king, expert in battle and war, the one who slaughters the settlements of his enemies, the one who kills his foes, the one who dissolves his adversaries, the one who makes the unsubmissive bow down, (and) the one who rules over all of the people of the world —

Rev. 25b–30a) The gods Aššur, Šamaš, Nabû, and Marduk, my lofty lords, whose word cannot be changed, decreed as my destiny an unrivaled kingship. The goddess Ištar, the lady who loves my priestly service, put in my hands a strong bow (and) a mighty arrow, the slayer of the disobedient; she allowed me to achieve my wish and made all the unsubmissive kings bow down at my feet.

Rev. 30b–37a) When the god Aššur, the great lord, (wanted) to reveal the glorious might of my deeds to the people, he made my name the most glorious and greatest over the kings of the four quarters, made my hands carry a terrible staff to strike the enemy, (and) empowered me to loot (and) plunder the lands (that) had committed sin, crime, (or) negligence against the god Aššur (rev. 35) (and) to enlarge the territory of Assyria. After the god Aššur and the great gods, my lords, had ordered me to march far along remote roads, (through) rugged mountains (and) great sand dunes, where (one is always) thirsty, I marched safely (and) in good spirits.

Rev. 37b–43a) As for Taharqa, the king of Egypt and Kush, the accursed of their great divinity, from the city Išḫupri to Memphis, the royal city, a march of fifteen days overland, (rev. 40) I inflicted serious defeats on him daily, without ceasing. Moreover, (with regard to) he himself, by means of arrows, I inflicted him five times with wounds from which there is no recovery; and (as for) the city of Memphis, his royal city, within half a day (and) by means of mines, breaches, (and) ladders, I besieged (it), conquered (it), demolished (it), destroyed (it), (and) burned (it) with fire.

Rev. 43b–50a) I carried off to Assyria his wife, his court ladies, Ušanaḫuru, his crown prince, and the rest of his sons (and) his daughters, his goods, his possessions, his horses, his oxen, (rev. 45) (and) his sheep and goats, without number. I tore out the roots of Kush from Egypt. I did not leave a single person there to praise (me). Over Egypt, all of it, I appointed anew kings, governors, commanders, customs officers,

49 *dà-re-e* may be a mistake for *dà-ri-šam*.

46) TA KUR.*mu-ṣur as-suḫ-ma e-du ina lìb-bi ana da-li-li ul e-zib*
47) *ina* UGU KUR.*mu-ṣur* DÙ-*šú* LUGAL.MEŠ LÚ.NAM.MEŠ LÚ.GAR-*nu*.MEŠ LÚ.GAL.KAR.MEŠ LÚ.*qi-pa-a-ni*
48) LÚ.*šá-pi-ri ana eš-šú-ti ap-qid sat-tuk-ki gi-nu-u a-na* AN.ŠÁR *u* DINGIR.ME GAL.ME EN.MEŠ-*ía*
49) *ú-kin dà-re-e* GUN *ù man-da-at-tu* EN-*ti-ía šat-ti-šam la na-par-ka-a*
50) *e-mid-su-nu-ti* NA_4.NA.RÚ.A *ši-ṭir* MU-*ia ú-še-piš-ma ta-nit-ti qar-ra-du-ti*
51) AN.ŠÁR EN-*ía da-na-an ep-še-te-ia šá ina tukul-ti* AN.ŠÁR EN-*ía at-tal-lak-u-ma*
52) *ù li-i-tú ki-šit-ti* ŠU.II-*ia* EDIN-*uš-šú ú-šá-áš-ṭir-ma ana tab-rat kiš-šat na-ki-ri*
53) *ana ṣa-at* u_4-*me ul-ziz šá* NA_4.NA.RÚ.A *šú-a-tú* TA KI-*šú ú-nak-kar-u-ma šu-mì šaṭ-ru*
54) *i-pa-ši-ṭu-ma* MU-*šú i-šaṭ-ṭa-ru lu-u ina e-pe-ri i-kàt-ta-mu lu-u ina* A.MEŠ
55) *i-nam-du-u lu-u ina* IZI GÍBIL-*u lu-u ina áš-ri la a-ma-ri i-šak-ka*-[*nu*] ^{d}INANNA *be-let* $MURUB_4$ *u* MÈ
56) *zik-ru-su sin-niš-a-niš lu-šá-lik-ma ina* KI.TA LÚ.KÚR-*šú lu-še-šib-šú ka-meš* NUN-*u* EGIR-*u* NA_4.NA.RÚ.A
57) *ši-ṭir* MU-*ía li-*<*mur*>*-ma ma-ḫar-šú lil-ta-su-ma* Ì.GIŠ *lip-šú-uš* UDU.SISKUR *liq-qí zik-ri* AN.ŠÁR EN-*ía lu-ta-ʾi-id*

trustees, (and) overseers. I confirmed *sattukku* (and) *ginû* offerings for the god Aššur and the great gods, my lords, *forever*. I imposed the tribute and payment of my lordship on them, yearly, without ceasing.

Rev. 50b–53a) I had a stele written in my name made and I had inscribed upon it the renown (and) heroism of the god Aššur, my lord, (and) the might of my deeds which I had done with the help of the god Aššur, my lord, and my victory (and) triumph. I set (it) up for all time for the admiration of all of (my) enemies.
Rev. 53b–57) Whoever takes away this stele from its place and erases my inscribed name and writes his name, covers (it) with dirt, throws (it) into water, burns (it) with fire, or puts (it) in a place where (it) cannot be seen, may the goddess Ištar, lady of war and battle, change him from a man into a woman, and may she seat him, bound, at the feet of his enemy. May a future ruler look upon a stele written in my name, read (it) aloud (while standing) in front of it, anoint (it) with oil, make an offering, (and) praise the name of the god Aššur, my lord.

99

A tablet fragment in the Kuyunjik collection of the British Museum preserves part of an inscription of Esarhaddon that is similar to the text on the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies. The text was copied from an inscription on a protective bull colossus in a doorway.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 299 (+) 82–3–23,39	—	Nineveh, Kuyunjik	DT 299: 4.5×3.1; 82–3–23,39: 5.5×4.5	c

COMMENTARY

DT 299 (+) 82–3–23,39 most likely came from the same tablet. The extant text of the obverse parallels that of the Zinçirli stele (text no. 98) obv. 13–26 and 32–35; there is minor variation in the list of gods in lines 2 and 5 and the omission of some text. Restorations are made from that text.

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TEXT

Obv.

1) AN.ŠÁR-ŠEŠ-SUM.NA MAN ŠÚ MAN KUR *aš-šur*.KI GÌR.NÍTA ⌜KÁ⌝.[DINGIR.RA.KI ...]
2) *ú-šum-gal-lum ṣi-i-ru na-ram* AN.ŠÁR ^{d}AG [...]
3) *la-biš na-mur-ra-ti la a-di-ru šá-áš-me qar-*[*ra-du gít-ma-lu la pa-du-u tu-qu-un-tu*]
4) *ru-bu-ú dan-*⌜*dan*⌝*-nu mu-kil ṣer-ret ma-li-*[*ki lab-bu na-ad-ru mu-ter gi-mil a-bi a-li-di-šú*]
5) LUGAL *šá ina tu-*⌜*kul*⌝-[*ti*] AN.ŠÁR ^{d}30 ^{d}UTU ^{d}AG ^{d}[AMAR.UTU DINGIR.MEŠ *ti-ik-le-e-šú i-šá-riš it-tal-lak-u-ma ik-šu-da ni-iz-mat-su*]
6) *kul-lat la ma-*[*gi-re-e-šú*] *ma-al-ki la kan-šu-*[*ti-šú* GIM GI *a-pi ú-ḫa-ṣi-iṣ-ma ú-šak-bi-sa še-pu-uš-šú*]
7) *šá pa-la-*⌜*aḫ*⌝ [DINGIR.MEŠ *ù* ^{d}]*iš-ta-ri ka-la-*[*ma i-du-ú ...*]
8) *ina qí-bi-*⌜*ta*⌝ [...] *x*.MEŠ UN.MEŠ TUR GAL [...]
9) *mu-ud-diš* [...] ⌜MEŠ⌝ *šá* KUR *aš-šur*.KI *u* KUR [URI.KI ...]
10) *e-*⌜*piš*⌝ [*é-sag-gíl*] *ù* ⌜KÁ⌝.[DINGIR.RA.KI ...]
11) ^{d}[...] *mim-ma šum-šú* ḪI.LI [...]
12) *x* [... *šá* DINGIR.MEŠ KUR].KUR *šal-lu-ú-*[*ti* TA *qé-reb* URU.*aš-šur a-na áš-ri-šú-nu ú-ter-ru*]
13) [...] *la an ku* [...]
14) [...] ⌜*x*⌝ [...]

Lacuna

Rev.

Lacuna

1′) [...] *ki* [...]
2′) [...]-*si-šú* GIŠ *x* [...]
3′) [...] GAL PAP 2 ME 74 [...]
4′) [... ^{d}]AG ^{d}*iš-tar šá* [...]
5′) [...]-*ti nu-um-mur pa-ni* [...]
6′) *x* [...]-⌜*ši*⌝ *nu-ḫuš kib-ra-a-ti* [...]
7′) *ú-*[...] *a-na* BALA-*e-*⌜*a*⌝ [...]
8′) ^{d}ALAD.^{d}LAMMA *mu-šal-li-mu ki-bi-*[*is* LUGAL-*ti-ia ...*]
9′) *šá* GIŠ.IG [^{d}]ALAD.^{d}LAMMA *ba-laṭ* [...]

1–6) Esarhaddon, king of the world, king of Assyria, governor of B[abylon, ...] majestic dragon; beloved of the gods Aššur, Nabû [...] the one who is clothed in splendor, fearless in battle, [perfect] war[rior, merciless in combat], almighty prince, the one who holds the nose-rope of rule[rs, raging lion, avenger of (his) father, who engendered him]; (5) the king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, (and) [Marduk, the gods, his helpers, marched freely and attained his wish — he broke] all of those [disobedient to him] (and) rulers unsubmissive [to him like a reed in the swamp and trampled (them) underfoot].

7–14) The one who [knows how] to revere a[ll the gods and] goddesses; [...] by the command [...] ... people, young (and) old, [...]; the one who renewed [...]s of Assyria and [Akkad, ...] (10) (re)built [Esagil] and B[abylon, ...] the god(dess) [...] whatever its name, abundance [... who returned the] plunder[ed gods of the la]nds to their (proper) place from the city Aššur; ...] ... [...] ... [...]

Lacuna

Lacuna

Rev. 1′–8′) [...] ... [...] ... [...] large [...]. Total 274 [...] Nabû, Ištar of [... (rev. 5′) ...] ... shining face [...] ... [...] ... abundance of the [four] quarters [...] ... [...] to my reign [...] a bull colossus that makes safe the path [of my royal person ...]

Rev. 9′) (That) which is (written) on a bull colossus in a doorway ... [...]

rev. 8′ The restoration at the end of the line is based on inscriptions of Ashurbanipal; for example, see Borger, BIWA p. 143 T III 10 and C I 94.

100

A fragment of a tablet in the British Museum's Kuyunjik collection preserves part of an inscription of Esarhaddon similar to the text on the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13649	—	Nineveh, Kuyunjik	3.8×3	c

COMMENTARY

The extant text duplicates, with deviation, the Zinçirli stele (text no. 98) rev. 13–17. It is possible that K 13649 and K 7967 (text no. 101) both come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately. Because there are differences between this text and the Zinçirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the edition.

BIBLIOGRAPHY

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1898 Winckler, OLZ 1 col. 72 (study)
1933 Bauer, Asb. pl. 46 and p. 106 (copy, study)
1956 Borger, Asarh. pp. 96 and 100 §65 (transliteration, study)
1993 Porter, Image, Power, and Politics p. 200 (study)

TEXT

Lacuna
1′) [... *pa-nu*]-*uš-šú* URU-*um*-[*ma* ...]
2′) [... *qit-ru*]-*ub ta-ḫa-zi-šu dan*-[*nu* ...]
3′) [... ^{d}]GIŠ.BAR *la* [*a-ni-ḫu* (...)]
4′) [... ^{m}]^{d}30-PAP.MEŠ-SU MAN GAL MAN *dan*-[*nu* ...]
5′) [... ^{m}]LUGAL-GI.NA MAN GAL MAN *dan*-[*nu* ...]
6′) [...] KÁ.DINGIR.RA.KI MAN KUR *šu-me-ri* [...]
7′) [...] *da-ru-ú ša* ^{m}EN-[*ba-ni* ...]
8′) [...] *aš-šur*.KI *šá du*-[*ru-ug-šu* ...]
Lacuna

Lacuna
1′–3′) [... before] he (comes) it is a city, [when he leaves it is a tell. The assault] of his fierce battle [is a blazing flame], a [rest]less fire [(...)].
4′–8′) [Son of] Sennacherib, great king, mighty king, [... descendant of] Sargon (II), great king, mighty king, [... governor] of Babylon, king of Sumer [and Akkad; royal descendant of] the eternal line of Bēl-[bāni, son of Adasi, founder of the kingship] of Assyria, [whose] place [of ultimate origin is Baltil (Aššur)] —
Lacuna

101

A fragment of a tablet in the Kuyunjik collection of the British Museum preserves part of an inscription which duplicates the text inscribed upon the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7967	—	Nineveh, Kuyunjik	6×4.5	c

COMMENTARY

Part of one face (probably the reverse) is preserved. The extant text duplicates part of the text on the Zinçirli stele (text no. 98) rev. 19–26. It is possible that K 7967 and K 13649 (text no. 100) both come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately. Because there may be differences between this text and the Zinçirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the edition.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 885 (study)

TEXT

Rev.
Lacuna
1′) [...] *dan-dan-na-ku e-tel-la-ku šit-ra-ḫa-*[*ku* ...]
2′) [... *kab*]*-ta-ku šur-ru-ḫa-ku ina gi-mir* LUGAL.MEŠ *šá-ni-*[*na* ...]
3′) [(...) *ni*]*-šit* AN.ŠÁR ^{d}AG ^{d}ŠÚ *ni-bit* ^{d}30 *mi-gir* ^{d}[*a-nim* (...)]
4′) [(...) *na-ra*]*-am šar-ra-ti* ^{d}*iš-tar i-lat kal gim-*[*ri* ...]
5′) [...] *la pa-du-ú mu-rib* KUR *nu-*[*kúr-ti* ...]
6′) [...] *qab-li u ta-ḫa-zi ša-giš* [...]
7′) [...] *muš-ḫar-mì-ṭu ga-*[*re-e-šú* ...]
8′) [... *la kan*]*-šu-ti-šú šá nap-ḫar kiš-šat* [...]

9′) [... EN].MEŠ-*ia* MAḪ.MEŠ [...]
10′) [...] *šá-na-an a-*[*na* ...]
11′) [...] *kit-tu x* [...]
12′) [...] *x x* [...]
Lacuna

Lacuna
Rev. 1′–8′) [...] I am almighty, I am lordly, I [am] proud, [...] I am [important], I am glorious, (and) [I have no] equ[al] among all the kings, [... Ch]osen by the gods Aššur, Nabû, (and) Marduk; called by the god Sîn, favorite of the god [Anu, beloved] of the queen — the goddess Ištar, goddess of every[thing] — (rev. 5′) (and) the merciless [weapon] that makes the [enemy] land tremble, [am I. A king, expert in] battle and war, the one who slaughters [the settlements of his enemies, the one who kills his foes], the one who dissolves [his] ad[versaries, [the one who makes the unsub]missive [bow down, (and) the one who rules over] all the people of the world —
Rev. 9′–12′) [The gods Aššur, Šamaš, Nabû, and Marduk], my lofty [lord]s, [whose word cannot be changed, decreed] as [my destiny] an [un]rivaled [kingship. ... [...] truth ... [...] ... [...]
Lacuna

102

A fragment of a stone stele found near Qaqun in central Israel has an inscription that is reported to deal with Esarhaddon's campaigns across

the Sinai Desert on his way to Egypt. "It comprises twenty lines, each preserving only a few signs. The Zinçirli and Nahr el-Kelb inscriptions report Esarhaddon's conquest of Egypt and his actions after the first battle there, while the Qaqun fragment describes an earlier stage of the military campaign, beginning with the departure from the city of Ashur, the attack on Baal, king of Tyre, who was an ally of Taharqa, and the advance to southern Palestine and farther to the Sinai Desert" (Ephʿal, JCS 57 p. 109). The text also "reports that the Assyrian army crossed the Sinai with the assistance of the people of Mibsam" (Ephʿal, JCS 57 p. 109 n. 38). Cogan (Studies Ephʿal) has suggested that the fragment from Ben Shemen (text no. 1007) may originally have belonged to the same stele as the fragment from Qaqun. The quality of the published photograph is such that no transliteration of the text is given here. The inscription is reportedly to be published by E. Weissert.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IAA 1974–565	—	Kibbutz Hamaʿapil, in a pile of stone rubble that had been removed from Qaqun	36×18×23	n

BIBLIOGRAPHY

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2005 Ephʿal, JCS 57 p. 109 (study)
2006 Horowitz and Oshima, Canaan pp. 19 and 111 (study)
2008 Cogan, Studies Ephʿal pp. 66–69 (study)

103

An Akkadian inscription carved into a niche in the rock face at the mouth of the estuary known as the Nahr el-Kelb, Lebanon, describes the defeat of the Egyptian pharaoh Taharqa and the looting of Memphis. The text is dated to after 22 Duʾūzu (IV) 671 BC. This text is commonly referred to as Esarhaddon's Monument C (Mnm. C).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VAG 31 (cast)	—	Nahr el-Kelb, Lebanon	183×94×15.2	(c)

COMMENTARY

The accompanying relief depicts Esarhaddon and symbols of the gods mentioned at the beginning of the inscription. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. The restorations at the beginning of lines 1–7 are based on the Zinçirli stele (text no. 98). The text was collated from a cast in the Vorderasiatische Museum (Berlin).

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2005 Ephʿal, JCS 57 pp. 106–109 (study)
2007 Bagg, Rép. Géogr. 7/1 pp. 117–118 and 235–237 (study)
2008 Cogan, Raging Torrent pp. 140–142 (translation, study)

TEXT

1) [AN.ŠÁR ^{d}*a-nu* ^{d}BAD ^{d}]*é-a* ^{d}30 [^{d}]UTU ^{d}IŠKUR ^{d}AMAR.UTU
2) [^{d}INANNA ^{d}7.BI DINGIR.MEŠ GAL].ME DÙ-*šu-nu mu-šim-mu šim-ti*
3) [*ša ana* LUGAL *mi-gir*]-*šú-un i-šar-ra-ku da-na-an u li-i-tú*
4) [^{m}*aš-šur*-PAP-AŠ LUGAL GAL MAN] *dan-nu* MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI
5) [LUGAL KUR *šu-me-ri ù* URI.KI] LUGAL KUR.*kár-*^{d}*dun-ía-àš* DÙ-*šú-un* LUGAL LUGAL.ME
6) [KUR.*mu-ṣur* KUR.*pa-tu-ri-su u*] KUR.*ku-u-si* MAN *kib-rat* LÍMMU-*tim* DUMU ^{md}30-PAP.MEŠ-SU
7) [MAN GAL MAN *dan*]-*nu* MAN ŠÚ MAN KUR *aš-šur*.KI *ina ḫi-da-a-ti u ri-šá-a-ti qé-reb* URU.*me-em-pi* URU MAN-*ti-šú*
8) ⌜*al-li-ik*⌝ [*ina*] ⌜UGU⌝ *šá-da-tu-ni šá* KÙ.GI *iḫ-zu ul-ṣa-niš ú-šib*
9) [...]-⌜*ia*⌝ GIŠ.TUKUL.MEŠ [...] *x* ⌜*šak*⌝-*nat na-aš-par-ti* KÙ.GI KÙ.BABBAR *x x x x x*
10) [...] *ar-ka-nu x x x x li x ma-la-*⌜*ka*⌝ [... *e-ru*]-*um-ma*
11) [...] É.GAL-*šú* DINGIR.MEŠ-*šú* ^{d}INANNA.MEŠ-*šú šá* ^{m}*tar-qu-u* LUGAL KUR.*ku-u-si a-di* NÍG.GA-*šú-nu*
12) [... *šal-la*]-*tiš am-nu* MUNUS.É.[GAL-*šú* MUNUS].⌜ERIM⌝.É.GAL.MEŠ-*šú* ^{m}*ú-šá-na-ḫu-ru* DUMU UŠ-*ti-šú*
13) [...] *x x x x ti-i-ri man-za-az pa-ni-šú x* [*x x*] NÍG.[ŠU] NÍG.GA
14) [...].⌜GI⌝.MEŠ NA_4.⌜ZA⌝.GÌN ZÚ AM.SI GIŠ.[*x šá*] *iḫ-zu-ši-na* KÙ.GI *mu-ṣi-ši-na*
15) [...] KI.MIN *ú-nu-ut* KÙ.GI KÙ.BABBAR *u* NA_4

1–7a) [The gods Aššur, Anu, Enlil], Ea, Sîn, Šamaš, Adad, Marduk, [Ištar, (and) the Sebitti, the great gods], all of them, who decree destiny (and) give might and victory [to the king], their [favorite, Esarhaddon, great king], mighty [king], king of Assyria, governor of Babylon, [king of Sumer and Akkad], king of Karduniaš (Babylonia), (king of) all of them, king of the kings of [(Lower) Egypt, Upper Egypt, and] Kush, king of the four quarters; son of Sennacherib, [great king, migh]ty [king], king of the world, king of Assyria —

7b–10) With rejoicing and jubilation, I went into the city of Memphis, his royal city, (and) I sat joyfully upon (his) gold-mounted stool. [...] my [...] weapons [...] ... was placed; a message (with) gold (and) silver ... [...] afterwards ... the march [... I] entered and

11–16a) I counted as [booty ... of] his palace, the gods (and) goddesses of Taharqa, king of Kush, together with their possessions [... His] wi[fe], his [cou]rt ladies, Ušanaḫuru, his crown prince, [...] ... courtiers, his personal attendants, [...], posses[sions], goods, [...] ... lapis lazuli, ivory, gold-mounted [...] their *openings* (15) [...] ditto, gold (and) silver utensils, and all kinds of stones [fit] for the palace, which were without (number, and) skillfully built [...].

mim-ma šum-šú si-[*mat*] É.GAL *šá la i-šú-u*
16) [...] *nak-liš šu-pu-šú* [*x*]*-šú-un ap-te-e-ma* GIŠ.*ṭup-pi-sa-an-ni pu-*[...]
17) [...] MAN-*ti-šú u-ni-*[*x*] *šid li* [...] *šú* [*x*] *x x x muš-šul* [...]
18) [...] *ki* [*x*] *dib-bi* [...] LUGAL *šá pi-sa-*[*an-ni* ...] *bu-šú tak ti* DIŠ[?] *sal* [*x*] *x*
19) [...] *x i-zi-bu-šun a-di* 15 *a-*[*ge* ...] 30 *a-ge šá* MUNUS.É.GAL.MEŠ KI.MIN
20) [...] *dam-mu-qi* NA_4.[*x x*] NA_4.*a-gúr-ri* [...] NA_4.*di*[?]*-lu* [*ana*] *mu-*ʾ*u-de-e*
21) [...] É *na-kám-a-ti* KÙ.GI KÙ.BABBAR *gu-uḫ-*[*li ... šá*] *la i-šú* TÚG.*sad-din bu-u-ṣi*
22) [...] *ša gim-ri x ba at la at šú* [...] URUDU AN.NA A.BÁR ZÚ AM.SI
23) [...] *mat-ti ba ku* [...] *mi-ni-ti* [... NÍG].GA.MEŠ LÚ.*su-u-ti*
24) [...] *x ši* [*x*] *la ud* [...]*-šú* LÚ.*ḫa-ta-na-ti-*[*šú*] *qin-ni-šú*
25) [...] *x* NA_4.*x* [...] *x-šú ù* [DUMU].MEŠ LUGAL.MEŠ
26) [...] *da e* [...] *šab-bu* [...] A.ZU.MEŠ LÚ.ḪAL.MEŠ
27) [...] *na* ⌜*ra*⌝ [... NAGAR] ⌜LÚ⌝.KÙ.DÍM LÚ.*qur-qur-ri*
28) [...] ⌜LÚ⌝.*ma* [...] *ma*.MEŠ
29) [...] *x* [*x x*].MEŠ
30) [...] DUMU ^{m}*bi-in-zu-qi*
31) [... URU].*is-qa-lu-na*
32) [...] *šá* ^{m}*tar-qu-u ana dan-nu-ti-šú-nu*
33) [...] URU.*ṣur-ri*
34) [...] 32 ⌜MAN⌝.MEŠ
35) [...] NU *x x*

Lacuna

16b–29) I opened their [...] and a chest ... [...] his kingship ... [...] ... mirror [...] ... words [...] king whose bo[x ...] possessions ... [...] ... they left them, together with 15 cro[wns ...] 30 crowns of wives, ditto (20) [...] good [...], stone [...], baked bricks, stone ..., [in] great number, [... from] the treasury, gold, silver, anti[mony, ... which were] without [number], a *saddinu*-garment (made) of byssus, [...] which all ... [...] copper, tin, lead, ivory, [...] ... [...] ... [... pos]sessions, ..., [...] ..., his [..., his] in-laws, his clan, (25) [...] ... stone ..., his [...], and [the sons] of the kings [...] ... [...] ... [...] physicians, diviners, [...] ... [... carpenters], gold-smiths, metal-workers, [...] ... [...] ... [...] ...

30–35) [...] son of Binzūqi, [...] Ashkelon [...] which Taharqa [...] to their fortresses [...] Tyre [...] 32 kings [...] ... [...]

Lacuna

104

Six fragments of heptagonal and decagonal clay prisms contain an Akkadian inscription recording the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, by Esarhaddon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the prisms were inscribed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) A (Bab. A).

23 Or possibly translate "Sutu, Suteans" for *su-u-ti*, as suggested by Borger (Asarh. p. 102). Note that Sutu is generally written *su-tu-u*, *su-ti-i*, *su-tu-ú*, and *su-te-e*, not *su-u-ti*, in Neo-Assyrian sources, including Nineveh A (text no. 1) v 15. For some textual references, see Parpola, Toponyms p. 320 s.v. Sutû.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78223	88–5–12,77 + 88–5–12,78 + 88–5–12,—	Purchased by E.A.W. Budge in Babylon, but registered as coming from Hillah	29×11	i 2–48, ii 1–23, 26–49, iii 1–23, 34–53, iv 1–19, v 1–18, vi 1–22, 38–46, vii 1–46	c
2	VA 8420	Ass 8000 (Ass ph 2019–2020)	Aššur, between the crown prince's palace and the dig house	Height: 9; Col. widths: 0.9, 3.1, and 3.1	ii 25, 27–29, 31–34, iii 17–31, 33, iv 7–23	c
3	MAH 15877	—	—	Height: 11.6; Col. widths: 3.2, 6.8, 5.9, and 4.5	ii 19–21, 23, iii 42–53, iv 1–11, v 3–31, 33, vi 20–21, 23–41, 43–43	c
4	BM 60032	82–7–14,4442	Probably Sippar	18×8.6	i 16–30, ii 12–27, iii 6–24, iii 51–iv 30, v 1–2, 4–10, 12, 14–18, 20–38, vi 27–33	c
5	BM 30153	—	—	—	vi 2–10, 37–46, vii 1, 20–28	c
6	MMA 86.11.342 + CBS 1526	CBS 1526: Khabaza2 (27–5-[18]95)	—	MMA 86.11.342: Max. dia. 11.2×8.8; CBS 1526: 10×8×4; Col. width: 3	v 32–45, vi 15–34, 43–vii 18, 24–37	c

COMMENTARY

Ex. 1 is written in an archaizing Neo-Babylonian script, exs. 2–3 and 6 are written in Neo-Assyrian script, and exs. 4–5 are written in contemporary Babylonian script. Exs. 1–2 and 4 have horizontal rulings separating each line. Ex. 1 has Assyrian hieroglyphs on the top and bottom; for these see text no. 115. The join of the two pieces that make up ex. 6 was proposed by M. Rutz and subsequently verified by the author; CBS 1526 is commonly referred to as Babylon (Prism) AC (Bab. AC). When possible, the restorations are based on Babylon C (text no. 105). A score for this inscription is presented on the CD-ROM.

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1996 Finkel and Reade, ZA 86 pp. 244–261 and figs. 2 and 21–22 (ex. 1, photo; vii 10–12a, study)
1997 Pedersén, Katalog p. 156 (ex. 2, study)
1999 Koch, JNES 58 pp. 19–31 (ii 34–41, edition, study)
1999 Tadmor, Studies Levine p. 404 (ii 2b–9a, study)
2000 Hallo, COS 2 p. 306 (ii 2b–9a, translation, study)
2001 Roaf and Zgoll, ZA 91 pp. 264–295 and fig. 2 (ex. 1, drawing; vii 10–12a study)
2002 Streck, AoF 29 pp. 205–233 (study)
2002 Vera Chamaza, Omnipotenz pp. 317–318, 333–334, 400–404 and 471, nos. 76–77, 86, 145, 147 and 200 (i 18–ii 9a, 34–iii 18a, 35–52a, iv 1b–19, edition)
2003–04 De Meis, AfO 50 pp. 346–347 (study)
2005 Talon, AOS 88 pp. 107–110 (study)
2006 Melville in Chavalas, Ancient Near East pp. 354–355 (i 18b–v 33, translation)
2006–07 Ephʿal, Tarbiz 76 p. 11 (study [in Hebrew])
2007 Giovino, Assyrian Sacred Tree p. 171 and fig. 75 (ex. 1, photo, drawing, study)
2008 Robson, Mathematics pp. 148–149 (ii 2b–9a, translation, study)

Figure 6. CBS 1526, a prism fragment of Esarhaddon recording the rebuilding of Esagil and Babylon. © University Museum of the University of Pennsylvania.

TEXT

Col. i

1) [^{m}AN.ŠÁR-ŠEŠ-SUM.NA]
2) [LUGAL GAL]-*u*
3) [LUGAL] ⌜*dan*⌝-*nu*
4) [LUGAL *kiš-šá*]-*ti*
5) LUGAL [KUR *aš-šur*].KI
6) GÌR.NÍTA [KÁ].DINGIR.RA.KI
7) LUGAL [EME].GI$_7$ *u* URI.KI
8) SIPA *ke-e-nu mi-gir*

i 1–18a) [Esarhaddon, grea]t [king], mighty [king, king of the wor]ld, (i 5) king of [Assyria], governor of [Bab]ylon, king of [Su]mer and Akkad, true shepherd, favorite of the lord of lords, pious prince, (i 10) beloved of the goddess Zarpanītu — the queen, the goddess of the entire universe — reverent king who from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive,

9) EN EN.EN NUN *na-a-du*
10) *na-ram* $^{d}zar_{4}$-DÙ-*tum*
11) *šar-ra-ti i-lat*
12) *kal gim-ri* LUGAL *šaḫ-tú*
13) *ša ul-tu* u_{4}-*me*
14) *ṣe-eḫ-ri-šu be-lut-su-nu*
15) *pu-tuq-qu-ma quru-su-nu*
16) *dal-lu re-e-šu mut-nen-nu-u*
17) *áš-ru kan-šu pa-liḫ*
18) DINGIR-*ti-šú-nu* GAL-*ti i-nu-šú*
19) *ina* BALA-*e* LUGAL *maḫ-re-e*
20) *ina* KUR EME.GI_{7} *u* URI.KI *it-tab-šá-a*
21) Á.MEŠ ḪUL.MEŠ UN.MEŠ
22) *a-šib lìb-bi-šu an-na ù ul-la*
23) *a-ḫa-meš e-tap-pa-lu*
24) *e-dab-bu-ba sur-ra-a-ti*
25) DINGIR.MEŠ-*ši-na i-bu-ka-ma*
26) *i-me-šá* ^{d}*iš-tar-šin par-ṣi-ši-na*
27) *e-zi-ba-ma šá-na-ti-ma*
28) *ir-ka-ba a-na* NÍG.GA
29) *é-sag-gíl* É.GAL DINGIR.MEŠ
30) *a-šar la a-ri* ŠU.II-*su-nu*
31) *ú-bi-lu-ma* KÙ.BABBAR KÙ.GI
32) *ni-siq-ti* NA_{4}.MEŠ *a-na*
33) KUR.ELAM.MA.KI *ip-šu-ru ma-ḫi-riš*
34) *i-gu-ug-ma* ^{d}EN.LÍL.LA_{5}
35) DINGIR.MEŠ ^{d}AMAR.UTU *a-na sa-pan*
36) KUR *ḫul-lu-qu* UN.MEŠ-*šá*
37) *ik-ta-pu-ud* ḪUL-*tim*
38) ÍD.*a-ra-aḫ-ti* ÍD ḪÉ.GÁL
39) *a-gu-ú ez-zi e-du-ú*
40) *šam-ru* ILLU *gap-šu tam-šil*
41) *a-bu-bu ib-bab-lam-ma* URU
42) *šu-bat-su* A.MEŠ *uš-bi-i'-ma*
43) *ú-še-me kar-meš* DINGIR.MEŠ
44) *a-šib lìb-bi-šú iṣ-ṣu-riš*
45) *ip-par-šú-ma e-lu-ú*
46) *šá-ma-meš* UN.MEŠ *a-šib*
47) *qer-bi-šú a-šar šá-nam-ma*
48) *in-nar-qu-ma ina* KI-*tim*

Col. ii

1) [*la i-du-u*] ⌜*i*⌝-*ḫu-zu*
2) *mar-qí-ti* 70 MU.AN.NA.MEŠ
3) *mi-nu-ut ni-du-ti-šu*
4) *iš-ṭur-ma re-me-nu-ú*
5) ^{d}AMAR.UTU *sur-riš lìb-ba-šu*
6) *i-nu-uḫ-ma e-liš a-na*
7) *šap-liš uš-bal-kit-ma*
8) *a-na* 11 MU.AN.NA.MEŠ

the one who reveres their great divinity —

i 18b–33) At that time, in the reign of a previous king, bad omens occurred (i 20) in Sumer and Akkad. The people living there were answering each other yes for no (and) were telling lies. (i 25) They led their gods away, neglected their goddesses, abandoned their rites, (and) *embraced quite different* (*rites*). They put their hands on the possessions of Esagil, the palace of the gods, (i 30) an inaccessible place, and they sold the silver, gold, (and) precious stones at market value to the land Elam.

i 34–ii 9a) The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy its people. The river Araḫtu, (normally) a river of abundance, turned into an angry wave, (i 40) a raging tide, a huge flood like the deluge. It swept (its) waters destructively across the city (and) its dwellings and turned (them) into ruins. The gods dwelling in it (i 45) flew up to the heavens like birds; the people living in it were hidden in another place and took refuge in (ii 1) an [unknown] land. The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 6–7 In cuneiform, the number 70 (𒐼𒌋), which is composed of a vertical wedge and a Winkelhacken, becomes 11 (𒌋𒐼), which consists of a Winkelhacken plus a vertical wedge, by simply changing the order of the two wedges, making the first sign the last sign and the last sign the first sign. The numbers 1 and 60 are both written with a single vertical wedge, but their position within the number determines whether the wedge is read as 60 or 1; for example, when the vertical wedge precedes a Winkelhacken the sign is read as 60 (since higher numbers precede lower numbers), but this vertical wedge is read as 1 if it follows a Winkelhacken (once again since higher value numbers come before lower value numbers). Thus, when Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny," he simply transposed the wedges, making the higher value (60) the lower value (1) and the lower value (10) the higher value (10); thus 70 (60

9) *a-šab-šú iq-bi ia-a-ti*
10) AN.ŠÁR-ŠEŠ-SUM.NA
11) *áš-šu ep-še-e-ti ši-na-ti*
12) *a-na* [*áš*]*-ri-ši-na tur-ri*
13) *ina* UKKIN ŠEŠ.MEŠ-*e-a*
14) GAL.MEŠ *ke-niš tu-tan-ni-ma*
15) [AN].DÙL-*ka* DÙG.GA *taš-ku-nu*
16) UGU-*ia kul-lat za-aʾ-i-ri-ia*
17) *a-bu-biš tas-pu-nu-ma gi-mir*
18) *za-ma-ni-ia ta-na-ru-ma*
19) *tu-šak-ši-du ni-iz-ma-ti*
20) *a-na nu-uḫ-ḫu lìb-bi* DINGIR-*ti-ka*
21) GAL-*ti šup-šu-uḫ ka-bat-ti-ka*
22) SIPA-*ut* KUR *aš-šur*.KI *tu-mal-*[*lu-ú*]
23) ŠU.II-*ú-a ina* SAG *šar-ru-ti-*[*ia*]
24) *ina maḫ-ri* BALA-*ia*
25) *šá ina* GIŠ.GU.ZA LUGAL-*ú-ti ra-biš*
26) *ú-ši-bu* [*iš-šak*]*-na-nim-ma*
27) Á.MEŠ [*da*]*-mi-iq-tim* [*ina*] AN
28) *ù qaq-*[*qa-ri iš-tap-pa-ra*]
29) *gis-kim-mu-*[*uš* DINGIR.MEŠ]
30) *ze-nu-ti* ⌜*sul*⌝*-*[*lu-mi*]
31) *ša e-peš* KÁ.[DINGIR].RA.KI
32) *ud-du-uš é-*[*sag*]*-íl*
33) *uš-ta-nak-la-*⌜*mu*⌝ MUNUS.SIG$_5$ Á-*ti*
34) MUL.SAG.ME.NÍG *mut-tan-bi-ṭu*
35) *pa-ri-is* EŠ.BAR KUR URI.KI *ina* ITI.SIG$_4$
36) *ú-qar-rib-ma a-šar* ^{d}*šá-maš*
37) *uš-tap-pa-a iz-ziz ba-ìl*
38) *zi-mu-šu* SA$_5$ *uš-taš-ni-ma*
39) *ina* ITI.*pít* KÁ *a-šar ni-ṣir-ti*
40) *ik-šu-dam-ma ina* KI.TUŠ-*šu*
41) *i-kun a-na šuk-lul*
42) *ma-ḫa-zi ud-du-uš eš-re-e-tú*
43) *šu-te-šur par-ṣi šá é-sag-gíl*
44) É.GAL DINGIR.MEŠ *iq-ba-a*
45) *e-pe-še* ITI-*šam-ma* ^{d}30
46) *ù* ^{d}UTU *ina* IGI.LAL-*šú-nu*
47) *ša tur-ru gi-mil* KUR URI.KI
48) *an-nu ke-e-nu e-tap-pa-lu*
49) *a-ḫa-meš ina* GEŠTU.II DAGAL-*ti*

Col. iii

1) *ḫa-sis pal-ke-*[*e ša*]
2) *iš-ru-ka* ⌜ABGAL⌝ [DINGIR.MEŠ]
3) NUN ^{d}*nu-dím-mud* [*a-na*]
4) *šu-šu-ub* URU *šá-a-*[*šú ud-du-uš*]
5) *eš-re-e-ti nu-*[*um-mur ma-ḫa-zi*]

ii 9b–23a) You truly selected me, Esarhaddon, in the assembly of my older brothers to put these matters right, and (ii 15) you (are the one) who placed your sweet [pro]tection on me, swept away all my enemies like a flood, killed all of my foes and made me attain my wish, (and), (ii 20) to appease the heart of your great divinity (and) to please your spirit, you entrus[ted] me with shepherding Assyria.

ii 23b–33) At the beginning of [my] kingship, in my first year, when I sat in greatness on (my) royal throne, [go]od signs [were] established for me; [in] heaven and on ear[th, he (the god Marduk) constantly sent me his] omen(s). (ii 30) The angry [gods] were recon[ciled] (and) they repeatedly disclosed favorable signs concerning the (re)building of Bab[yl]on (and) the renovation of E[sag]il.

ii 34–41a) Bright Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red. It reached (its) hypsoma a second time in the month Opening of the Door and stayed in its place.

ii 41b–49a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. (ii 45) Every month, the gods Sîn and Šamaš together, at their appearance, answered me with a firm ‘yes’ concerning the avenging of Akkad.

ii 49b–iii 8a) By means of the great intelligence (and) vast understanding [that] the sage [of the gods], the prince, the god Nudimmud, gave to me, it occurred to me [to] (re)populate th[at] city, to re[novate] (iii 5) the shrines, (and) to make [the cult center shine, and] my heart [prom]pted (me) to perform that work.

+ 10) becomes 11 (10 + 1). The interpretation of *eliš ana šapliš ušbalkitma* presented here follows, for example, Thureau-Dangin (RA 32 [1935] pp. 100–101), Nougayrol (RA 40 [1945–46] p. 65), Borger (Asarh. p. 15), and Shaffer (RA 75 [1981] p. 188); these scholars translate *eliš* and *šapliš* as “am Anfang” and “am Schluss,” “au début” and “à la fin,” “en tête” and “en queue,” and “front” and “back” respectively. Compare Luckenbill (ARAB 2 p. 245 §650) and the CAD (E pp. 96–97 sub. eliš and N/1 p. 19 sub. nabalkutu), who suggest that Marduk turned the “Tablet of Destiny” upside down, making its top its bottom; note that the order of the signs comprising 70 (a vertical wedge followed by a Winkelhacken) remain unchanged and therefore still represent 70, but just upside down. Robson (Mathematics p. 149) points out that tablet K 2069, a unique sexagesimal reciprocal table on a base of 1 10, was drawn up in relation to this event. For further information on the deliberate metathesis of numerals, see Beaulieu, ASJ 17 pp. 4–6.

ii 39 The month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

6) *ina* GEŠTU.II-*ia ib-ši-ma* [*uš-ta*]-*bil*
7) *ka-bat-ti a-na e-peš*
8) *šip-ri šu-a-ti áš-ḫu-ut ak-kud*
9) *ša* ^{d}UTU ^{d}IŠKUR *u* ^{d}AMAR.UTU
10) DI.KU$_5$.GAL DINGIR.MEŠ EN.MEŠ-*ia*
11) *ak-ta-mis ma-ḫar-šu-un*
12) *ina ma-kal-ti* LÚ.ḪAL-*ú-ti*
13) UZU.MEŠ *tu-kul-ti*
14) *iš-šak-nu-nim-ma ša e-peš*
15) [KÁ.DINGIR].RA.KI *ud-du-uš*
16) *é-sag-gíl ú-šá-áš-ṭi-ra a-mu-tú*
17) *a-na an-ni-šú-nu ke-e-nu*
18) *at-kal-ma ad-ke-ma gi-mir*
19) *um-ma-ni-ia ù* UN.MEŠ
20) KUR.*kár-*^{d}*dun-ía-àš a-na*
21) *si-ḫir-ti-ša* GIŠ.*al-lu*
22) *ú-šat-rik-ma e-mi-du*
23) *tup-šik-ki ina* Ì.GIŠ DÙG.GA [LÀL Ì.NUN.NA]
24) *ina* KURUN.NAM *mu-tin-ni*
25) *ši-kar* KUR-*i* KÙ ⌜*ab*⌝-*lu-la*
26) [*ta*]-*ra-*[*ḫuš áš-šú* DINGIR]-*us-su*
27) ⌜GAL-*tu*⌝ [UN].MEŠ
28) *kul-lu-mì-*[*im-ma*] *šup-lu-ḫu*
29) *be-lut-su* [*ku*]-*dúr-ru*
30) *ina* SAG.[DU-*ía*] *áš-ši-ma*
31) [*ú-šá-az-bil*] ⌜*ra*⌝-*ma-ni*
32) [*ina* GIŠ.Ù.ŠUB.MEŠ ZÚ AM.SI]
33) [GIŠ].⌜ESI⌝ [GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA]
34) *ú-*[*šal-bi-na* SIG$_4$-*su* DUMU.MEŠ]
35) LÚ.[*um-ma-ni en-qu*]-*te*
36) LÚ.⌜ŠITIM⌝.[GAL-*li le-'u-ú-te*]
37) *mu-kin-nu giš-*[*ḫur-ri iš-te-niš*]
38) *ú-pa-ḫi-*[*ir-ma a-šar maš-kán*]
39) *é-sag-gíl* [*pa-an qaq-qa-ri-šu*]
40) *ú-pat-*[*ti-ma*]
41) *ši-kit-ta-*⌜*šú*⌝ [*a-mur ina*] ITI *šal-me*
42) u_4-*me še-me-e ṣe-er*
43) *uš-ši-šú maḫ-ru-ú-ti* 1 KÙŠ
44) *ul a-še-eṭ* 1/2 KÙŠ *ul ut-tir*
45) *ki-i* KA GIŠ.ḪUR-*šú maḫ-ri-ti*
46) *at-ta-di te-me-en-šú*
47) *é-sag-gíl* É.GAL DINGIR.MEŠ
48) *ma-aṭ-lat* ZU.AB *tam-šil*
49) *é-šár-ra me-eḫ-ret*
50) *šu-bat* ^{d}*é-a tam-šil*
51) MUL.AŠ.IKU *ar-ṣip*
52) *ú-šak-lil-ma ana ni-*[*kil-ti*]
53) *ú-šak-ki-la ú-kin*

Col. iv

1) *mit-ḫar-ti* GIŠ.ÙR.MEŠ
2) GIŠ.*ere-ni* MAḪ.MEŠ *tar-bit*
3) KUR.*ḫa-ma-nim* KUR-*i* KÙ
4) *ú-šat-ri-ṣa ta-ra-an-šú*
5) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *ša*
6) *e-re-si-na* DÙG.GA *me-ser* KÙ.GI

iii 8b–16) I was afraid (and) worried, (and) I knelt before the gods Šamaš, Adad, (and) Marduk, (iii 10) the great judge(s), the gods, my lords. In the diviner's bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of (iii 15) [Babylon] (and) renovation of Esagil written on a liver.

iii 17–41a) I trusted in their firm 'yes' and I mustered all of my craftsmen and the people of (iii 20) Karduniaš (Babylonia) to its full extent. I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) [its re]vet[ment] with fine oil, [honey, ghee], *kurunnu*-wine, *muttinnu*-wine, (and) pure mountain beer. [In order] to show [the people] his great [divinity and] to inspire awe (in) his lordship, I raised [a ba]sket (iii 30) onto [my] he[ad] and [carried] (it) myself. I [had its bricks made in brickmolds of ivory], ebony, [boxwood, (and) *musukkannu*-wood]. I gather[ed together (iii 35) expert craftsmen (and) skilled master] builders, who lay out [plans], expo[sed the place where] Esagil [stands, and inspected] its structure.

iii 41b–iv 8) [In] a favorable month, on a propitious day, I laid its foundation platform over its previous foundations (iii 45) (and) in (exact) accordance with its earlier plan I did not diminish (it) by one cubit nor increase (it) by half a cubit. I built (and) completed Esagil, the palace of the gods, an image of the *apsû*, a replica of Ešarra, a likeness of (iii 50) the abode of the god Ea, (and) a replica of Pegasus; I had (Esagil) ingeni[ously] built (and) I laid out (iv 1) (its) square. For its roof, I stretched out magnificent cedar beams, grown on Mount Amanus, the pure mountain, (and) fastened bands of gold (and) silver on (iv 5) doors of cypress, whose fragrance is sweet, and installed (them) in its gates.

7) KÙ.BABBAR *ú-rak-kis-ma*
8) *ú-rat-ta-a* KÁ.MEŠ-*šú*
9) DINGIR.MEŠ *u* ^{d}*iš-tar a-ši-bu-ut*
10) *qer-bi-šu šá* A.MEŠ *bu-tuq-tu*
11) *ù ra-a-du ú-bi-lu-šú-nu-ti-ma*
12) *i-ki-lu ši-ki-in-šu-un*
13) *šal-pu-ut-ta-šú-nu lu-mu-un-tú*
14) *ud-diš zi-me-šú-nu uk-ku-lu-tu*
15) *ú-šá-an-biṭ ṣu-bat-su-nu*
16) *ar-šu ub-bi-ib ina* BÁRA.ME-*šú-nu*
17) *da-riš ú-šar-me-šú-nu-ti*
18) ^{d}ALAD.^{d}LAMMA.MEŠ MÁŠKIM.ME
19) *šu-ut* É.KUR ^{d}EN.[LÍL ...]-*šú*
20) *an-ḫu-su x x x x x x* [...]
21) *gu* [...] *uš x* [...]
22) [...]-*nit-ti-šú* [...] GÍR
23) [...]-*su-nu-ti*
24) [...]-*šu ú-še-*[...]
25) [...] É.KUR [...]
26) [...] *x x-ta-a*
27) [...] *x x x*
28) [...] *x x*
29) [...]
30) [...] *x*

iv 9–20) I repaired the woeful desecrated state of the gods and goddess who lived in it, who had been displaced by floods and storm, and whose appearances had become dim; I made their dimmed appearance bright, cleaned (iv 15) their dirty garments, (and) had them permanently installed on their daises. (As for) the bull colossi (and) *rābiṣu*-demons, those of the Ekur of the god En[lil, ...] ... their dilapidated part(s) ... [...]

iv 21–30) (No translation possible)

Lacuna

Lacuna

Col. v

1) 30.ÀM *áš-lu* SAG *ina* GIŠ.*as*$_4$-[*lum*]
2) GAL-*ti mi-ši-iḫ-ta-šu*
3) *am-šu-uḫ ki-i pi-i*
4) *maḫ-re-e ú-še-piš-ma*
5) *ú-zaq-qir ḫur-šá-niš*
6) *né-med-*^{d}EN.LÍL *šal-ḫu-šú*
7) *ár-ṣip ú-šak-lil*
8) *a-na tab-rat kiš-šat ni-ši*
9) *la-la-a uš-mal-li*
10) *ša* DUMU.MEŠ KÁ.DINGIR.RA.KI
11) *dul-lu-lu-tu* ERIM.MEŠ
12) *ki-din-ni šu-ba-re-e*
13) ^{d}*a-nim ù* ^{d}EN.LÍL
14) *an-du-ra-ár-šu-nu*
15) *eš-šiš áš-kun ša-a-mu-tú*
16) *šá a-na re-šu-ti šu-lu-ku*
17) *šá a-na ṣi-in-di*
18) *u bir-ti zu-u'-ú-zu*
19) *ú-pa-ḫi-ir-ma*
20) *a-na* KÁ.DINGIR.RA.KI.MEŠ *am-nu*
21) NÍG.ŠU.MEŠ-*šú-nu šal-lu-te ú-ter*
22) *mi-ra-nu-ti lu-bu-uš-tu*
23) *ú-la-bi-iš ḫar-ra-an*
24) [KÁ].DINGIR.RA.KI *ú-šá-áš-kin še-pu-šú-un*
25) *a-na a-ša-bi* URU *e-peš* É

v 1–9) With the large *ašlu*-[cubit], I measured the dimensions of [Imgur-Enlil, its great wall] — each [length] (and) width was 30 *ašlu*s. I had (it) built as it was before and (v 5) raised (its top) up like a mountain. I built (and) completed Nēmed-Enlil, its outer wall, (and) filled (it) with splendor (making it) an object of wonder for all of the people.

v 10–28) I established anew the remission of debts of the wronged citizens of Babylon, people (entitled to) the privileged status (and) freedom (guaranteed by) the gods Anu and Enlil. I gathered the bought people who had become slaves (and) who had been distributed among the (foreign) riffraff and (v 20) counted (them once again) as Babylonians. I returned their looted possessions, provided the naked with clothing, (and) let them take the road to [Bab]ylon. I encouraged them to (re)settle the city, (v 25) build houses, plant orchards, (and) dig canals.

iv 18 Compare Babylon C (text no. 105) v 47, which has [^{d}ALAD].MEŠ ^{d}LAMMA.MEŠ, "*šēdu*s (and) *lamassu*s," rather than ^{d}ALAD.^{d}LAMMA.MEŠ, "bull colossi."
col. iv, last two lines Based on Babylon C (text no. 105) vi 33–34, the last two lines of col. iv can be safely restored as *im-gur-*^{d}EN.LÍL BÀD-*šú* GAL-*a* 30.ÀM *áš-lu* UŠ.

26) *za-qa-ap ṣip-pa-a-ti*
27) *ḫe-re-e pat-ta-a-ti*
28) *ú-šar-ḫi-is-su-nu-ti lìb-bu*
29) *ki-di-nu-us-su-nu ba-ṭil-tu*
30) *šá ina* ŠU.II *ip-par-ši-du*
31) *a-na áš-ri-šú ú-ter*
32) *ṭup-pi za-ku-ti-šú-nu*
33) [*eš*]-*šiš áš-ṭur*
34) [*a*]-*na* IM.LÍMMU.BA KASKAL.II-*šú-nu*
35) [*ú*]-*pat-ti-ma*
36) [*it*]-*ti nap-ḫar* KUR.[KUR]
37) [EME] *šit-ku-nu i-*[*ip-pu*]-*šu*
38) [*tak*]-*bit-tu*
39) [...] *ù*
40) [...].MEŠ.KI
41) [...]-*ma*
42) [...] *x*
43) [...] UD
44) [...] *x*
45) [...] LUGAL

v 29–38) I restored their interrupted privileged status that had fallen into disuse. I wrote anew the tablet of their exemptions. (v 35) [I] opened roads for them in all directions so that they [could establish an imp]ortant position by having [(commercial) relations] with all coun[tries].

v 39–45) (No translation possible)

Lacuna

Lacuna

Col. vi

1) [NUMUN *šá-an-gu-ti*]-*ia*
2) [*it*]-*ti*
3) *te-*[*me-en é-sag*]-*íl u* KÁ.DINGIR.KI
4) *li-*[*ku*]-*un a-na* u_4-*me*
5) *ṣa-a-ti* LUGAL-*ti*
6) *ki-ma šam-*[*me*] TI.LA
7) UGU UZU.MEŠ UN.MEŠ
8) *li-ṭib-ma ina kit-ti*
9) *ù mi-šá-ri lu-ur-te-a*
10) *ba-ḫu-la-ti-šu-un*
11) *še-bu-tu lul-li-ik*
12) *lit-tu-tu lu-*[*uk*]-*šu-ud*
13) *la-le-*[*e* TI].LA
14) *lu-uš-*[*bi a-na* u_4-*mu* SÙ].ME
15) *lu* [*za*]-*ni-nu ana-ku*
16) [*kim-ti*] *li-rap-piš*
17) *sa-la-ti li-paḫ-ḫi-ir*
18) *per-ʾu lu-šam-dil*
19) *li-ṣar-ri-šú pa-pal-lu*
20) SUḪUŠ GIŠ.GU.ZA *šá-an-gu-ti-ía*
21) *ú-ḫum-meš*
22) *li-ter-ra*
23) *it-ti* AN-*e ù* KI-*tim*
24) *li-kin* BALA-*ú-a*
25) *ina ul-ṣi ri-šá-a-ti*
26) *ḫu-ud-du lìb-bi*
27) *nu-um-mur pa-ni ṭu-ub ka-bat-ti*
28) u_4-*me-šam nam-riš lut-tal-lak*
29) *šim-tu ṭa-ab-tu*
30) *šim-tu* SIG_5
31) *šá ur-ruk* u_4-*me* [BALA].MEŠ-*a*

vi 1–15) Let [the seed of] my [priestly office] endure (along) with the [foundations of Esag]il and Babylon; let (vi 5) (my) kingship be sustaining to the people forever like the plant [of] life so that I may shepherd (vi 10) their populace in truth and justice; (and) let me reach old age, at[ta]in extreme old age, (and) be sa[ted with] the prime [of li]fe [until far]-off [days]. Truly I am [the pr]ovider.

vi 16–33) Let me enlarge [my family], gather my relatives, (and) extend my progeny so that they branch out widely; (vi 20) let the foundations of the throne of my priestly office become like a great mountain; let my reign endure as long as heaven and earth; let me stride beaming daily (vi 25) in joy, gladness, happiness, shining face, (and) happy mood; (and) let a happy fate, (vi 30) a good fate, (one) for the lengthening of the days of my [reign], the protection of the throne of my [priestly office], (and) the well-being of my offspring [be plac]ed in [the]ir (the gods') mouths.

32) *na-ṣir* GIŠ.GU.[ZA *šá-an-gu*]-*ti-ía*
33) *šá-lam* NUMUN-*ia* [*liš-šá*]-*ki-in ina* KA-[*šu*]-*un*
34) GIŠ.GIDRU *i-šir*-[*tu mu-rap-pi-šat*]
35) *ma-a-ti* ⌜*ši*⌝-[*bir-ri ez-zi*]
36) *mu-šak-niš* [*la ma-gi-ri*]
37) *li-šat-me-eḫ* [*rit-tu*]-*ú*-[*a*]
38) GIŠ.TUKUL.MEŠ-*ia* [*li-šat-bu-ú*]-*ma*
39) *lu-nar a-a-bi-ia*
40) *ina li-i-ti u ki-šit-ti qa-ti*
41) *ṣe-riš na-ki-ri*
42) [*liš-zi-za*]-*an-ni*

vi 34–42) May he allow [my hand]s to grasp the righteo[us] scepter [that enlarges] the land (and) the [fierce] st[aff] that humbles [the unsubmissive; may they cause] my weapons [to rise up] so that I may kill my enemies; (and) [may he allow] me [to stand] over my enemies in victory (and) triumph.

43) ŠÈG.MEŠ *u* ILLU.MEŠ
44) SI.SÁ $BURU_{14}$ *na-pa-áš*
45) ^{d}*nisaba ṭuḫ-du*
46) *u* ḪÉ.GÁL *ina* KUR-*ia*

vi 43–vii 3) Let them allow there to be in my land rains and floods, successful harvests, an abundance of grain, plenty, and prosperity, and let them sto[re] (it) in piles of grain.

Col. vii

1) *li-šab-šú-ma*
2) *li-gar-ri-nu*
3) *ka-re-e* ^{d}*nisaba*
4) *ú-še-piš-ma* NA_4.NA.RÚ.A.MEŠ
5) KÙ.BABBAR KÙ.GI ZABAR NA_4.ZA.GÌN
6) NA_4.GIŠ.NU_{11}.GAL NA_4.*ṣa-lam-du*
7) NA_4.^{d}ŠE.TIR NA_4.*e-lál-lu*
8) NA_4.*pi-i-lu* BABBAR-*ú*
9) MU.SAR-*e ṭi-iṭ-ṭi*
10) *ṣar-pu-ti lu-ma-še*
11) *tam-šil ši-ṭir* MU-*ia*
12) *e-siq ṣe-ru-uš-šú-un*
13) *da-na-an qar-ra-di*
14) GAL-*e* ^{d}AMAR.UTU *ep-šet*
15) *e-tep-pu-šu lip-ta-at*
16) ŠU.II-*ia qé-reb-šu-un*
17) *áš-ṭur ina uš-še áš-kun*
18) *a-na ṣa-at* u_4-*me e-zi-ib*

vii 4–18) I had foundation inscriptions made of silver, gold, bronze, lapis lazuli, alabaster, basalt, *pendû*-stone, *elallu*-[stone], (and) white limestone. I depicted hieroglyphs, representing the writing of my name, on inscriptions (written) on baked clay. I wrote on them the might of the great hero, the god Marduk, (and) the deeds (vii 15) that I had done, my pious work, (and) I placed (these inscriptions) in the foundations (and) left (them) for far-off days.

19) *a-na ár-kát* u_4-*me a-na* u_4-*me*
20) *ṣa-a-ti ina* LUGAL.MEŠ DUMU.MEŠ-*ía*
21) *a-na be-lut* KUR *u* UN.MEŠ
22) *šá* LUGAL DINGIR.MEŠ ^{d}AMAR.UTU
23) *i-nam-bu-ú zi-kir-šú*
24) MU.SAR-*ú ši-ṭi-ir*
25) MU-*ia li-mur-ma* Ì.GIŠ
26) *lip-šu-uš* UDU.SÍSKUR
27) *liq-qí a-na áš-ri-šu*
28) *lu-ter* ^{d}AMAR.UTU LUGAL DINGIR.MEŠ
29) *ik-ri-bi-šu i-šem-me*

vii 19–29) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, the god Marduk, names to rule the land and the people, read an inscription (vii 25) written in my name, and anoint (it) with oil, make an offering, (and) return (it) to its place. The god Marduk, king of the gods, will (then) hear his prayers.

30) *mu-nak-kir ši-ṭi-ir*
31) MU-*ia mu-saḫ-ḫu-ú*
32) *si-ma-ti-ia pa-sis*

vii 30–43) (As for) the one who changes (an inscription) written in my name, defaces my representations, annuls the privileged status of Babylon, (and) breaks

vi 32 From context, *na-ṣir* is an infinitive in the status constructus; the expected form is *naṣār*, as noted already by Borger (Asarh. p. 7). This writing of the word is attested also, for example, in text nos. 58 (v 11; =Aššur B), 59 (ii 17; =Aššur B), 105 (viii 38; =Babylon C), 106 (v 13; =Babylon E), and 111 (vii 5′). For further details about the reading of the MUŠ sign in this context, see the note to Aššur B (text no. 58) v 11.

vii 10–11 With regard to *lumāšē*, "hieroglyphs" or "astroglyphs," see text no. 115.

vii 32 The noun *simtu*, here fem. pl., probably refers to the *lumāše tamšil šiṭir šumīya* ("hieroglyphs, representing the writing of my name") in vii 10–11, which appear on the top and/or bottom of several of Esarhaddon's Babylon prisms; see text no. 115 for further information and bibliography. This text, Babylon C (text no. 105) x 17b–18, and Babylon E (text no. 106) vi 43–44 mention in the curse section maledictions against *musaḫḫû simātīya*, "the one who defaces my [repre]sentations," which is the counterpart of the person who alters the king's inscription written in cuneiform, the *munakkir šiṭir šumīya*.

33) *ki-din-nu-tu* KÁ.DINGIR.RA.KI
34) *pa-ṭir ri-kis* EN EN.EN
35) ^{d}AMAR.UTU ^{d}EN.LÍL.LA$_5$ DINGIR.ME
36) EN KUR.KUR *ez-zi-iš*
37) *lik-kil-me-šú-ma ina nap-ḫar*
38) *ṣal-mat* SAG.DU ZÁḪ-*šú*
39) *liq-bi ina ub-šu-ukkin-na-ki*
40) *ki-sal* UKKIN DINGIR.MEŠ *šu-bat*
41) *ši-tul-ti a-mat-su*
42) *li-lam-min$_4$-ma u$_4$-mu*
43) 1-*en la ba-laṭ-su liq-bi*

the covenant of the lord of lords, may (vii 35) the god Marduk, the Enlil of the gods, the lord of the lands, look with fury on him and order his destruction among all the black-headed people. May he (the god Marduk) make his word bad in Ubšukkinnaku, (vii 40) the courtyard of the assembly of the gods, the place of council, (and) order that his life not last (even) a single day.

Date ex. 1

44) MU.SAG.NAM.LUGAL.LA
45) AN.ŠÁR-ŠEŠ-SUM.NA
46) LUGAL KUR *aš-šur*.KI

Date ex. 1

vii 44–46) Accession year of Esarhaddon, king of Assyria.

105

Two decagonal clay prisms have an Akkadian inscription commemorating the restoration of Babylon and Esagil, the temple of the god Marduk, by Esarhaddon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the inscription was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) C (Bab. C).

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78221 + BM 78222	88–5–12,74 + 88–5–12,75 + 88–5–12,76	Hillah	Height: 19; Dia.: 9.1	i 12–41, ii 16–43, iii 14–41, iv 19–41, v 8–vi 42, vii 2–ix 39, x 3–36	c
2	BM 78224 + BM 132294	88–5–12,79 + 1958–4–12,28	Hillah	Height: 11.9; Dia.: 10.5	i 1–24, ii 4–25, iii 5–10, 20, 24–27, 29, iv 10–26, v 14–31, vi 9–29, vii 9–34, viii 7–19, x 15–20	c

COMMENTARY

Both exemplars were purchased by E.A.W. Budge at Babylon and are registered as coming from Hillah. The script of both exemplars is contemporary Babylonian and horizontal rulings separate each line. A score for this inscription is presented on the CD-ROM. The line arrangement and master line generally follow ex. 1.

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TEXT

Col. i

1) [^{m}AN.ŠÁR-ŠEŠ]-SUM.NA
2) [LUGAL GAL]-*ú*
3) [LUGAL *kiš*]-*šá-ti*
4) [LUGAL KUR *aš-šur*.KI GÌR].NÍTA
5) [KÁ.DINGIR.RA].KI
6) [LUGAL KUR EME.GI$_7$ *u*] URI.KI
7) [SIPA *ke-e-nu mi*]-*gir* EN EN.EN
8) [NUN] *na-a-*[*du*] *na-ram*
9) [^{d}]*zar-pa-*[*ni*]-*tum*
10) [*šar*]-*ra-tum i-lat* [*kal*] *gim-ri*
11) [LUGAL] *šaḫ-tu*
12) [*šá*] *ul-tu u$_4$-me*
13) *ṣe-eḫ-ri-šú*
14) *be-lut-su-nu*
15) *pu-tuq-qu-ma*
16) *quru-us-su-nu da-al-lu*
17) *re-e-šú mut-nen-nu-ú*
18) *áš-ri kan-šú*
19) *pa-liḫ* DINGIR-*ti-šú-nu* GAL-*ti*
20) *i-nu-šu ina* BALA LUGAL *maḫ-ri-i*
21) *ina* KUR EME.GI$_7$ *u* URI.KI
22) *it-tab-šá-a* Á.MEŠ ḪUL.MEŠ
23) UN.MEŠ *a-šib lìb-bi-šú*
24) *an-na ul-la a-ḫa-meš*
25) *i-tap-pa-lu i-dab-bu-ba*
26) *sur-ra-ti*
27) DINGIR.MEŠ-*ši-na i-bu-ka-ma*
28) *i-me-šá* ^{d}*iš-tar-šin*
29) *par-ṣi-ši-na i-zi-ba-ma*
30) *šá-na-ti-ma ir-ka-ba*
31) *a-na* NÍG.GA *é-sag-íl*

i 1–19) [Esarha]ddon, [grea]t [king, king of the] world, [king of Assyria, gover]nor of (i 5) [Babylon, king of Sumer and] Akkad, [true shepherd, favo]rite of the lord of lords, pious [prince], beloved of [the goddess] Zarpa[nī]tu — (i 10) [the] queen, the goddess [of the entire] universe — reverent [king who] from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —

i 20–37a) At that time, in the reign of a previous king, bad omens occurred in Sumer and Akkad. The people living there were answering each other yes (for) no (i 25) (and) were telling lies. They led their gods away, neglected their goddesses, abandoned their rites, (i 30) (and) *embraced quite different* (*rites*). They [put] their hands on the possessions of Esagil, the palace of the gods, an inaccessible place, and they sold the gold, silver, (and) [precious] stones [at market value to the land Elam].

32) É.GAL DINGIR.MEŠ *a-šar*
33) *la-a a-ri* ŠU.II-*su-nu*
34) [*ú-bi*]-*lu-ma* KÙ.GI KÙ.BABBAR
35) [*ni-siq*]-*ti* NA_4.MEŠ *a-na*
36) [KUR.ELAM].MA.KI *ip-šu-ru*
37) [*ma-ḫi-riš*] *i-gug-ma*
38) [^{d}EN.LÍL.LA_5] DINGIR.MEŠ ^{d}AMAR.UTU
39) [*a-na sa-pan* KUR] *ḫul-lu-qu*
40) [UN.MEŠ-*šá ik*]-*ta-pu-ud*
41) [ḪUL-*tim* ÍD].*a-ra-aḫ-ti*

Col. ii

1) [ÍD ḪÉ.GÁL *a-gu-ú*]
2) [*ez-zi e-du-ú šam-ru*]
3) [ILLU *gap-šu tam-šil a-bu-bi*]
4) *ib-bab-lam-ma a-lam*
5) *eš-re-e-ti-šú*
6) A.MEŠ *uš-bi-i'-ma*
7) *ú-še-me kar-meš*
8) DINGIR.MEŠ *ù* [^{d}15.MEŠ]
9) *a-šib qer-bi-*[*šu*]
10) *iṣ-ṣu-riš ip-*[*par-šú-ma*]
11) *e-lu-u* [*šá-ma-meš*]
12) UN.MEŠ *a-šib lìb-*[*bi-šú a-šar šá-nam-ma*]
13) *in-nar-*[*qu-ma*]
14) *ina* KI-*tim* [*la i-du-u*]
15) *e-ḫu-zu* [*mar-qí-ti*]
16) 70 MU.AN.[NA.MEŠ]
17) *mi-nu-tu ni-*[*du-ti-šu*]
18) *iš-ṭur-ma réme-nu-u*
19) ^{d}AMAR.UTU *sur-riš lìb-ba-šú*
20) *i-nu-uḫ-ma e-liš ana šap-liš uš-bal-kit-ma*
21) *a-na* 11 MU.AN.NA.MEŠ *a-šab-šú*
22) *iq-bi ia-a-ti*
23) AN.ŠÁR-ŠEŠ-SUM.NA
24) LUGAL KUR *aš-šur*.KI
25) *áš-šú ep-še-e-ti*
26) *ši-na-a-ti ana* KI-*ši-na*
27) *tur-ru ina* UKKIN ŠEŠ.MEŠ-*e-a*
28) GAL.MEŠ *ke-niš tu-ut-tan-ni-ma*
29) AN.DÙL-*ka ṭa-a-bi*
30) *taš-ku-nu* UGU-*ia*
31) *kul-lat za-a'-i-ri-ia*
32) *a-bu-biš tas-pu-nu-ma*
33) *gi-mir za-ma-ni-ia*
34) *ta-na-ru-ma tu-šak-ši-du*
35) [*ni*]-*iz-ma-ta a-na nu-uḫ-ḫu*
36) *lìb-bi* DINGIR-*ti-ka* GAL-*ti*
37) *šup-šu-uḫ ka-bat-ti-ka*
38) SIPA-*ut* KUR *aš-šur*.KI
39) *tu-ma-al-lu-ú*
40) *qa-tu-*u_8-*a*
41) *ina* SAG LUGAL-*ti-ia*
42) *ina maḫ-ri-i* BALA-*e-a*

i 37b–ii 22a) [The Enlil of] the gods, the god Marduk, became angry and [pl]otted [evilly to level the land] (and) to destroy [its people]. The river Araḫtu, (ii 1) [(normally) a river of abundance, turned into an angry wave, a raging tide, a huge flood like the deluge]. It swept (its) waters destructively across the city (ii 5) (and) its shrines and turned (them) into ruins. The gods and [goddesses] dwelling in [it (ii 10) flew] up [to the heavens] like birds; the people living in [it] were hidden [in another place and] (ii 15) took [refuge] in an [unknown] land. The merciful god Marduk wrote that the calculated time of [its] aban[donment] (should last) 70 yea[rs], (but) his heart (ii 20) was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 22b–40) You truly selected me, Esarhaddon, king of Assyria, in the assembly of my older brothers, to put these matters right, and (ii 30) you (are the one) who placed your sweet protection on me, swept away all my enemies like a flood, killed all of my foes and made me attain (ii 35) (my) [w]ish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted me with shepherding Assyria.

ii 41–iii 9) At the beginning of my kingship, in my first year, when (iii 1) [I sat in greatness on] (my)

ii 20–21 For a discussion on how Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny" from 70 years to 11 years, see the note to Babylon A (text no. 104) ii 6–7.

43) *šá ina* GIŠ.GU.ZA LUGAL-*ú-tu*
Col. iii
1) [*ra-biš ú-ši-bu*]
2) [*iš-šak-na-nim-ma* Á.MEŠ]
3) [SIG$_5$.MEŠ *ina* AN *ù qaq-qa-ri*]
4) [*iš-tap-pa-ra gis-kim-mu-uš* DINGIR.MEŠ]
5) *ze-nu-ti sul-lu-mi*
6) *ša e-peš* KÁ.DINGIR.RA.KI
7) [*ud-du-uš*] *é-sag-gíl*
8) [*uš-ta*]-*nak-la-mu*
9) [Á.MEŠ] *dam-qu*
10) [MUL.SAG.ME.NÍG *mut*]-*tan-bi-ṭu*
11) [*pa-ri-is* EŠ.BAR KUR URI.KI *ina* ITI.SIG$_4$]
12) [*ú-qar-rib-ma a-šar* ^{d}*šá-maš*]
13) [*uš-tap-pa-a iz-ziz ba-ìl*]
14) [*zi-mu-šú* SA$_5$] *uš-taš-*[*ni-ma*]
15) *ina* ITI.BAD.KÁ
16) *a-šar ni-ṣir-ti*
17) *ik-šu-dam-ma*
18) *ina* KI.TUŠ-*šú i-kun*
19) *a-na šuk-lul ma-ḫa-zi*
20) *ud-du-uš eš-re-e-ti*
21) *šu-te-šur par-ṣi*
22) *šá é-sag-íl* É.GAL DINGIR.MEŠ
23) *iq-ba-a e-pe-šú*
24) ITI-*šam-ma* ^{d}30 *u* ^{d}*šá-maš*
25) *ina* IGI.LAL-*šú-nu šá tur-ri*
26) *gi-mil-li* KUR URI.KI
27) *an-na ki-i-nu*
28) *i-tap-pa-lu*
29) *a-ḫa-meš ina* GEŠTU.II DAGAL-*ti*
30) *ḫa-sis-si pal-ki-i*
31) *šá iš-ru-ka* ABGAL DINGIR.MEŠ
32) NUN ^{d}*nu-dím-mud*
33) *a-na šu-šu-ub* URU *šá-a-šú*
34) *ud-du-uš eš-re-e-ti*
35) *nu-um-mur ma-ḫa-zi*
36) *ina* GEŠTU.II-*ia ib-ši-ma*
37) *uš-ta-bil ka-bat-tú*
38) *a-na e-peš šip-ri šu-a-ti*
39) *áš-ḫu-ut ak-kud*
40) *ša* ^{d}*šá-maš* ^{d}IŠKUR *u* ^{d}AMAR.UTU
41) DI.KU$_5$.GAL DINGIR.MEŠ EN.MEŠ-*e-a*
Col. iv
1) [*ak-ta-mis ma-ḫar-šu-un*]
2) [*ina ma-kal-ti* LÚ.ḪAL-*ú-ti*]
3) [UZU.MEŠ *tu-kul-ti*]
4) [*iš-šak-nu-nim-ma ša e-peš*]
5) [KÁ.DINGIR.RA.KI *ud-du-uš*]
6) [*é-sag-gíl ú-šá-áš-ṭi-ra a-mu-tú*]
7) [*a-na an-ni-šú-nu ke-e-nu*]
8) [*at-kal-ma*]
9) [*ad-ke-e-ma gi-mir*]

royal throne, [good signs were established for me; in heaven and on earth, he (the god Marduk) constantly sent me his omen(s)]. The angry [gods] (iii 5) were reconciled (and) [they repeatedly] disclosed favorable [signs] concerning the (re)building of Babylon (and) [the renovation of] Esagil.

iii 10–18) [Br]ight [Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red]. It reached (its) hypsoma a second [time] (iii 15) in the month Opening of the Door and stayed in its place.

iii 19–29a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. Every month, the gods Sîn and Šamaš together, (iii 25) at their appearance, answered me with a firm 'yes' concerning the avenging of Akkad.

iii 29b–38) By means of the great intelligence (and) vast understanding that the sage of the gods, the prince, the god Nudimmud, gave to me, it occurred to me to (re)populate that city, to renovate the shrines, (iii 35) (and) to make the cult center shine, and my heart prompted (me) to perform that work.

iii 39–iv 6) I was afraid (and) worried, (and) [I knelt before] (iii 40) the gods Šamaš, Adad, and Marduk, the great judge(s), the gods, my lords. [In the diviner's bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of (iv 5) Babylon (and) the renovation of Esagil written on a liver].

iv 7–37a) I trusted in their firm 'yes' and I mustered all of] (iv 10) my craftsmen and the people of Karduniaš (Babylonia) to its full extent. (iv 15) I had them wield

iii 15 The month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

10) *um-ma-ni-ia*
11) *ù* UN.MEŠ
12) KUR.*kár-*^{d}*dun-ía-àš*
13) *a-na si-ḫir-ti-ša*
14) GIŠ.*al-lu*
15) *ú-šat-rik-ma*
16) *e-mid-da tup-šik-ku*
17) *ina* Ì.GIŠ DÙG.GA LÀL
18) Ì.NUN.NA KURUN.NAM
19) *mu-tin-ni ši-kar* KUR-*i* KÙ
20) *ab-lu-la ta-ra-ḫuš*
21) *áš-šú* DINGIR-*us-su* GAL-*tum*
22) UN.MEŠ *kul-lu-mì-im-ma*
23) *šup-lu-ḫu be-lut-su*
24) *ku-du-ru ina* SAG.DU-*ía*
25) *áš-ši-ma ú-šá-az-bil ra-ma-ni*
26) *ina* GIŠ.Ù.ŠUB.MEŠ [ZÚ AM.SI GIŠ.ESI GIŠ.TÚG]
27) GIŠ.MES.MÁ.[KAN.NA AD.ME.KÁR *a-na né-ri-šá*]
28) *ú-šal-bi-*[*na* SIG_4]
29) DUMU.MEŠ LÚ.[*um-ma*]-*ni*
30) *en-qu-*[*te* LÚ].ŠITIM.GAL.ME
31) *le-ʾu-ú-te*
32) *mu-kin-ni giš-ḫur-ri*
33) *iš-te-niš ú-paḫ-ḫir-ma*
34) *a-šar maš-kán* [*é*]-*sag-íl*
35) *pa-an qaq-qa-ri-šu*
36) *ú-pat-ti-*[*ma ši-kit-ta-šú*]
37) *a-mur ina* ITI [*šal-me* u_4-*mu še-me-e*]
38) *ṣe-er uš-*[*ši-šú*]
39) *maḫ-ru-tú* 1 [KÙŠ *ul a-še-eṭ*]
40) 1/2 KÙŠ *ul* [*ut-tir*]
41) *ki-*[*i* KA GIŠ.ḪUR-*šú maḫ-ri-ti*]

Col. v

1) [*at-ta-di te-me-en-šú*]
2) [*é-sag-íl* É.GAL DINGIR.MEŠ]
3) [*ma-aṭ-lat* ZU.AB *tam-šil*]
4) [*é-šár-ra me-eḫ-ret*]
5) [*šu-bat* ^{d}*é-a tam-šil*]
6) [MUL.AŠ.IKU *ar-ṣip*]
7) [*ú-šak-lil-ma ana ni-kil-ti*]
8) [*ú-šak-ki-la ú*]-*kin*
9) [*mit-ḫar*]-*tu*
10) [GIŠ.ÙR.MEŠ] GIŠ.*ere-ni*
11) [MAḪ.MEŠ *tar-bit*]
12) [KUR.*ḫa-ma-nim* KUR-*i*] KÙ.MEŠ
13) [*ú-šat*]-*ri-ṣa*
14) [*ta-ra*]-*an-šú*
15) *ù* [...] *qa* [...]
16) GIŠ.MÁ.KAN.NA GIŠ.EREN
17) GIŠ.*bu-uṭ-ni* GIŠ.MEŠ KÙ.MEŠ
18) *a-na pu-tú-un-ni* É
19) *mar-kas* $É.GAR_8$ *la pa-ṭa-ri*
20) *si-mat é-sag-íl*
21) *la ma-še-e*
22) *it-ti* SIG_4 *ar-ṣip*

hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, *kurunnu*-wine, *muttinnu*-wine, (and) pure mountain beer. (iv 20) In order to show the people his great divinity and to inspire awe (in) his lordship, (iv 25) I raised a basket onto my head and carried (it) myself. I [had its bricks made for a whole year] in brickmolds of [ivory, ebony], boxwood (and) *musuk*[*kannu*-wood]. I gathered together (iv 30) expert [crafts]men (and) skilled master builders, who lay out plans, exposed the place where [E]sagil stands, and inspected [its structure].

iv 37b–v 15) In a [favorable] month, [on a propitious day, (v 1) I laid its foundation platform] over [its] previous foun[dations (and) in (exact) accordance with its earlier plan I did not diminish (it)] by one [cubit] nor [increase (it)] by half a cubit. [I built (and) completed Esagil, the palace of the gods, an image of the *apsû*, a replica of Ešarra, a likeness of (v 5) the abode of the god Ea, (and) a replica of Pegasus; I had (Esagil) ingeniously built (and) I] laid out [(its) squa]re. [For] its [roo]f, [I stretch]ed out [magnificent] cedar [beams, grown on Mount Amanus, the] pure mountain, and [...] ... [...].

v 16–22) I built (it) up with *musukkannu*-wood, cedar, (and) terebinth, natural wood, together with bricks, so that the temple would be made permanent, the bond(s) of the wall would not disintegrate, (and) none of Esagil's ornaments would be neglected.

23) *ina* u_4*-me-šu-ma a-šar* KI.TUŠ
24) *ri-mit* ^{d}AMAR.UTU
25) ^{d}*zar*$_4$-DÙ-*tú* ^{d}AG 16 *ina* 1 KÙŠ
26) *tam-lu-ú ú-šá-pil-ma ak-šu-da*
27) A.MEŠ *nag-bi*
28) *ina* ESIR.UD.A *u a-gur-ru*
29) *ul-tu* UGU A.MEŠ
30) *ú-rab-bi-ma* KI.TA-*šú*
31) SUḪ-*šu ú-šá-ḫi-za*
32) ^{d}*nu-dím-mud ar-ṣip*
33) *ú-še-lam-ma*
34) *a-na mu-šab* DINGIR-*ti-šú* GAL-*ti*
35) *áš-pu-ka* KUR-u_8*-a-iš*
36) KI.TUŠ ^{d}AMAR.UTU ^{d}*zar*$_4$-DÙ-*tú*
37) *ù* ^{d}AG *ab-ta-ni*

v 23–38a) At that time, I had the terrace, the place where the gods Marduk, Zarpanītu, (and) Nabû dwell, dug down 16 cubits, (where) I reached ground water. (v 30) I built its lower part up over the water with bitumen and baked bricks (and) had its foundations reach (*the abode of*) Nudimmud. I piled (it) up, raised (it) up, and (v 35) heaped (it) up like a mountain for the residence of his great divinity. I built the home of the gods Marduk, Zarpanītu, and Nabû [in] their [midst].

38) [*qé-reb*]-*šú-un* GIŠ.IG.MEŠ
39) [GIŠ.ŠUR].MÌN *šá er-es-si-na ṭa-a-bu*
40) [*me-ser* KÙ.GI] KÙ.BABBAR URUDU
41) [*ú-rak-kis*]-*ma*
42) [*ú-rat*]-*ta-a*
43) [KÁ.MEŠ]-*šú*
44) [*ṣa-lam* DINGIR].MEŠ GAL.MEŠ *ud-diš*
45) [*ina* BÁRA].MEŠ-*šú-nu*
46) [*ú-šar-ma*]-*a šu-bat da-rat*
47) [^{d}ALAD].MEŠ ^{d}LAMMA.MEŠ
48) [...] *a-na* É.KUR
49) [...]-*nu*

v 38b–vi 2) [I fastened bands of gold], silver, (and) copper on doors of [cypr]ess, whose fragrance is sweet, and [instal]led (them) in its [gates]. I refurbished [the statues of the] great [gods (and) had (them) dwell (v 45) on] their [daises] as an eternal dwelling. [...] *šēdu*s, *lamassu*s, (and) [*rābiṣu*s, those of] the Ekur [of the god Enlil ...] ... [...] ... [...] I set them up [...].

Col. vi

1) *a*-[...]
2) *uš-ziz-su-nu-ti*
3) *mim-ma šum-šú*
4) *ú-na-a-ti*
5) *ḫi-šiḫ-ti é-sag*-[*gíl*]
6) *nab-nit* KÙ.GI KÙ.BABBAR
7) *šá* 50 MA.NA.TA.ÀM
8) KI.LÁ-*šú*-[*nu*]
9) *ina ši-pir ni-kil-ti*
10) *nak-liš ú-še-piš*
11) *par-ṣi é-sag-íl*
12) *qa-áš-du-tu ana* KI-*šú-nu*
13) *ú-ter* UGU *šá* u_4*-me pa-na*
14) *ma-a'-diš ú-šar-ri-iḫ*
15) *guq-qa-ni-šú-nu* KÙ.MEŠ
16) NIDBA.MEŠ-*šú-nu eb-bu-te*
17) SÁ.DUG$_4$-*šú-nu ba-aṭ-lu-te*
18) *ú-kin ma-ḫar-šú-un*
19) *ra-am-ki pa-ši-ši*
20) AN.GUB.BA.MEŠ *maḫ-ru-te*
21) *na-ṣir pi-riš-te*
22) *ma-ḫar-šú-nu uš-ziz*
23) LÚ.*i-šip-pí* LÚ.KA.PIRIG.MEŠ

vi 3–27a) I had whatever furnishings were needed for Esag[il] skillfully made with artful craftsmanship from gold (and) silver, each of whose weight is 50 minas. I restored the holy rites of Esagil (and) made them more splendid than before. I set out before them (the gods) (vi 15) their pure *guqqû*-offerings, their pure *nindabû*-offerings, (and) their interrupted *sattukku*-offerings. I placed at their service the former *ramku*-priests, *pašīšu*-priests, (vi 20) (and) *ecstatics*, those initiated in secret rites. I set before them purification priests, *āšipu*-priests, [lamentation priests], (and) singers, who have mastered (their) entire craft.

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v 47 Compare Babylon A (text no. 104) v 18, which has ^{d}ALAD.^{d}LAMMA.MEŠ, "bull colossi," rather than [^{d}ALAD].MEŠ ^{d}LAMMA.MEŠ, "*šēdu*s (and) *lamassu*s."

vi 20 The interpretation of *angubbû* (or *dingirgubbû*) is based on CAD A/1 p. 118. CAD P p. 254 reads LÚ.*bārûte*? in place of *maḫ-ru-te*; the reading of the signs presented here is based on collation.

24) [LÚ.GALA.MEŠ LÚ].NAR.MEŠ
25) *šá gi-mir um-ma-nu-tú*
26) *ḫa-am-mu uš-ziz*
27) *ma-ḫar-šu-un é-te-me-en-an-ki*
28) *ziq-qur-ra-tu*
29) *áš-lu ṣu-pan* UŠ
30) *áš-lu ṣu-pan* SAG
31) *a-šar maš-kán-šú maḫ-ri-i*
32) *eš-šiš ú-še-piš*
33) *im-gur-*^{d}EN.LÍL BÀD-*šú*
34) GAL-*a* 30.ÀM *áš-lu* UŠ
35) 30.ÀM *áš-lu* SAG
36) *ina* GIŠ.*as*$_4$-*lum* GAL-*ti*
37) *mi-šiḫ-ta-šú*
38) *am-šu-uḫ*
39) *ki-i* KA *maḫ-ri-i*
40) *ú-še-piš-ma ú-zaq-qir*
41) *ḫur-šá-niš né-med-*^{d}EN.LÍL
42) *šal-ḫu-šú ar-ṣip*

vi 27b–32) I built anew Etemenanki, the ziqqurat, on the site where it previously stood — its length is one *ašlu* (and) one *ṣuppān*, (and) its width is one *ašlu* (and) one *ṣuppān.*

vi 33–vii 4) With the large *ašlu*-cubit, I measured the dimensions of Imgur-Enlil, its great wall — each length (and) width was 30 *ašlu*s. I had (it) built as it was before and raised (its top) up like a mountain. I built (and) (vii 1) [completed] Nēmed-Enlil, its outer wall, (and) filled (it) with [splend]or (making it) [an object of wonder] for [all of] the people.

Col. vii

1) [*ú-šak-lil*]
2) *a-na* [*tab-rat kiš-šat*]
3) *ni-ši* [*la-la*]-*a*
4) *uš-ma-al-li*
5) DINGIR.MEŠ KUR.KUR *šal-lu-te*
6) [*ul*]-*tu qé-reb*
7) *aš-šur*.KI
8) *ù* KUR.ELAM.MA.KI
9) *a-na* KI-*šú-nu ú-ter*
10) *ù ina kul-lat ma-ḫa-zi*
11) *aš-tak-ka-nu si-ma-a-te*

vii 5–11) [Fr]om Assyria and the land Elam, I returned the plundered gods of the lands to their place, and I set up proper procedures in all the cult centers.

12) *ša* DUMU.MEŠ TIN.TIR.KI
13) *dul-lu-lu-te*
14) ERIM.MEŠ *ki-din šu-ba-re-e*
15) ^{d}*a-nim ù* ^{d}EN.LÍL
16) *an-du-ra-ar-šú-nu*
17) *eš-šiš áš-kun*
18) *šá-a-mu-te šá a-na*
19) *re-šu-te šu-lu-ku*
20) *šá a-na ṣi-in-di*
21) *u bir-ti zu-u'-ú-zu*
22) *ú-paḫ-ḫi-ir-ma*
23) *a-na* LÚ.TIN.TIR.KI.MEŠ
24) *am-na* NÍG.ŠU-*šú-nu*
25) *šal-lu-te ú-ter*
26) *mi-ra-nu-te lu-bu-uš-te*
27) *ú-lab-biš-ma* KASKAL TIN.TIR.KI
28) *ú-šá-áš-kin še-pu-uš-šu-un*
29) *a-na a-šab* URU *e-peš* É
30) *za-qa-ap ṣip-pa-a-ti*
31) *ḫe-re-e pat-ta-a-ti*
32) *ú-šar-ḫi-is-su-nu-ti*

vii 12–33a) I established anew the remission of debts of the wronged citizens of Babylon, people (entitled to) the privileged status (and) freedom (guaranteed by) (vii 15) the gods Anu and Enlil. I gathered the bought people who had become slaves (vii 20) (and) who had been distributed among the (foreign) riffraff and counted (them once again) as Babylonians. (vii 25) I returned their looted possessions, provided the naked with clothing, (and) let them take the road to Babylon. I encouraged them to (re)settle the city, build houses, (vii 30) plant orchards, (and) dig canals.

33) *lib-bu ki-di-nu-us-su-nu*
34) *ba-ṭil-ti šá ina* ŠU.II
35) *ip-par-ši-du a-na* KI-*šá*

vii 33b–42a) I restored their interrupted privileged status that had fallen into disuse. I wrote anew the tablet of their exemptions. I opened roads for them in

36) *ú-ter ṭup-pi*
37) *za-ku-ti-šú-nu eš-šiš*
38) *áš-ṭur a-na* IM.LÍMMU.BA
39) KASKAL.II-*šú-nu ú-pat-ti-ma*
40) *it-ti nap-ḫar* KUR.KUR
41) EME *šit-ku-nu ip-pu-šu*
42) *tak-bit-tu* ^{d}AMAR.UTU
43) *u* ^{d}*zar-pa-ni-tum*

all directions so that they could establish an important position by having (commercial) relations with all countries.

Col. viii

1) DINGIR.MEŠ *ti-ik-li-ia*
2) *ep-še-ti-ia* SIG_5.MEŠ
3) *ḫa-diš lip-pal-su-ma*
4) *ina kun-nu lìb-bi-šú-nu*
5) *lik-tar-ra-bu* LUGAL-*ú-tú*
6) NUMUN *šá-an-gu-ti-ia*
7) *it-ti te-me-en*
8) *é-sag-íl u* KÁ.DINGIR.RA.KI
9) *li-kun a-na* u_4*-me*
10) *ṣa-a-ti* LUGAL-*ú-tu*
11) GIM Ú TI.LA
12) UGU UZU.MEŠ UN.MEŠ
13) *li-ṭib-ma*
14) *ina kit-te u mi-šá-ri*
15) *lu-ur-te-ʾa-a*
16) *ba-ḫu-la-ti-šú-un*
17) *ši-bu-tu lul-lik*
18) *lit-tu-tu lu-uk-šu-ud*
19) *la-le-e* TI.LA
20) *lu-uš-bi a-na* u_4*-mu* SÙ.ME
21) *lu za-ni-nu a-na-ku*
22) *kim-ti lu-rap-piš*
23) *sa-la-ti lu-paḫ-ḫir*
24) *per-ʾu lu-šam-dil*
25) *lu-ṣar-ri-šú pa-pal-lu*
26) SUḪUŠ GIŠ.GU.ZA *šá-an-gu-ti-ia*
27) *ú-ḫum-meš li-ter-ra*
28) *it-ti* AN-*e u* KI-*tim*
29) *li-kun* BALA-*ú-a*
30) *ina ul-ṣi ri-šá-a-ti*
31) *ḫu-ud lìb-bi nu-um-mur pa-an*
32) *u ṭu-ub ka-bat-ti*
33) u_4*-mi-šam-ma nam-riš*
34) *lut-tal-lak*
35) *šim-tú ṭa-ab-tú*
36) *šim-tú da-mì-iq-tú*
37) *šá ur-ruk* u_4*-me* BALA-*e-a*
38) *na-ṣir* GIŠ.GU.ZA *šá-an-gu-ti-ía*
39) *šá-lam* NUMUN-*ia liš-šá-kin*
40) *ina* KA-*šu-un*

vii 42b–viii 21) May the god Marduk and the goddess Zarpanītu, (viii 1) the gods, my helpers, look with joy upon my good deeds and bless (my) kingship in their steadfast heart(s). Let the seed of my priestly office endure (along) with the foundations of Esagil and Babylon; (viii 10) let (my) kingship be sustaining to the people forever like the plant of life (viii 15) so that I may shepherd their populace in truth and justice; (and) let me reach old age, attain extreme old age, (and) be sated with the prime of life until far-off days. Truly I am the provider.

viii 22–40) Let me enlarge my family, gather my relatives, (and) extend my progeny (viii 25) so that they branch out widely; let the foundations of the throne of my priestly office become like a great mountain; let my reign endure as long as heaven and earth; let me stride beaming daily (viii 30) in joy, gladness, happiness, shining face, and happy mood; (and) let (viii 35) a happy fate, a good fate, (one) for the lengthening of the days of my reign, the protection of the throne of my priestly office, (and) the well-being of my offspring be placed in their (the gods') mouths.

Col. ix

1) GIŠ.GIDRU [*i-šir-tu*]
2) *mu-rap-*[*pi-šat ma-a-ti*]
3) *ši-bir-ri ez-zi*
4) *mu-šak-niš la ma-gi-ri*
5) *li-šat-me-eḫ rit-tu-ú-a*

ix 1–13) May he allow my hands to grasp the [righteous] scepter that enlarges [the land] (and) the fierce staff that humbles the unsubmissive; may they cause my weapons to rise up and kill my enemies; (and) may he allow me to stand over my enemies in

6) GIŠ.TUKUL.MEŠ-*ia*
7) *li-šat-bu-ú-ma*
8) *li-na-a-ru*
9) *a-a-bi-ia*
10) *ina li-i-ti*
11) *u ki-šit-ti qa-ti*
12) *ṣe-riš na-ki-ri*
13) *liš-zi-za-an-ni*
14) ŠÈG.MEŠ *u* ILLU.MEŠ
15) SI.SÁ $BURU_{14}$ *na-pa-áš*
16) ^{d}*nisaba ṭuḫ-du*
17) *u* ḪÉ.GÁL *ina* KUR-*ia*
18) *li-šab-šu-ma*
19) *li-gar-ri-nu ka-*[*re-e*]
20) ^{d}*nisaba*
21) *ú-še-piš-ma* NA_4.RÚ.A.MEŠ
22) KÙ.BABBAR KÙ.GI ZABAR NA_4.ZA.GÌN
23) NA_4.GIŠ.NU_{11}.GAL NA_4.*ṣa-lam-du*
24) NA_4.^{d}ŠE.TIR NA_4.*a-lal-lum*
25) NA_4.*pi-i-lu* BABBAR-*ú*
26) MU.SAR-*e* IM *ṣar-pu-tú*
27) *lu-ma-a-še*
28) *tam-šil ši-ṭir* MU-*ia*
29) *e-siq ṣe-ru-uš-šú-un*
30) *da-na-an qar-ra-di*
31) GAL-*i* ^{d}AMAR.UTU *ep-še-et*
32) *e-tep-pu-šú lip-ta-at*
33) ŠU.II-*ia qé-reb-šú-un*
34) *áš-ṭur ina uš-še*
35) *áš-ku-un*
36) *ana ṣa-at* u_4-*me e-zib*
37) *ana ár-kàt* u_4-*mu*
38) *ana* u_4-*me ṣa-a-te*
39) *ina* LUGAL.MEŠ-*ni*

Col. x

1) [DUMU.MEŠ-*ia*]
2) [*šá* LUGAL DINGIR.MEŠ]
3) ^{d}AMAR.UTU [*a-na*]
4) *be-lut* KUR *u* [UN.MEŠ]
5) *i-nam-bu-*[*ú*]
6) *zi-kir-*[*šú*]
7) MU.SAR-[*ú*]
8) *ši-ṭir* [MU-*ia*]
9) *li-mur-*[*ma*]
10) Ì.GIŠ [*lip-šu-uš*]
11) UDU.ʿSÍSKURʾ [*liq-qí*]
12) *ana* KI-*šú* [*li-ter*]
13) ^{d}AMAR.UTU LUGAL DINGIR.MEŠ
14) *ik-ri-bi-šú*
15) *i-šem-mi*
16) *mu-nak-kir ši-ṭir*
17) MU-*ía* [*mu*]-*saḫ-ḫu-ú*
18) *si-*[*ma*]-*ti-ia*
19) [*pa-si-is*] *ki-di-nu-tú*
20) KÁ.DINGIR.RA.KI

victory (and) triumph.

ix 14–20) May they allow there to be in my land rains and floods, successful harvests, an abundance of grain, plenty, and prosperity, and let them store (it) in piles of grain.

ix 21–36) I had foundation inscriptions made of silver, gold, bronze, lapis lazuli, alabaster, basalt, *pendû*-stone, *alallu*-stone (and) (ix 25) white limestone. I depicted hieroglyphs, representing the writing of my name, on inscriptions (written) on baked clay. (ix 30) I wrote on them the might of the great hero, the god Marduk, (and) the deeds that I had done, my pious work, (and) I placed (these inscriptions) in the foundations (and) left (them) for far-off days.

ix 37–x 14) In future days, in far-off days, may one of the kings, (x 1) [my descendants, whom the king of the gods], the god Marduk, (x 5) names [to] rule the land and [the people], read an inscript[ion] written in [my] name, [and (x 10) anoint (it)] with oil, [make] an offering, (and) [return (it)] to its place. The god Marduk, king of the gods, will (then) hear his prayers.

x 15–33) (As for) the one who changes (an inscription) written in my name, [de]faces my rep[resenta]tions, [annuls] the privileged status of (x 20) Babylon, (and) breaks [the cov]enant of the lord of lords, may the god Mar[duk, the Enlil of] the gods, the lord of [the lands, look with] fury [on him] and [order his] destruction (x

21) *pa-ṭir* [*ri*]-*kis* EN EN.EN
22) ^{d}AMAR.[UTU ^{d}EN.LÍL.LA$_5$] DINGIR.MEŠ
23) EN [KUR.KUR *ez-zi*]-*iš*
24) *lik*-[*kil-me-šú*]-*ma*
25) *ina* [*nap-ḫar ṣal-mat* SAG].DU
26) ZÁḪ-[*šú liq-bi ina ub-šu-ukkin-na-ki*]
27) *ki*-[*sal* UKKIN DINGIR.MEŠ]
28) *šu*-[*bat ši-tul-ti*]
29) *a*-[*mat-su*]
30) *li-lam*-[*min*$_4$-*ma*]
31) *u*$_4$-*mu* [1-*en*]
32) *la ba-laṭ*-[*su*]
33) *liq*-[*bi*]
34) MU.SAG.NAM.[LUGAL.LA]
35) AN.ŠÁR-ŠEŠ-SUM.NA [LUGAL]
36) KUR *aš-šur*.[KI]

25) among [all the black-headed] people. May he (the god Marduk) make [his] w[ord bad in Ubšukkinnaku], the court[yard of the assembly of the gods], the place [of council, and] or[der that his] life not last (even) [a single] day.

x 34–36) Acces[sion] year of Esarhaddon, [king of] Assyria.

106

An Akkadian inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, is found on seven prisms, all probably from Babylon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) E (Bab. E).

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78225 (+) Hirayama collection (unnumbered)	88–5–12,80	Hillah	Height: 11.2; Dia.: 8.2	i 1–31, ii 1–iii 37, iv 18–31, vi 30–56, date	c
2	AO 7736	—	—	Height: 19.6; Col. width: 5	i 27–ii 5, iii 50–54, iv 1–48, v 8–52, vi 19–56, date	c
3	BM 42668	81–7–1,430	—	Height: 20.7; Dia.: 7.1	iii 19–v 52, vi 6–34, 39–54	c
4	BM 34899	Sp 2,411	—	6.7×6	iii 5–11, 50–iv 5	c
5	BM 78248	88–5–12,103	Hillah	Height: 14; Dia.: 6	i 11–35, ii 1–25, iii 4–iv 1, vi 13–26, 36–56	c
6	BM 78246	88–5–12,101	Hillah	Height: 7.5; Dia.: 7.0	i 26–ii 5, iii 1–16, 45–54	c
7	MMA 86.11.278	—	—	7.4×8.6	i 1–11, ii 7–15, vi 1–26	c

COMMENTARY

Exs. 1 and 5–6 are registered as coming from Hillah, but they may originate from Babylon. The script of exs. 1–2, 4, and 6 is Babylonian, and ex. 7 is written in an archaizing Neo-Babylonian script. In contrast, the script of exs. 3 and 5 is Neo-Assyrian. Ex. 1 is an octagonal prism and exs. 2–3 and 5–7 are all hexagonal prisms.

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1995 Koch-Westenholz, Astrology p. 158 (study)
2002 Vera Chamaza, Omnipotenz p. 415 no. 158 (iii 38–53, edition)

TEXT

Col. i

1) AN.ŠÁR-ŠEŠ-SUM.NA
2) LUGAL *kiš-šá-ti*
3) LUGAL KUR *aš-šur*.KI
4) GÌR.NÍTA
5) KÁ.DINGIR.RA.KI
6) LUGAL KUR *šu-me-ri*
7) *ù* URI.KI
8) NUN *na-a-du*
9) *pa-liḫ* ^{d}AG *u* ^{d}AMAR.UTU

i 1–9) Esarhaddon, king of the world, king of Assyria, governor of (i 5) Babylon, king of Sumer and Akkad, pious prince who reveres the gods Nabû and Marduk —

10) *ul-la-nu-ú-a*
11) EN GAL ^{d}AMAR.UTU
12) *i-gu-ug*
13) *i-ru-um-ma*
14) *it-ti é-sag-gíl*
15) *ù* KÁ.DINGIR.RA.KI
16) *e-zi-iz lìb-ba-šú*
17) *ze-nu-te ir-ši-šú*
18) *i-na ug-gat* ŠÀ-*šú*
19) *ù ṣa-ra-aḫ*
20) *ka-bat-ti-šú*
21) *é-sag-gíl*
22) *ù* KÁ.DINGIR.RA.KI
23) *na-mu-tu*
24) *il-li-ku-ma*
25) *e-mu-ú*
26) *ki-šub-bi-iš*

i 10–26) Before my time the great lord, the god Marduk, became angry, trembled (with rage), and was furious with Esagil (i 15) and Babylon; his heart was full of rage. Because of the wrath in his heart and his bad temper, Esagil and Babylon became a wasteland and turned into ruins.

27) DINGIR.MEŠ-*šú u* ^{d}15.MEŠ-*šú*
28) *ip-ri-du-ma*
29) *ki-iṣ-ṣi-šú-nu*

i 27–ii 3) Its (Babylon's) gods and goddesses became frightened, abandoned their cellas, and went up to the heavens. The people living in it (Babylon) were

30) *e-zi-bu-ma*
31) *e-lu-ú šá-ma-meš*
32) UN.MEŠ *a-šib*
33) *qer-bi-šú*
34) *a-na ṣi-in-di*
35) *ù bir-ti*

Col. ii

1) *zu-u'-ú-zu*
2) *il-li-ku*
3) *re-e-šu-tu*
4) *ina* SAG LUGAL-*ti-ia*
5) *ina maḫ-re-e*
6) BALA-*ia šá ina* GIŠ.GU.ZA
7) LUGAL-*ú-tu*
8) *ra-biš ú-ši-bu*
9) *be-lu-ut* KUR.KUR
10) *ú-mal-lu-ú*
11) *qa-tu-ú-a*
12) *lìb-bi* ^{d}EN GAL-*u*
13) ^{d}AMAR.UTU
14) *i-nu-uḫ-ma*
15) *ip-šáḫ*
16) *ka-bat-ta-šú*
17) *a-na é-sag-gíl*
18) *ù* KÁ.DINGIR.RA.KI
19) *ša i-ni-nu*
20) *ir-šu-u*
21) *sa-li-mu*
22) *ia-a-ti*
23) AN.ŠÁR-ŠEŠ-SUM.NA
24) *ar-du pa-liḫ*
25) DINGIR-*ti-šú* GAL-*tim*
26) *a-na e-peš*
27) *é-sag-íl*
28) *ù* KÁ.DINGIR.RA.KI
29) [*ud*]-*du-uš* DINGIR.MEŠ
30) *ù* ^{d}15.MEŠ
31) [*šuk*]-*lul eš-re-e-ti*
32) *mu-ki-*[*in*]
33) [*sat*]-*tuk-*[*ki*]

Col. iii

1) *ina kar-ši-*[*ia*]
2) *ú-šab-ši*
3) *uš-ta-bi-la*
4) *ka-bat-ti*
5) *lìb-bi ar-ḫu-uṣ-ma*
6) *e-pe-šú aq-bi*
7) UN.MEŠ KUR.KUR
8) *ki-šit-ti qa-ti-ia*
9) *ú-paḫ-ḫi-ir-ma*
10) GIŠ.*al-lu*
11) *tup-šik-ku*
12) *ú-šá-áš-ši-šú-nu-ti-ma*
13) *ina* Ì.GIŠ DÙG.GA LÀL
14) Ì.NUN.NA

distributed among the (foreign) riffraff (and) became slaves.

ii 4–21) At the beginning of my kingship, in my first year, when I sat in greatness on my royal throne (and) (ii 10) (when) they (the gods) entrusted me with the lordship of the lands, the heart of the great divine lord, the god Marduk, was appeased, (ii 15) his mood was soothed; he became reconciled with Esagil and Babylon, (both of) which he had punished.

ii 22–iii 6) As for me, Esarhaddon, the servant who reveres his great divinity, it occurred to [me] (and) my heart prompted me to (re)build Esagil and Babylon, [re]novate (its) gods (ii 30) and goddesses, [comple]te (its) shrines, (and) (re)con[firm (its) *sattukku* offerings]. (iii 5) I was encouraged and ordered the (re)building.

iii 7–28) I gathered the peoples of the lands conquered by me and had them take up the hoe (and) basket. I mix[ed] (the mud for) its revetment with fine oil, honey, ghee, (iii 15) *kurunnu*-[wine], *muttinnu*-wine (and) pure mountain beer. (iii 20) In order to show the people his great divinity and to inspire awe (in) his lordship, I raised (iii 25) a basket onto my head and carried (it) myself.

15) KURUN.[NAM]
16) *mu-tin-nu ši-kar*
17) KUR-*e* KÙ
18) *ab-lu-*[*la*]
19) *ta-ra-ḫuš*
20) *áš-šu* DINGIR-*us-su*
21) GAL-*te* UN.MEŠ
22) *kul-lu-mi-im-ma*
23) *šup-lu-ḫi*
24) *be-lut-su*
25) *ku-dúr-ru ina* SAG.DU-*ia*
26) *áš-ši-ma*
27) *ú-šá-az-bil*
28) *ra-ma-ni*
29) *ina* GIŠ.Ù.ŠUB.MEŠ
30) ZÚ AM.SI
31) GIŠ.ESI GIŠ.TÚG
32) GIŠ.MES.MÁ.KAN.NA
33) AD.ME.KÁR
34) (blank?)
35) [*a-na né-ri-šá*
36) *ú-šal-bi-na*
37) *li-bit-tuš*
38) *é-sag-gíl*
39) É.GAL DINGIR.MEŠ
40) *a-di eš-re-e-ti-šú*
41) *ul-tu uš-še-šú*
42) *a-di na-bur-ri-šú*
43) *eš-šiš ar-ṣip*
44) [*ú*]-*šak-lil*
45) UGU *ša* u_4-[*me*] *pa-ni*
46) *ú-šar-bi ú-šaq-qí*
47) *ú-šar-ri-iḫ*
48) *ki-ma ši-ṭir bu-ru-um-me*
49) *ú-ban-ni-šú*
50) *a-na tab-rat*
51) *kiš-šat* UN.MEŠ
52) *la-la-a*
53) *uš-mal-li*
54) DINGIR.MEŠ *ù* ^{d}15.MEŠ
55) *a-šib qer-bi-šú ud-diš*
56) *i-na pa-rak-ki-šú-nu*

Col. iv

1) *ú-šar-ma-a*
2) *šu-bat*
3) *da-ra-a-ti*
4) *sat-tuk-ki-šú-nu*
5) *baṭ-*[*lu*]-*ti*
6) *ú-kin*
7) [*mim*]-*ma*
8) [*šum*]-*šú*
9) *ú-na-a-ti*
10) [*ḫi*]-*šiḫ-ti*
11) *é-sag-gíl*
12) [*ù eš*]-*re-ti-šú*

iii 29–53) I had its bricks made for a whole year in brickmolds of ivory, ebony, boxwood, (and) *musukkannu*-wood. I built anew (and) [co]mpleted Esagil, the palace of the gods, (iii 40) together with its shrines, from its foundations to its battlements. (iii 45) I made (it) greater than before, raised (it) up, glorified (it), (and) made (it) glisten like the stars (lit: writing) of the firmament. I filled (it) with splendor (making it) an object of wonder for all of the people.

iii 54–iv 17) I refurbished the gods and goddesses who lived in it (and) (iv 1) had (them) dwell on their daises as an eternal dwelling. I (re)confirmed their inter[rup]ted *sattukku* offerings. I had [whatever] furnishings (iv 10) [were ne]eded for Esagil [and] its [sh]rines made from gold, silver, and copper, and I placed (them) in their midst.

13) *i-na* KÙ.GI KÙ.BABBAR
14) *ù si-par-ri*
15) *ú-še-piš-ma*
16) *at-ta-di*
17) *qé-reb-šú-un*
18) KÁ.DINGIR.RA.KI
19) *as*$_4$*-lum*
20) *mas-naq-ti*
21) DINGIR.MEŠ
22) *im-gur-*^{d}EN.LÍL
23) BÀD-*šú*
24) *né-med-*^{d}EN.LÍL
25) *šal-ḫu-šú*
26) *i-na*
27) *ši-pir*
28) *kulla*
29) *eš-šiš*
30) *ú-še-piš-ma*
31) *ú-zaq-qir*
32) *ḫur-šá-niš*
33) *e-piš*
34) KÁ.DINGIR.RA.KI
35) *ba-nu-ú*
36) *é-sag-gíl*
37) *mu-ud-diš*
38) DINGIR.MEŠ
39) *u* ^{d}15.MEŠ
40) *šuk-lu-lu*
41) *eš-re-e-ti*
42) *mu-kin*
43) *sat-tuk-ki*
44) *mu-pa-ḫi-ir*
45) UN.MEŠ-*šu*
46) *sa-ap-ḫa-a-ti*
47) *a-na-ku-ma*
48) *ši-pir*

iv 18–32) I had Babylon, (which was measured by) the *aslu*-cubit checked by the gods, Imgur-Enlil, its wall, (and) Nēmed-Enlil, its outer wall, built anew with the work of (the god) Kulla and I raised (them) like mountains.

iv 33–47) I am the one who (re)built Babylon, (re)constructed Esagil, renewed (it) gods and goddesses, completed (its) shrines, (re)confirmed (its) *sattukku* offerings, (and) who gathered its (Babylon's) scattered people.

Col. v

1) *ep-še-ti-ia*
2) *dam-qa-a-ti*
3) ^{d}EN.LÍL.LÁ DINGIR.MEŠ
4) ^{d}AMAR.UTU
5) *ù* ^{d}*zar*$_4$-DÙ-*tu*
6) *šar-ra-tu*
7) *ḫa-diš*
8) *lip-pal-su-ma*
9) *ur-ruk* UD.MEŠ-*ia*
10) *liq-bu-ú*
11) *šúm-ud* MU.AN.NA.MEŠ-*ia*
12) *lit-tas-qa-ru*
13) *na-ṣir* NUMUN
14) *šum-dul*
15) *na-an-na-bi*
16) *ru-up-pu-uš*
17) *kim-ti*
18) *ṣur-ru-uš pa-pal-li*

iv 48–v 26) May the Enlil of the gods, the god Marduk, (v 5) and the goddess Zarpanītu, the queen, look with joy upon the work of my good deeds and order the prolongation of my days, (v 10) (and) discuss my years to be many; may they decree as my fate the protection of my offspring, the increase of (v 15) my progeny, the expansion of my family so that they branch out widely; (v 20) like a father and mother, may they come over to my side in battle and warfare; may they come to my aid; (and) may they make my weapons rise up (and) kill my enemies.

19) *li-ši-mu ši-ma-ti*
20) *i-na* MURUB$_4$ *ù ta-ḫa-zi*
21) *ki-ma* AD *ù* AMA
22) *Á-a-a lit-tas-ḫa-ru*
23) *lil-li-ku*
24) *re-ṣu-ti*
25) GIŠ.TUKUL.MEŠ-*ia li-šat-bu-ma*
26) *li-na-ru a-a-bi-ia*
27) *e-ma lìb-bi i-qab-bu-ú*
28) *lik-šu-da* ŠU.II-*a-a*
29) *i-na li-i-ti*
30) *ki-šit-ti* ŠU.II-*ia*
31) *ṣe-riš na-ki-ri*
32) *liš-zi-za-ni*
33) *gi-mir za-ma-ni-ia*
34) *li-mis*
35) *kul-ba-biš*
36) SUḪUŠ-*di* GIŠ.GU.ZA
37) SANGA-*ti-ia*
38) *ú-ḫum-meš*
39) *li-šar-šid*
40) *it-ti te-me-en*
41) *é-sag-gíl u* KÁ.DINGIR.RA.KI
42) *li-kin* BALA-*ú-a*
43) DINGIR.MEŠ GAL.MEŠ
44) *ma-la*
45) *i-na* KÁ.DINGIR.RA.KI
46) *ir-mu-ú*
47) *pa-rak-ki*
48) *a-na* UD.MEŠ SÙ.MEŠ
49) *lik-tar-ra-bu*
50) LUGAL-*ú-ti*
51) *kun-nu* BALA-*ia*
52) *liq-bu-ú a-na du-ur da-ri*

v 27–52) Let me attain whatever my heart desires (and) may they allow me to stand in victory (and) triumph over my enemies; let me squash all my enemies (v 35) like ants; let him (the god Marduk) make the foundation of the throne of my priestly office be as secure as a great mountain; (v 40) (and) let my reign endure as long as the foundations of Esagil and Babylon. May all the great gods who sit on daises (v 45) in Babylon bless my kingship until far-off days (and) may they order security for my reign forever.

Col. vi

1) [*ú-še*]-*piš-ma*
2) [NA$_4$].NA.RÚ.A.MEŠ
3) KÙ.BABBAR
4) KÙ.GI
5) <ZABAR>
6) NA$_4$.ZA.GÌN
7) NA$_4$.GIŠ.NU$_{11}$.GAL
8) NA$_4$.*ṣa-lam-ti*
9) NA$_4$.ŠE.TIR
10) NA$_4$.*e-lal-lum*
11) NA$_4$.*pi-i-lu*
12) BABBAR-*i*
13) MU.SAR-*e*
14) IM
15) *ṣar-pu-ta*
16) *da-na-an qar-ra-di*
17) GAL-*i* ^{d}AMAR.UTU
18) *ep-šet i-tap-*[*pu*]-*šú*

vi 1–22) [I had] foundation inscriptions made of silver, gold, <bronze>, lapis lazuli, alabaster, basalt, *pendû*-stone, (vi 10) *elallu*-stone, (and) white limestone. On inscriptions (written) on (vi 15) baked clay, I wrote the might of the great hero, the god Marduk, (and) the deeds that I (text: he) [had] done, m[y] pious work, (and) [I placed] (these inscriptions) in the foundations (and) left (them) for far-off days.

vi 18 From context and parallels (for example, Babylon A [text no. 104] vii 15 and Babylon C [text no. 105] ix 32), one expects *e-tep-pu-šú*, a first person form, not *i-tap-*[*pu*]*-šú*, a third person form.

19) *lip-ta-at* ŠU.II-*ia*
20) UGU *qé-reb-šú-nu áš-ṭur*
21) *i-na uš-še* [*áš-kun*]
22) *a-na ṣa-at* u_4*-me e-zib*
23) *a-na ar-kat* u_4*-me*
24) *a-na* u_4*-me ṣa-a-ti*
25) *ina* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia*
26) *ša* LUGAL DINGIR.MEŠ ^{d}[AMAR].UTU
27) *a-na be-lut* [KUR]
28) *ù* UN.[MEŠ]
29) *i-nam-bu-*[*ú*]
30) *zi-kir-*[*šu*]
31) MU.SAR-*e* [*ši-ṭir*] MU-*ia*
32) *li-*[*mur*]*-ma*
33) Ì.MEŠ *lip-šu-uš*
34) UDU.SISKUR *liq-qí*
35) *ana* KI-*šu*
36) [*li*]*-ter*
37) ^{d}AMAR.UTU
38) LUGAL DINGIR.MEŠ
39) *ik-ri-bi-šú*
40) *i-še-em-me*
41) *mu-nak-kir*
42) *ši-ṭir* MU-*ia*
43) *mu-sa-ḫu-u*
44) *si-ma-ti-ia*
45) *pa-si-su*
46) *e-piš-ti*
47) ^{d}EN GAL-*e*
48) ^{d}AMAR.UTU
49) *i-na nap-ḫar*
50) *ma-li-ki*
51) *lik-kil-me-šu-ma*
52) MU-*šú* NUMUN-*šú ina* KUR
53) *li-ḫal-liq-ma*
54) *a-na* UD *ṣa-a-ti*
55) *a-a ir-ši-šu*
56) *re-e-me*

vi 23–40) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, [the god Mar]duk, (vi 30) names to rule [the land] and people, [read] an inscription [written in] my name, and anoint (it) with oil, make an offering, (vi 35) (and) [re]turn (it) to its place. The god Marduk, the king of the gods, will (then) hear his prayers.

vi 41–56) (As for) the one who changes (an inscription) written in my name, defaces my representations, destroys my handiwork, may the great divine lord, the god Marduk, glare at him angrily among all of (vi 50) the rulers, and make his name (and) his descendant(s) disappear from the land. May he have no pity on him forever.

Date exs. 1–2

57) MU.SAG
58) NAM.LUGAL.LA
59) AN.ŠÁR-ŠEŠ-SUM.NA
60) LUGAL *ma-at*
61) *aš-šur*.KI

Date exs. 1-2

vi 57–61) Accession year of Esarhaddon, king of Assyria.

vi 44 At present, no positively identified exemplar of Babylon E has *lumāše tamšil šiṭir šumīya* (“hieroglyphs, representing the writing of my name”) on its top and/or bottom. The reference to the hieroglyphs is omitted in this text; compare vi 1–22 to Babylon A (text no. 104) vii 4–18 and Babylon C (text no. 105) ix 21–36. Note also that Babylon C includes mention of *lumāše*, but neither of the identified exemplars have corresponding representations etched or stamped on them.

107

A fragment of an octagonal prism contains an inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon (Prism) F (Bab. F).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 78247	88–5–12,102	Hillah	Height: 12.6; Dia.: 8.3	c

COMMENTARY

The prism is registered as coming from Hillah, but it may originate from Babylon. The script is Neo-Assyrian. Assyrian hieroglyphs are stamped on the top (see text no. 115). The extant text duplicates Babylon C (text no. 105) vi 6–8, vi 42b–vii 10, and vii 33b–42a. The contents of col. viii 18–26, however, are not known from Esarhaddon's other Babylon inscriptions. The restorations are based on Babylon C.

BIBLIOGRAPHY

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1963 Pinches, CT 44 pl. IX no. 9 (copy)
1988 Leichty, Sippar 3 p. 145 (study)
1992 Lambert, Cat. p. 75 (study)
1993 Porter, Images, Power, and Politics p. 187 (study)

TEXT

Lacuna

Col. vi

1) [*nab-nit*] KÙ.GI
2) [KÙ.BABBAR *šá* 50 MA.NA].TA.ÀM
3) [KI.LÁ]-*šú-nu*

Lacuna

Col. vii

1) *ar-*[*ṣip*]
2) *ú-šak-*[*lil*]
3) *a-na tab-rat*
4) [*kiš*]-*šat* UN.MEŠ
5) [*la*]-*la-a*
6) [*uš*]-*ma-al-li*
7) [DINGIR].MEŠ KUR.KUR
8) [*šal*]-*lu-ú-te*
9) [*ul-tu*] *qé-reb*
10) [*aš*]-*šur*.KI
11) [*ù* KUR].ELAM.MA.KI
12) [*a-na* KI]-*šú-nu*

Lacuna

vi 1–3) [... from] gold (and) [silver, each of] who[se weight is fifty minas. ...]

Lacuna

vii 1–6) I bui[lt] (and) comple[ted Nēmed-Enlil, its outer wall, (and) fi]lled (it) with [spl]endor (making it) an object of wonder for [al]l of the people.

vii 7–14) [From As]syria [and the land] Elam, [I] returned [the plun]dered [god]s of the lands [to] their [place] and [I set up proper procedures in a]ll [the cult centers].

13) [*ú*]-*ter*
14) [*ù i-na kul*]-*lat*
Lacuna

Lacuna

Col. viii

1) [*ki-di-nu-us-su-nu*]
2) [*ba-ṭil-ti*]
3) *ša ina* ŠU.II
4) *ip-par-ši-du*
5) *a-na* KI-*šá*
6) *ú-ter*
7) *ṭup-pi*
8) *za-ku-ti-šú*
9) *eš-*[*šiš*]
10) *áš-ṭur*
11) *a-na* IM.LÍMMU.[BA]
12) KASKAL.II.MEŠ-*šú-*[*nu*]
13) *ú-pat-ti-*[*ma*]
14) *it-ti nap-*[*ḫar*]
15) KUR.KUR EME *šit-ku-*[*nu*]
16) *ip-pu-*[*šu*]
17) *tak-bit-tu*
18) [*pa*]-*li-iḫ* [...]
19) [...] *ša* [...]
20) [*mu*]-*taq-qi-in*
21) UN.ᵀMEŠᵀ
22) [*dal-ḫa*]-*a-*ᵀ*te*ᵀ
23) [*mu*]-*še-ṣu-*[*u*]
24) [*nu*]-*ú-*ᵀ*ru*ᵀ
25) [...]
26) [...] *pa-ni* [...]
Lacuna

viii 1–17) I restored [the interrupted privileged status] that had fallen into disuse. (viii 10) I wrote a[new] the tablet of its exemptions. I opened roads for them in all directions so that they could establish an important position by having (commercial) relations with all countries.

viii 18–26) [The one who] reveres [...] ... [... who] reorganized the [conf]us[ed] people, [who made li]ght shine for[th, ...] in front [...]

Lacuna

108

An Akkadian inscription of Esarhaddon on a five-sided prism from Nineveh describes the rebuilding of Babylon. The text, which is written in Neo-Assyrian script, is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon G (Bab. G) and edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

viii 20–24 The restoration, which is based on Kalḫu A (text no. 77) line 3, was suggested by E. Frahm (private communication).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 98972	1904–10–9,1	Nineveh	Height: 12.1; Dia.: 12.4	c

BIBLIOGRAPHY

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1914 King, CT 34 pls. 1–2 (copy)
1927 Luckenbill, ARAB 2 pp. 263–264 §§678–684 (translation)
1956 Borger, Asarh. pp. 11–14, 16, 19, 27 and 29 §11 (Bab. G) (edition)
1983 Brinkman, JAOS 103 pp. 35–42 (study)
1993 Porter, Images, Power, and Politics p. 187 (study)
2002 Vera Chamaza, Omnipotenz pp. 334–336 no. 87 (i 1′–iii 13′, edition)

TEXT

Col. i

Lacuna

1′) [...] *x* [...]
2′) [...] *lu* [...]
3′) [...] *a-ma-ta*
4′) [*ḫab*]-*ba-lu šag-ga-šu*
5′) [*ina*] *zu-um-ri-ši-na*
6′) *iš-šá-kin-ma*
7′) [*en*]-*šu i-ḫab-bi-lu*
8′) [*i*]-*šar-ra-ku a-na dan-ni*
9′) *ina qé-reb* URU *dul-lu-lu*
10′) *ma-ḫar kàd-re-e*
11′) *ib-ba-ši-ma*
12′) UD-*šam la na-par-ka-a*
13′) *im-šu-ʾu* NÍG.ŠU.MEŠ *ša a-ḫa-meš*
14′) *ma-a-ru ina su-ú-qi*
15′) *e-ta-ra-ar* AD-*šu*
16′) *re-e-šu a-na* EN-*šu*

Lacuna

i 1′–16′) [...] ... [...] ... [...] matter. They were afflicted by [thie]ving (and) murdering. They were stealing from [the po]or (and) giving to the mighty; there was oppression (and) (i 10′) the taking of bribes in the city. Every day, without ceasing, they stole goods from each other, a son (i 15′) cursed his father in the street, a slave [...] to his owner, [...]

Col. ii

Lacuna

1′) [...] *x* [...]
2′) [*ka-bat-tuš iṣ*]-*ṣa*-[*ri-iḫ*]
3′) [^{d}EN.LÍL].LÁ DINGIR.[MEŠ]
4′) [EN] KUR.KUR
5′) *a-na* [*sa*]-*paḫ* KUR *u* UN.MEŠ
6′) *ik-ta-pu-ud*
7′) *le-mut-tu*
8′) *a-na sa-pan* KUR
9′) *ù ḫul-lu-uq* UN.MEŠ-*šá*
10′) *lib-bu-uš*
11′) *ik-pu-ud-ma*
12′) *ar-rat ma-ru-uš-ti*
13′) *iš-šá-kin*
14′) *ina pi-i-šu*
15′) *ina* AN-*e u* KI-*tim*
16′) Á.MEŠ ḪUL-*tim*

Lacuna

ii 1′–14′) [...] ... [... His mood] became [furious. The Enlil] of the god[s, the lord of] the lands, plotted evilly to [scat]ter the land and people; (ii 10′) his heart schemed to level the land and to destroy its people. A bitter curse was set in his mouth.

ii 15′–18′) Bad omens concerning the destruction of mankind occurred in the heavens and on earth.

17′) *it-tab-šá-a*
18′) *šá ḫa-laq mit-ḫar-ti*

Col. iii

Lacuna
1′) [*x* (*x*)] *x x*
2′) [*x*] *x* URU
3′) *ú-šab-ši-ma*
4′) GI.AMBAR.MEŠ
5′) *ù* GIŠ.*ṣar-ba-ti*
6′) *ina qer-bi-šú*
7′) *ma-gal i-šir-ma*
8′) *ú-ṣar-ri-šá*
9′) *pa-pal-lu*
10′) MUŠEN.MEŠ AN-*e*
11′) KU_6.MEŠ ZU.AB
12′) *ša la ni-bi*
13′) *ina qer-bi-šu*
14′) *ib-ba-šu-ma*

Lacuna
iii 1′–14′) [...] ... [...] He (the god Marduk) brought about [*the destruction*] *of* the city (Babylon) and reed-marshes (iii 5′) and poplars grew profusely in it and threw out many offshoots. There were (iii 10′) birds of the heavens (and) fish of the *apsû*, without number, in it.

Col. iv

Lacuna
1′) [*x*] *x* [...]
2′) ⌜GISKIM⌝.[MEŠ SIG_5.MEŠ]
3′) [*ina*] *šá-ma-mi* [*u qaq-qa-ri*]
4′) *ša šu-šu-*[*ub* URU]
5′) *ù ud-du-*[*uš*]
6′) *eš-re-e-*[*ti-šu*]
7′) *iš-tap-pa-ra*
8′) *gis-kim-bu-uš*
9′) *ad-ke-e-ma*
10′) *gi-mir um-ma-ni*
11′) KUR.*kar-*^{d}*dun-ía-àš*
12′) *ka-la-ma*
13′) GIŠ.MEŠ *u* GI.AMBAR.MEŠ
14′) *ina qul-mé-e ik-ši-ṭu*
15′) *is-su-ḫu šu-ru-us-su*
16′) A.MEŠ ÍD.*pu-rat-ti*
17′) *ab-bu iš-tu qer-bi-šú*
18′) *ap-ru-us-ma*
19′) *a-na ma-la-ki-šu-nu*
20′) *maḫ-re-e*
21′) *ú-šar-di*

Lacuna
iv 1′–21′) [...] ... [good si]gn[s were established for me; in] heaven [and on earth], he (the god Marduk) constantly sent me his omen(s) concerning the (re)settl[ing of the city] (iv 5′) and the renovat[ion of its] shrines. I mustered all the craftsmen throughout Babylonia. They cut down the trees and reeds with axes (iv 15′) (and) tore out their roots. I diverted the waters of the Euphrates River, the washout, from its midst and (re)directed (them) to their previous channels.

Col. v

Lacuna
1′) *x* [*x*] *x* [...]
2′) *liš-šá-kin ina pi-*[*i-šu*]
3′) *ik-rib* UD.MEŠ SÙ.[MEŠ]
4′) *lik-ru-ban-ni-ma*
5′) *šu-lum* BALA.MEŠ-*ia*
6′) *liq-ta-bi*
7′) *a-na du-rí da-rí*

Lacuna
v 1′–7′) Let ... [...] be placed in [his] mouth; let him (the god Marduk) bless me with a blessing of long days (and) order the well-being of my reign forever.

8′) ITI.GU_4.SI.SÁ
9′) MU.SAG.NAM.LUGAL.LA
10′) ^{md}*aš-šur*-ŠEŠ-*i-di-nam*
11′) LUGAL KUR *aš-šur*.KI

v 8′–11′) Ayyāru (II), accession year of Esarhaddon, king of Assyria.

iv 17′ The CAD (A/1 p. 48 sub. abbu) suggests that *ab-bu* is a scribal error and should be removed from the text.

109

A fragment of a hollow hexagonal prism from Nineveh contains an inscription, written in Neo-Assyrian script, concerning the rebuilding of Babylon. This text is edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 122617 + BM 127846	1930–5–8,6 + 1929–10–12,502	Nineveh, 200 yards west of the Ninlil Gate	Height: 13.5	c

BIBLIOGRAPHY

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1973 Millard, AfO 24 pp. 118–119 and pl. XIV (copy; i 13′–19′, edition)
1983 Brinkman, JAOS 103 pp. 35–42 (study)

TEXT

Col. i

Lacuna

1′) LÚ.[SIPA *ke-e-nu*]
2′) *mi-gir* EN EN.[EN]
3′) *ma-al-ku na-aʾ-du*
4′) *ša* ÁG ^{d}*zar-pa-ni-tum šar-ra-tu*
5′) *i-lat ka-la gim-ri*
6′) LUGAL *šaḫ-tu*
7′) *ša be-lut-su-*<*nu*>
8′) *pu-tuq-qu-ma*
9′) *qu-ru-us-su-nu da-al-lu*
10′) *re-e-šu mut-nen-nu-ú*
11′) *áš-ru kan-šu*
12′) *pa-liḫ* DINGIR-*ti-šú-nu* GAL-*ti*
13′) *ša a-na ud-du-uš*
14′) *eš-re-e-ti ṣi-ra-a-ti*
15′) *nu-um-mur ma-*[*ḫa*]*-zi*
16′) *re-ʾu-ú-tu kul-lat* UN.MEŠ
17′) *tu-ma-al-lu-ú qa-tuš-šu*
18′) *a-na šu-te-šu-ri pel-lu-de-e*
19′) *ma-šu-ú-ti ù tur-ri*
20′) *gi-mi-li* MAN URI.KI
21′) *ta-áš-šu-šu a-na* LUGAL-*ú-ti*
22′) *a-na nu-uḫ-ḫu lìb-bi* DINGIR-*ti-ka*
23′) [GAL]-*ti šup-šu-uḫ ka-bat-ti-ka*
24′) [*ta-as*]*-su-qu-šu a-na dan-nu-ti*
25′) [*i-nu-šu*] *ina* BALA-*e*

Lacuna

i 1′–12′) [... true shepherd], favorite of the lord of lord[s], pious ruler, the one who is loved by the goddess Zarpanītu — the queen, (i 5′) goddess of the entire universe — reverent king who was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —

i 13′–24′) You (are the one) who entrusted him with renovating the august shrines, (i 15′) making the cult centers shine, and shepherding all the people; elevated him to the kingship to organize well the forgotten rites and (i 20′) to avenge the king of Akkad; (and) to appease the heart of your [gre]at divinity (and) to please your spirit, [you] chose him for power.

i 25′–29′) [At that time], in the reign of [a previous

26′) [LUGAL *maḫ*]-*ri-ia*
27′) [*it-tab-ša* Á].MEŠ ḪUL.MEŠ
28′) [...]-*zi*
29′) [...]-*ia*
Lacuna

king], bad [omens occurred. ...] ... [...] ... [...]

Lacuna

Col. ii

Lacuna

Lacuna

1′) *x* [...]
2′) *ut*-[...]
3′) *ú*-[...]
4′) *šá* NA_4-[...]
5′) *ni*-[...]
6′) ^{d}[...]
7′) *man-za*-[...]
8′) *ḫi-ṭi* [...]
9′) *a-si*-[...]
10′) *ina bi*-[...]
11′) *gur-ru*-[...]
12′) *bil-ta* [...]
13′) *ú-šab*-[*šu-u*]
14′) *ri*-[*kil-tu*]
15′) *a-na* [NÍG.ŠU]
16′) *é-sag*-[*gíl*]
17′) *u* DUMU [E.KI]
18′) ŠU.II-*šu*-[*nu*]
19′) *ú-bi*-[*lu-u-ma*]
20′) *im-šu-ʾu* [NÍG.ŠU-*šu*]
21′) KÙ.GI KÙ.BABBAR [*x x* (*x*)]
22′) *ša qé-reb* [É.KUR]
23′) *a-na* KUR.ELAM.[MA.KI]

ii 1′–12′) (No translation possible)

ii 13′–23′) They fomented a con[spiracy. They] put their hands on [the possessions of] Esagil and the citizens of [Babylon and] plundered [its goods], gold, silver, [...] from inside [the temple (and) sold (it) at market value] to the land Elam [...].

Lacuna

Lacuna

Cols. iii–v (missing)

Cols. iii-v (missing)

Col. vi

Lacuna

Lacuna

1′) [...]-*lu-ú*
2′) [...]-*su*
3′) [...]-*ma*
4′) [...]-*nu*
5′) [... ^{d}]AMAR.UTU
6′) [...] EN-*ia*
7′) [...]-*pu-su*
8′) [...]-*ú-tú*
9′) [...] *x*
10′) [... *ši*]-*ṭir* MU-*ia*
11′) [...] *e-siq-ma*
12′) [... *ši*]-*ṭir* ^{d}15.MEŠ
13′) [...]-*ku-un*
14′) [...] *ma-aš x x*
15′) [...] Á SIG_5.MEŠ

vi 1′–9′) (No translation possible)

vi 10′–15′) I depicted [... the wr]iting of my name and [... the wr]iting of the (names of) goddesses [...] ... [...] ... [...] good signs [...]

Lacuna

Lacuna

110

A fragment of a hexagonal prism contains an inscription commemorating Esarhaddon's reconstruction of Babylon. Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.277	—	Possibly Babylon	4.2×7.5	c

COMMENTARY

Parts of three columns are preserved. The script is Neo-Assyrian. The preserved text duplicates Babylon A (text no. 104) vi 1–9; Babylon C (text no. 105) vi 20–27 and viii 2–14; and Babylon B (text no. 116) rev. 23. When possible, the restorations are based on those inscriptions.

TEXT

Col. i′

Lacuna

1′) [*maḫ-ru-te*] *na-ṣir*
2′) [*pi-riš-te ma-ḫar-šú-nu*] *uš-ziz*
3′) [LÚ.*i-šip-pí*] LÚ.KA.PIRIG.MEŠ
4′) [LÚ.GALA.MEŠ] LÚ.NAR.ME
5′) [*šá gi-mir um*]*-ma-nu-ti ḫa-am-mu*
6′) [*uš-ziz*] *ma-ḫar-šú-un*
7′) [*é*]*-te-*[*me-en-an-ki*]

Lacuna

Col. ii′

Lacuna

1′) *ep-še-ti-ia dam-qa-a-ti*
2′) *ḫa-diš lip-pal-su-ma*
3′) *ina ku-un* ŠÀ-*šú-nu*
4′) *lik-tar-ra-bu* LUGAL-*ú-ti*
5′) NUMUN SANGA-*ti-ia*
6′) *it-ti tè-me-en*
7′) *ša é-sag-íl* KÁ.DINGIR.RA.KI
8′) [*li*]*-ku-un a-na* u_4*-me ṣa-a-ti*
9′) [LUGAL-*ú*]*-ti* GIM Ú TI.LA
10′) [UGU UZU.MEŠ] UN.ME *li-ṭib-ma*
11′) [*ina kit-te*] *u mi-šá-ri*

Lacuna

Col. iii′

Lacuna

1′) NA_4.*ṣa-lam-*[*ti*]

Lacuna

i′ 1′–6′) I placed [at their service the former *ramku*-priests, *pašīšu*-priests, (and) *ecstatics*], those initiated [in secret rites. I set] before them [purification priests], *āšipu*-priests, [lamentation priests], (and) singers, [who] have mastered (their) [entire cr]aft.

i′ 7′) [I built anew E]te[menanki, ...]

Lacuna

Lacuna

ii′ 1′–11′) [May the god Marduk and the goddess Zarpanītu, the gods, my helpers], look with joy upon my good deeds and bless my kingship in their steadfast heart(s). (ii′ 5′) [Let] the seed of my priestly office endure (along) with the foundations of Esagil (and) Babylon; let my [kingship] be sustaining [to the] people forever like the plant of life [so that I may shepherd their populace in truth] and justice;

Lacuna

Lacuna

iii′ 1′–5′) [...] on basalt, the glory of the great [lord,

2′) *ta-nit-ti* [EN]
3′) GAL-*e* [EN-*ia*]
4′) *ep-šet e-*[*tep-pu-šu*]
5′) *ar-ki* [...]
Lacuna

my lord], (and) the deeds I [had done] after [...]

Lacuna

111

An Akkadian inscription on a fragment of an octagonal prism describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.283	—	Possibly Babylon	—	c

COMMENTARY

The lower parts of five columns are preserved. Assyrian hieroglyphs are stamped on the base (see text no. 115). The preserved text duplicates, with minor variation, Babylon A (text no. 104) i 22–36, iii 49–iv 8, 18–20, v 18–33, and vi 28–37; Babylon C (text no. 105) i 24–39, v 4–14, 38–42, 47–vi 2, vii 21–38, and viii 37–ix 5; Babylon E (text no. 106) vi 52–56; and Babylon F (text no. 107) viii 1–10. When possible, the restorations are based on those parallels.

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2001 Roaf and Zgoll, ZA 91 pp. 264–265 (study)

TEXT

Col. i
Lacuna
1′) *an-*[*na ul-la a-ḫa-meš*]
2′) *e-*[*tap-pa-lu*]
3′) *i-me-šá* ^{d}[*iš-tar-šin*]
4′) *par-ṣi-ši-na* [*e-zi-ba-ma*]
5′) *šá-na-ti-*[*ma ir-ka-ba*]

Lacuna
i 1′–10′) [The people living there] were [answering each other] ye[s (for) no]. They neglected [their goddesses, abandoned] their rites, (and) (i 5′) [*embraced*] *quite different* (*rites*). (They put their hands) on the possessions of [Esagil], the palace of the god[s], (and) they

6′) *a-na* NÍG.GA [*é-sag-íl*]
7′) É.GAL DINGIR.[MEŠ]
8′) KÙ.GI KÙ.BABBAR NA_4.[MEŠ]
9′) *a-na* KUR.ELAM.[MA.KI]
10′) *ip-šu-ru ma-*[*ḫi-riš*]
11′) *i-gug-ma* [^{d}EN.LÍL.LA_5]
12′) DINGIR.MEŠ [^{d}AMAR.UTU]
13′) [*a*]-*na sa-*[*pan* KUR]

sold the gold, silver, (and precious) stones [at] mar[ket value] to the land Elam.

i 11′–13′) The [Enlil of] the gods, [the god Marduk], became angry and [plotted evilly] to le[vel the land ...]

Cols. ii–iv (missing)

Cols. ii-iv (missing)

Col. v

Lacuna

1′) [*é-šár-ra me*]-*eḫ-ret*
2′) [*šu-bat* ^{d}*é-a tam-šil*] MUL.AŠ.IKU
3′) [*ar-ṣip ú*]-*šak-lil*
4′) [*ú-kin mit*]-*ḫar-tu*
5′) [GIŠ.ÙR.MEŠ GIŠ.*ere-ni*] MAḪ.MEŠ
6′) [*tar-bit* KUR.*ḫa-ma-nim*] KUR-*i* KÙ
7′) [*ú-šat-ri-ṣa ta*]-*ra-an-šú*
8′) [GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN] *ša* ere_{14}-*si-na*
9′) [DÙG.GA *me-ser*] KÙ.GI KÙ.BABBAR
10′) [*ú-rak-kis-ma ú*]-*rat-ta-a* KÁ.MEŠ-*šú*
11′) [^{d}ALAD.MEŠ ^{d}LAMMA].MEŠ MAŠKIM.MEŠ
12′) [... *an*]-*ḫu-su-nu*
13′) [...]-*iḫ a-šar*
14′) [...]-*ti-šú-nu uš-ziz-su-nu-ti*

Lacuna

v 1′–10′) [I built (and) com]pleted [Esagil ... a replica of Ešarra, a like]ness of [the abode of the god Ea, (and) a replica of] Pegasus, (and) [I laid out (its) sq]uare. (v 5′) [For] its roof, [I stretched out] magnificent [cedar beams, grown on Mount Amanus], the pure mountain, (and) [fastened bands of] gold (and) silver on [doors of cypress], whose fragrance [is sweet, and] installed (them) in its gates.

v 11′–14′) [*šēdus, lamassu*]s, (and) *rābiṣu*-demons, [...] their dilapidated part(s) [...] ... where [...] I erected them in their ... [...]

Col. vi

Lacuna

1′) *ù bir-*[*ti zu-uʾ-ú-zu*]
2′) *ú-paḫ-ḫi-*[*ir-ma a-na* LÚ.TIN.TIR.KI.MEŠ]
3′) *am-nu* NÍG.ŠU.[MEŠ-*šú-nu šal-lu-te*]
4′) *ú-ter mi-*[*ra-nu-te*]
5′) *lu-bu-uš-tu ú-*[*la-bi-iš*]
6′) *ḫar-ra-an* KÁ.DINGIR.[RA.KI]
7′) *ú-šá-áš-kin še-pu-uš-šú-un*
8′) *a-na a-šab* URU *e-peš* É
9′) *za-qa-ap ṣip-pa-a-te ḫe-re-e*
10′) *pat-ta-a-te ú-šar-ḫi-su-nu-ti*
11′) *lib-bu ki-din-nu-su-nu*
12′) *ba-ṭil-tu a-na* KI-*šá*
13′) *ú-ter ṭup-pi*
14′) *za-ku-ti-šú-nu eš-šiš*
15′) *áš-ṭu-ur*

Lacuna

vi 1′–11a′) I gather[ed the bought people who had become slaves (and) who had been distributed among] the (foreign) riff[raff and] counted (them once again) [as Babylonians]. I returned [their looted] possessions, (vi 5′) pro[vided] the [naked] with clothing, (and) let them take the road to Babylon. I encouraged them to (re)settle the city, build houses, plant orchards, (and) dig canals.

vi 11b′–15′) I restored their interrupted privileged status. I wrote anew the tablet of their exemptions.

Col. vii

Lacuna

1′) [u_4-*me-šam-ma*] *nam-riš lut-tal-lak*
2′) *šim-tu ṭa-ab-tu*
3′) *šim-tu da-mì-iq-tu*
4′) *ša ur-ruk* u_4-*me*
5′) BALA.MEŠ-*ia na-ṣir* GIŠ.GU.ZA
6′) *šá-an-gu-ti-ia ša-lam* NUMUN-*ia*
7′) *liš-šá-kin ina* KA-*šu-un* GIŠ.GIDRU
8′) *i-šir-tu mu-rap-pi-šat* KUR
9′) *ši-bir-ri ez-zu mu-šak-niš*

Lacuna

vii 1′–7a′) Let me stride beaming [daily in joy, gladness, happiness, shining face, (and) happy mood]; (and) let a happy fate, a good fate, (one) for the lengthening of the days of (vii 5′) my reign, the protection of the throne of my priestly office, (and) the well-being of my offspring be placed in their (the gods') mouths.

vii 7b′–11′) May he allow my hands to grasp the righteous scepter that enlarges the land (and) the fierce staff that humbles the unsubmissive;

v 11′ Or restore ^{d}ALAD.^{d}LAMMA.MEŠ, "bull colossi."

10′) *la ma-gi-ri li-šat-me-ḫu*
11′) *rit-tu-ú-a*
Col. viii
Lacuna
1′) [MU-*šú* NUMUN-*šú i*]-*na ma-at* ZÁḪ-*šú*
2′) *a-na* u_4-*me ṣa-a-ti*
3′) *a-a ir-šu-šu re-e-mu*
4′) MU.SAG.LUGAL.LA ^{m}*aš-šur*-ŠEŠ-SUM.NA
5′) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.[KI]
Lacuna
viii 1′–3′) [...] may he (the god Marduk) make [his name (and) his descendant(s)] disappear [fr]om the land. May he have no pity on him forever.
viii 4′–5′) Accession year of Esarhaddon, king of the universe, king of Assyria.

112

An inscription on a fragment of a five-sided prism from Sippar recounts Esarhaddon's deeds. The script is contemporary Babylonian and horizontal rulings separate each line. Based on the king's titulary, it is certain that the text dates to after 671 BC. This text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 56617	82–7–14,996b + 82–7–14,1815	Sippar	Height: 9.7; Max dia. 7.1	c

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TEXT

Col. i
1) [^{m}]AN.[ŠÁR-ŠEŠ-SUM.NA]
2) LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL [KUR *aš-šur*.KI]
3) LUGAL LUGAL.MEŠ KUR.[*mu-uṣ-ri*]
4) KUR.*pa-ta-ri-is u* [KUR.*ku-u-si*]
5) LUGAL *kib-ra-a-ti* [LÍMMU-*tim*]
6) LUGAL *šá ina kul-lat* [KUR.KUR]
7) *ma-ḫi-ri la i*-[*šu-ú*]
8) [*bu*]-*kur* ^{d}30-ŠEŠ.MEŠ-[SU]
9) [LUGAL GAL]-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL [KUR *aš-šur*.KI]
10) [...].MEŠ KUR EME.[GI_7 *u* URI.KI]
Lacuna
Col. ii (missing)
i 1–10) E[sarhaddon], great king, mighty king, king of the world, king of [Assyria], king of the kings of [(Lower) Egypt], Upper Egypt, and [Kush], (i 5) king of the [four] quarters, the king who [has] no rival in all of [the lands]; son of Sennach[erib, great king], mighty king, king of the world, king of [Assyria; ...]s of Sum[er and Akkad, ...]
Lacuna
Col. ii (missing)

Col. iii

1) [...]-*a*
2) [...]-*ti*
3) [... *ú*]-*kin ma-ḫar-šú-un*
4) [...] É.KUR *ka-li-šú-un*
5) [...]-*a-ti na-du-ú*
6) [...] *ub-la*
7) [...]-*a-nu*
8) [...] ^{d}UTU

iii 1–8) [...] ... [...] ... [...] placed before them [...] the temples, all of them, (iii 5) [...] ... that were ruined [...] brought [...] ... [...] the god Šamaš [...]

Lacuna

Lacuna

Col. iv

1) [KUR *šu-me-ri*] *u* KUR URI.KI
2) [*šá ina* u_4]-*me pa-ni la i-šu-ú ma-na-ma*
3) [*muš-ta*]-*pi-ik ka-re-e aš-na-an*
4) *šá ina* UD.MEŠ-*šú su-un-qu u ḫu-šaḫ-ḫu*
5) *ú-šá-aṣ-ṣu-ma iš-ku-nu* ḪÉ.GÁL.LA
6) KI.LAM GI.NA SI.SÁ $BURU_{14}$ *na-pa-áš* ^{d}*nisaba*
7) *ú-šá-áš-šu-ú ina* KUR
8) *šá ina* BALA-*šú* ELAM.MA.KI *ú-la še-mu-ú*
9) LÚ.KÚR *lem-nu nab-nit* DINGIR.MEŠ *ra-ṣu-un-du*
10) *ina la ṭè-e-mu* DINGIR.MEŠ *it-ba-am-ma*
11) *x x x x* ZI KUR URI.KI *iš-ku-nu pa-ni-šú*
12) [...] *x*.ŠUR.MEŠ KUR-*šú ra-pa-áš-ti*
13) [...]-*qu-ti id-kam-ma*
14) [...] NÍTA.MEŠ *u* MUNUS.MEŠ
15) [...] *i-te-né-er-ru-bu*
16) [...]-*šá u ba-ba-a-ti*
17) [...] *iḫ šat*

iv 1–17) [... of Sumer] and Akkad, [which pre]viously no one had [...; who] piles up heaps of grain, who drove out hunger and famine during his days and (iv 5) established prosperity; who brought to the land stable prices, bountiful harvests, (and) an abundance of grain; in whose reign the land Elam was disobedient; the evil enemy, the powerful offspring of the gods, (iv 10) rose up against the wishes of the gods and set out to attack ... of Akkad; [...] ... his wide land; [...] he mustered ... and [...] men and women; (iv 15) they frequently entered [...] ... and neighborhoods [...] ... [...]

Lacuna

Lacuna

Col. v

1) GIŠ.TUKUL.MEŠ *sag*-[...]
2) *li-nar-ru ga-re-e li-šam-qí*-[*tu*]
3) ^{d}U.GUR EN *šib-ṭi u šag-ga*-[*áš-ti*]
4) *an-dul-la-šú* UGU-*šú-nu lit-ru-uṣ*
5) *li-ig-mil nap-šat ni-šu-šú-nu*
6) *šá-a-šú-nu um-man-šú-nu ka-ras-su-un*
7) *li-ṭi-ra ina qé-reb šap-šá-qu*
8) ^{d}IŠKUR GÚ.GAL AN-*e u* KI-*tim*
9) ŠÈG.MEŠ *ṭáḫ-du-ti* ILLU.MEŠ *gap-šu-ti*
10) *ina* KUR-*šú-nu liš-tab-ra-a* GE_6 *u im-ma*
11) DINGIR.MEŠ GAL.MEŠ *šá* AN-*e u* KI-*tim*
12) *ina kun lìb-bi-šú-nu ḫa-diš*
[*lip-pal-su-šú*]-*nu-ti-ma*
13) DINGIR *a-na* DINGIR *li*-[...]-*su-un*
14) *li-ri-ku* UD.MEŠ-*šú*-[*un lil-bi-ra*
MU].AN.NA.MEŠ-*šú-un*
15) *ina é-sag-íl* É.GAL [DINGIR.MEŠ ...]
16) NUNUZ.MEŠ-*šú-nu liš-mu-ḫu li-ru-ri* [...]
17) *e-ma* ^{d}30 *u* ^{d}UTU [... *liq-bu-u dum-qé-e-šú-nu*]
18) KI *ṣal-mat* SAG.DU *ana ma-ti-ma* [...]
19) *man-nu ina* LUGAL.MEŠ *ár-ku-ti* [...]
20) [*šá*] E_{11}-*ma ú-ba-a'*-[*ú* ...]
21) [MU].SAR-*ru-ú ši-ṭir šu-mi*-[*ia li-mur-ma*]
22) [*šam*]-*ni lip-šu-uš* NA_4-[...]
23) [...] KI MU-*šú liš-ṭur ep-še*-[*ti-ia* ...]
24) [...] *x x* [...]

v 1–18) [...] ... weapons [...] may they kill [(my) enemies] (and) cut down (my) foes; may the god Nergal, lord of pestilence and murd[er], stretch out his protection over them, (v 5) spare the lives of their people, (and) save them, their army, and their camp from anguish; may the god Adad, the canal inspector of heaven and netherworld, make plentiful rains (and) widespread floods (v 10) long lasting in their land; night and day, may the great gods of heaven and netherworld [look upon th]em with joy in their steadfast hearts; may god [...] their [...] to (another) god; may their days be long (and) their years [be long lasting]; (v 15) in Esagil, the palace of [the gods, ...] may their offspring thrive; may [...] be cursed; wherever the gods Sîn and Šamaš [... let them order good things for them; ...] with the black-headed people forever.

v 19–24) Whoever among the future kings [... who] comes up and searches [for ..., may he read an] inscription written in [my] name and anoint (it) [with o]il, ... [...] write [my name] with his name, [... my] deeds [...] ... [...]

Lacuna

Lacuna

113

An inscription of Esarhaddon on a solid cylinder from Babylon describes the rebuilding of Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû* in Babylon. The text, which is written in contemporary Babylonian script and with each line separated by a horizontal ruling, dates to after Ayyāru (II) 672 BC since Ashurbanipal and Šamaš-šuma-ukīn are mentioned as heir designates of Assyria and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 142109	—	Babylon, south wall of the cella of the Nabû ša ḫarê temple	11.3×8	p

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TEXT

1) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL *kiš-šat* LUGAL KUR *aš-šur*.KI
2) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *ù* URI.KI *ni-bit* ^{d}AMAR.UTU ^{d}*zar*$_4$-DÙ-*tu*
3) SIPA *ke-e-nu mi-gir* AN.ŠÁR *ù* ^{d}NIN.LÍL
4) LUGAL *šá ul-tu ṣe-ḫe-ri-šú a-na* ^{d}AG ^{d}*taš-me-tum ù* ^{d}*na-na-a it-tak-lu-ma*
5) *e-mu-ru da-na-an-šú-un* A ^{md}30-ŠEŠ.MEŠ-SU LUGAL GAL-*ú* LUGAL *dan-nu*
6) LUGAL *kiš-šat* LUGAL KUR *aš-šur*.KI A ^{m}MAN-GIN LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL *kiš-šat* LUGAL KUR *aš-šur*.KI
7) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *ù* URI.KI ŠÀ.BAL.BAL ^{m}EN-*ba-ni*
8) NUMUN *da-ru-ú ša du-rug-šú bal-til*.KI *ul-la-nu-ú-a* EN GAL-*ú* ^{d}AMAR.UTU
9) *it-ti é-sag-gíl ù* KÁ.DINGIR.RA.KI *e-zi-iz* ŠÀ-*šú ze-nu-tu ir-ši*
10) UN.MEŠ-*šú an-na ul-la a-ḫa-meš e-tap-pa-la i-dab-bu-ba la šá-lim-tu*
11) *a-na* NÍG.GA EN GAL-*i* ^{d}AMAR.UTU ŠU.II-*su-nu ú-bi-lu-ma a-na* KUR.ELAM.MA.KI *id-di-nu ṭa-aʾ-tú*
12) *ep-še-ti-ši-na* UGU ^{d}AMAR.UTU ^{d}*zar*$_4$-DÙ-*tu im-ra-ṣa-ma iq-bu-ú sa-paḫ-šin*
13) UGU URU A.MEŠ *uš-bi-iʾ-ma ú-še-me ki-šub-bi-iš*

1–8a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, chosen by the god Marduk (and) the goddess Zarpanītu, true shepherd, favorite of the god Aššur and the goddess Mullissu, the king who from his childhood trusted in the gods Nabû, Tašmētu, and Nanāya and (5) knew their power; son of Sennacherib, great king, mighty king, king of the world, king of Assyria; descendant of Sargon (II), great king, mighty king, king of the world, king of Assyria, governor of Babylon, (and) king of Sumer and Akkad; (and) descendant of the eternal line of Bēl-bāni, whose ultimate origin is Baltil (Aššur) —

8b–15a) Before my time, the great lord, the god Marduk, became furious with Esagil and Babylon, (and) his heart was full of rage. (10) His people were answering each other with yes (for) no (and) were speaking untruthfully. They put their hands on the possessions of the great lord, the god Marduk, and gave (it) to the land Elam as a bribe. Their deeds were displeasing to the god Marduk (and) the goddess Zarpanītu, and they (the gods) ordered their scattering. He (the god Marduk) made (its) waters sweep destructively across the city and he turned (it) into fallow land. Its gods and goddesses took fright

14) DINGIR.MEŠ-*šú* ^{d}15.MEŠ-*šú ip-ri-du-ma e-lu-ú šá-ma-meš šu-bat* URU *in-na-si-iḫ-ma*

15) *ul in-na-ṭal te-me-en-šú i-na re-eš* LUGAL-*ú-ti-ia ina maḫ-ri* BALA-*ia*

16) *ša i-na* GIŠ.GU.ZA LUGAL-*ú-ti ra-biš ú-ši-bu re-me-nu-ú* ^{d}AMAR.UTU

17) ŠÀ-*šú i-nu-uḫ-ma it-ti* URU *šá iz-nu-ú sa-li-mu ir-ši*

18) *é-sag-gíl u* KÁ.DINGIR.RA.KI *eš-šiš ú-še-piš ṣa-lam* DINGIR.MEŠ GAL.MEŠ *ud-diš ina* KI.TUŠ-*šú-nu*

19) *ú-šar-ma-a šu-bat da-rat* É AN.ŠÁR *ú-šak-lil ina kul-lat ma-ḫa-zi áš-tak-ka-nu si-ma-a-te*

20) *i-na* u_4*-me-šú-ma é-níg-gidru-kalam-ma-sum-ma* É ^{d}AG *šá ḫa-re-e ša a-šar-šú ik-kam-ru-ma*

21) *e-mu-ú ti-la-niš ṣe-er uš-še-šú la in-na-ṭa-lu la uṣ-ṣab-bu-ú nab-nit-su*

22) *a-na-ku* ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL KUR *aš-šur*.KI *ša* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}AG

23) *a-na šuk-lu-lu ma-ḫa-zi ud-du-še eš-re-e-ti ip-tu-ú ḫa-si-su-uš*

24) *e-peš é-níg-gidru-kalam-ma-sum-ma ina lìb-bi-ia ib-ši-ma uš-ta-bil ka-bat-ti ep-ri-šú kam-ru-te*

25) *ú-pat-ti-ma ši-kit-ta-šú uṣ-ṣab-bi-ma a-ḫi-iṭ te-me-en-šú ki-i pi-i* GIŠ.ḪUR-*šú maḫ-ri-te*

26) *am-šu-uḫ-ma e-du* SIG_4 *la ú-rad-di ina muḫ-ḫi ina* ITI *šal-me* u_4*-me* ŠE.GA *uš-še-šú ad-di-ma*

27) *ú-kin* SIG_4*-su* É *ša-a-šú ul-tu uš-še-šú a-di gaba-dib-bi-šu ar-ṣip ú-šak-lil*

28) *ki-ma* u_4*-me ú-nam-mir* [*šip-ru šá-a-šú*] ^{d}AG IBILA *ṣi-i-ru ḫa-diš li-pal-lis*

29) *i-na kun-ni* ŠÀ-*šú lik-tar-*[*rab* LUGAL-*ú*]*-ti* GIŠ.GIDRU *i-šar-tu mu-rap-pi-šat* KUR *li-šat-me-eḫ rit-tu-u-a*

30) *a-na* ^{m}*aš-šur*-DÙ-A DUMU *ri-du-tú* KUR *aš-šur*.KI *ù* ^{md}GIŠ.NU_{11}-MU-GI.NA DUMU *ri-du-te* KÁ.DINGIR.RA.KI

31) ŠEŠ.MEŠ *ki-lal-la-an ṣi-it lìb-bi-ia šim-tu ṭa-ab-tu šim-tu* MUNUS.SIG_5 *ša ur-ruk* u_4*-me*

32) BALA.MEŠ-*šú-un na-ṣir* GIŠ.GU.ZA *šá-an-gu-ti-šú-un li-ši-mu ši-mat-su-un*

33) LUGAL-*su-un x x x x x x x ina kit-ti ù mi-šá-ri li-ir-du-ú*

34) *ma-ti ru*$^{?}$*-bu-ú ke-e-nu-tú* ^{d}30 *u* ^{d}UTU *an-nu ke-e-nu li-tap-pa-lu a-ḫa-meš*

35) *a-na* EGIR.MEŠ u_4*-me a-na* u_4*-me ṣa-a-ti e-nu-ma* É *šá-a-šú e-na-ḫu-ma la-ba-riš il-la-ku*

36) *ru-bu-ú ar-ku-ú ša an-ḫu-us-su ud-da-šú šu-mì-ía šaṭ-ru it-ti* MU-*šú liš-kun*

37) ^{d}AG IBILA *ṣi-i-ru na-din* GIŠ.GIDRU GIŠ.GU.ZA BALA-*e ik-ri-bi-šú i-šem-me*

and went up to the heavens. The site of the city was torn out and its foundation platform(s) could not be seen.

15b–19) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne, the merciful god Marduk's heart was appeased and he became reconciled with the city that had angered (him). I had Esagil and Babylon built anew. I renovated the statues of the great gods (and) had (them) dwell on their seats as an eternal dwelling. I completed the temple of the god Aššur (and) set up proper procedures in all the cult centers.

20–24a) At that time, Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, its site had become a heap of ruins and changed into a tell (so that) the top of its foundations could not be seen (and) its shape could not be determined. I, Esarhaddon, king of Assyria, whose mind the gods Aššur, Sîn, Šamaš, Bēl, (and) Nabû opened for completing the cult centers (and) renovating (their) shrines — it occurred to me and my heart prompted me to (re)build Eniggidrukalamasuma.

24b–28a) I opened up its dirt piles and surveyed (and) examined its structure. I measured its foundation platform in (exact) accordance with its earlier plan and did not add (even) a single brick more. In a favorable month, on a propitious day, I laid its foundation and secured its brickwork. I built (and) completed that temple from its foundations to its parapets (and) made (it) shine like daylight.

28b–34) May the god Nabû, the sublime son, look with joy upon [this work], ble[ss] my [kingship] with his steadfast heart, (and) allow my hand to grasp the righteous scepter that widens the land. For Ashurbanipal, crown prince of Assyria, and Šamaš-šuma-ukīn, crown prince of Babylon, both brothers, my offspring, may they decree as their destiny a good fate, a favorable fate, one of the lengthening of the days of their reigns (and) the protection of the throne(s) of their priestly offices; may their kingships ... lead my land in truth and justice; (and) may the gods Sîn and Šamaš together keep answering the true princes with a firm 'yes'!

35–37) In future days, in far-off days, may a future ruler, who renovates the dilapidated section(s) of this temple when it becomes dilapidated and old, place my inscribed name with his name. The god Nabû, the sublime son, the one who gives scepter, throne, (and) reign, will (then) hear his prayers.

20 The precise meaning of *ḫarû* in this context is uncertain. W.G. Lambert (RA 91 p. 66 K 8878:4) translates it as "vat," basing his interpretation on CAD Ḫ p.116 sub. ḫarû A mng. 1 and AHw p. 328 sub. ḫarû II. W. von Soden (AHw pp. 328–329 sub. ḫarû III) suggests that *ḫarû* is a type of sanctuary.

114

An Akkadian inscription on a black basalt cuboid monument describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This monument is known as Lord Aberdeen's Black Stone and its text is commonly referred to as Babylon D (Bab. D).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91027	60–12–1,1	Probably Babylon	Height: 21.6; Sides: 9.5	c

COMMENTARY

Assyrian hieroglyphs are carved on the top (see text no. 115) and the script is archaizing Neo-Babylonian. The fourth Earl of Aberdeen purchased the object sometime around the 1820s and presented it to the British Museum in 1860. Rawlinson, when he published his copy in 1R (1861), stated that Lord Aberdeen's Black Stone came from Nineveh, but without providing evidence for its provenance. Finkel and Reade (ZA 86 p. 254) have suggested that it probably comes from Babylon since that site was the normal source for antiquities at the time Lord Aberdeen purchased it.

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1927 Luckenbill, ARAB 2 pp. 242–244 §§640–646 (i 13–16, ii 1–5a, 23, iii 15–19a, translation; ii 11–18, study)
1956 Borger, Asarh. pp. 10–16, 19–21 and 23–26 §11 (Bab. D) (edition)
1990 Roaf, Cultural Atlas p. 189 (photo)
1993 Porter, Images, Power, and Politics p. 186 (study)
1993 Porter, Studies Hallo pp. 194–197 (study)
1994 Miglus, Studies Hrouda pp. 179–191 and pl. XVIIIa–b (photo, study)
1996 Finkel and Reade, ZA 86 pp. 254–261 and figs. 19–20 (photo, study)
1997 Scurlock, NABU 1997 pp. 85–86 no. 92 (study)
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2002 Vera Chamaza, Omnipotenz pp. 317–318 and 336–338, nos. 76, 78 and 88 (i 7–ii 18, edition)
2003 Porter, Trees, Kings, and Politics pp. 39–46 and pl. 10 (photo, study)
2005 Reade, AOS 88 p. 118 (study)
2007 Giovino, Assyrian Sacred Tree pp. 9 n. 12, 23, 25, 27–29, 88, 114, 128 and fig. 3 (photo, study)
2008 André-Salvini and Brinkman in André-Salvini, Babylone p. 138 (photo, study)

TEXT

Col. i

1) AN.ŠÁR-ŠEŠ-SUM.NA LUGAL
2) *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
3) GÌR.NÍTA KÁ.DINGIR.RA.KI
4) LUGAL KUR EME.GI$_7$ *ù* URI.KI
5) NUN *na-a-du pa-lìḫ*
6) ^{d}AG *ù* ^{d}AMAR.UTU
7) *ul-la-nu-ú-a ina* BALA
8) LUGAL *maḫ-re-e ina* KUR EME.GI$_7$

i 1–6) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, pious prince, who reveres the gods Nabû and Marduk —

i 7–18) Before my time, in the reign of a previous king, bad omens occurred in Sumer and Akkad. (i 10)

9) *ù* URI.KI *it-tab-šá-a*
10) Á.MEŠ ḪUL.MEŠ UN.MEŠ
11) *a-šib lìb-bi-šu an-na*
12) *ul-la a-ḫa-meš e-tap-pa-lu*
13) *i-dab-bu-ba sur-ra-a-ti*
14) *a-na* NÍG.GA *é-sag-íl*
15) É.GAL DINGIR.MEŠ ŠU-*šu*-[*nu*]
16) *ú-bi-lu-ma* KÙ.GI KÙ.[BABBAR]
17) *ni-siq-ti* NA_4.MEŠ *a-na*
18) KUR.ELAM.MA.KI *ip-šu-ru ma-ḫi-riš*
19) *i-gu-ug-ma* ^{d}EN.LÍL
20) DINGIR.MEŠ ^{d}AMAR.UTU *a-na sa-pan*
21) KUR *ḫul-lu-qu* UN.MEŠ-[*šá*]
22) *ik-ta-pu-ud* MUNUS.ḪUL
23) ÍD.*a-ra-aḫ*-[*ti*]

Col. ii

1) [ÍD ḪÉ].GÁL ILLU *kaš*-[*šu*]
2) *tam-šil a-bu-bi* [*ib-bab-lam-ma*]
3) *a-lum šu-bat-su*
4) *eš-re-e-ti-šu* [A.MEŠ]
5) *uš-bi-iʾ-ma ú-še-me*
6) *kar-meš* DINGIR.MEŠ ^{d}15.MEŠ
7) *a-šib lìb-bi-šu e-lu-ú*
8) *šá-ma-meš* UN.MEŠ *a-šib*
9) *qer-bi-šu a-na ṣi-in-di*
10) *ù bir-te zu-uʾ-ú-zu*
11) *il-li-ku re-e-šu-tú*
12) 70 MU.AN.NA.MEŠ *mi-nu-ut*
13) *ni-du-ti-šu iš-ṭur-ma*
14) *re-mé-nu-ú* ^{d}AMAR.UTU
15) *sur-riš lìb-ba-šu i-nu-uḫ-ma*
16) *e-liš a-na šap-liš*
17) *uš-bal-kit-ma a-na* 11
18) MU.AN.NA.MEŠ *a-šab-šu iq-bi*
19) *ia-a-ti* AN.ŠÁR-ŠEŠ-MU
20) *áš-šu ep-še-e-te ši-na-ti*
21) *a-na áš-ri-ši-na tur-ri*
22) *ina* UKKIN ŠEŠ.MEŠ-*ia* GAL.MEŠ
23) [*ke-niš*] *tu-ut-tan-ni-ma*

Col. iii

1) [AN].DÙL-*ka* DÙG.GA *taš-ku-nu-ma*
2) [UGU]-*ia kul-lat za-ʾi-ri-ia*
3) [*a-bu*]-*biš tas-pu-nu-ma gi-mir*
4) [*za-ma-ni*]-*ia ta-na-ru-ma*
5) *tu*-[*šak*]-*ši-du ni-iz-ma-ti*
6) *a-na nu-uḫ-ḫi lìb-bi* DINGIR-*ti-ka*
7) GAL-*ti šup-šu-uḫ ka-bat-ti-ka*
8) SIPA-*ut* KUR *aš-šur*.KI *tu-mal-lu-ú*
9) *ina* SAG LUGAL-*ti-ia ina maḫ-re-e*
10) BALA-*ia ša ina* GIŠ.GU.ZA
11) LUGAL-*ti ra-biš ú-ši-bu*
12) *iš*-[*šak*]-*na-nim-ma* Á.MEŠ

The people living there were answering each other yes (for) no (and) were telling lies. They put their hands on the possessions of Esagil, (i 15) the palace of the gods, and they sold the gold, sil[ver], (and) precious stones at market value to the land Elam.

i 19–ii 11) The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy [its] people. The river Araḫ[tu, (ii 1) (normally) a river of abun]dance, turned into a [huge] flood like the deluge, (and) [swept (its) waters] destructively across the city, its dwellings, (and) shrines, (ii 5) and turned (them) into ruins. The gods and goddesses dwelling in it went up to the heavens; the people living in it were distributed among the (foreign) riffraff (and) became slaves.

ii 12–18) The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 19–iii 8) You [truly] selected me, Esarhaddon, in the assembly of my older brothers, to put these matters right, and (iii 1) you (are the one) who placed your sweet [protec]tion on me, swept away all my enemies like [a flood], killed all of my [foes] and (iii 5) [made] me attain my wish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted (me) with shepherding Assyria.

iii 9–15) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne, [good] signs were [est]ablished for me; in heaven (and) on earth, [he (the god Marduk) constantly se]nt me his

ii 12–18 For a discussion on how Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny" from 70 years to 11 years, see the note to Babylon A (text no. 104) ii 6–7.
ii 18 The verb *iq-bi* ("he ordered") is found at the beginning of iii 19 on the object, but it is to be understood as the end of ii 18.

13) [SIG$_5$.MEŠ] *ina šá-ma-me qaq-qa-ri*
14) [*iš-tap-pa*]*-ra gis-kim-mu-uš*
15) [*ša*] *e-peš šip-ri šu-a-tú*
16) [*áš-ḫu-ut*] *ak-kud ša* ^{d}UTU
17) [^{d}IŠKUR] ^{d}AMAR.UTU DI.KU$_5$.GAL
18) DINGIR.[MEŠ] EN.MEŠ-*ia ak-ta-mis*
19) *ma-ḫar-šu-un ina ma-kal-ti*
20) LÚ.ḪAL-*ú-ti* UZU.MEŠ
21) *tu-kul-ti iš-šak-nu-nim-ma*
22) *ša e-peš* KÁ.DINGIR.RA.KI
23) *ud-du-uš é-sag-íl*
24) *ú-šá-áš-ṭi-ra a-mu-tú*

Col. iv

1) *a-na an-ni-šu-nu ke-*[*e-nu*]
2) *at-kal-ma ad-ke-e-ma*
3) *gi-mir* ERIM.ḪI.A *u* UN.MEŠ
4) KUR.*kár-*^{d}*dun-ía-àš*
5) *si-ḫir-ti-šá* GIŠ.*al-lu*
6) *ú-šat-rik-ma e-mid-da*
7) *tup-šik-ki ina* Ì.GIŠ DÙG.GA *diš-pu*
8) Ì.NUN.NA KURUN.NAM *ši-kar*
9) KUR-*i* KÙ *ab-lu-la ta-ra-ḫuš*
10) *ku-dúr-ru ina* SAG.DU-*ia áš-ši-ma*
11) *ú-šá-az-bil ra-ma-ni*
12) *ina* GIŠ.Ù.ŠUB.MEŠ ZÚ AM.SI
13) GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA
14) AD.ME.KÁR *a-na né-ri-šá*
15) *ú-šal-bi-na* SIG$_4$
16) *é-sag-íl* É.GAL DINGIR.MEŠ
17) *ù eš-re-e-ti-šu*
18) KÁ.DINGIR.RA.KI URU *ki-din-ni*
19) *im-gur-*^{d}EN.LÍL BÀD-*šu*
20) *né-med-*^{d}EN.LÍL *šal-ḫu-šu*
21) *ul-tu uš-še-šu-un a-di*
22) *na-bur-ri-šu-un eš-šiš*
23) *ú-še-piš ú-šar-bi*
24) *ú-šaq-qí ú-šar-ri-iḫ*
25) *ṣa-lam* DINGIR.MEŠ GAL.MEŠ *ud-diš*
26) *ina* BÁRA.MEŠ-*šu-nu ú-šar-ma-a*
27) *šu-bat da-ra-a-ti* SÁ.DUG$_4$-*šú-nu*
28) *ba-aṭ-lu-ti ú-ki-in*
29) DUMU.MEŠ KÁ.DINGIR.RA.KI *ša*
30) *a-na re-e-šu-ti šu-lu-ku*
31) *a-na ṣin-di ù bir-te*
32) *zu-u'-ú-zu ú-pa-ḫi-ir-ma*
33) *a-na* LÚ.KÁ.DINGIR.RA.KI.MEŠ
34) *am-nu ki-din-nu-sún eš-šiš*
35) *áš-kun*

omen(s) [concerning] the doing of that work.

iii 16–24) [I was afraid] (and) worried, (and) I knelt before the gods Šamaš, [Adad], (and) Marduk, the great judge(s), the god[s], my lords. (iii 20) In the diviner's bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of Babylon (and) the renovation of Esagil written on a liver.

iv 1–15) I trusted in their fi[rm] 'yes' and I mustered all of my craftsmen and the people of Karduniaš (Babylonia) to its full extent. (iv 5) I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, *kurunnu*-wine, (and) pure mountain beer. (iv 10) I raised a basket onto my head and carried (it) myself. I had its bricks made for one year in brickmolds of ivory, ebony, boxwood, (and) *musukkannu*-wood.

iv 16–24) I had Esagil, the palace of the gods, and its shrines, Babylon, the privileged city, Imgur-Enlil, its wall, (iv 20) (and) Nēmed-Enlil, its outer wall, built anew from their foundations to their parapets. I made (them) greater (than before), raised (them) up, (and) glorified (them).

iv 25–28) I refurbished the statues of the great gods (and) I had (them) dwell on their daises as an eternal dwelling. I (re)confirmed their unceasing *sattukku*-offerings.

iv 29–35) I gathered the citizens of Babylon who had become slaves (and) who had been distributed among the (foreign) riffraff and I counted (them once again) as Babylonians. I established anew their privileged status.

Figure 7. BM 91027, Lord Aberdeen's Black Stone col. i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

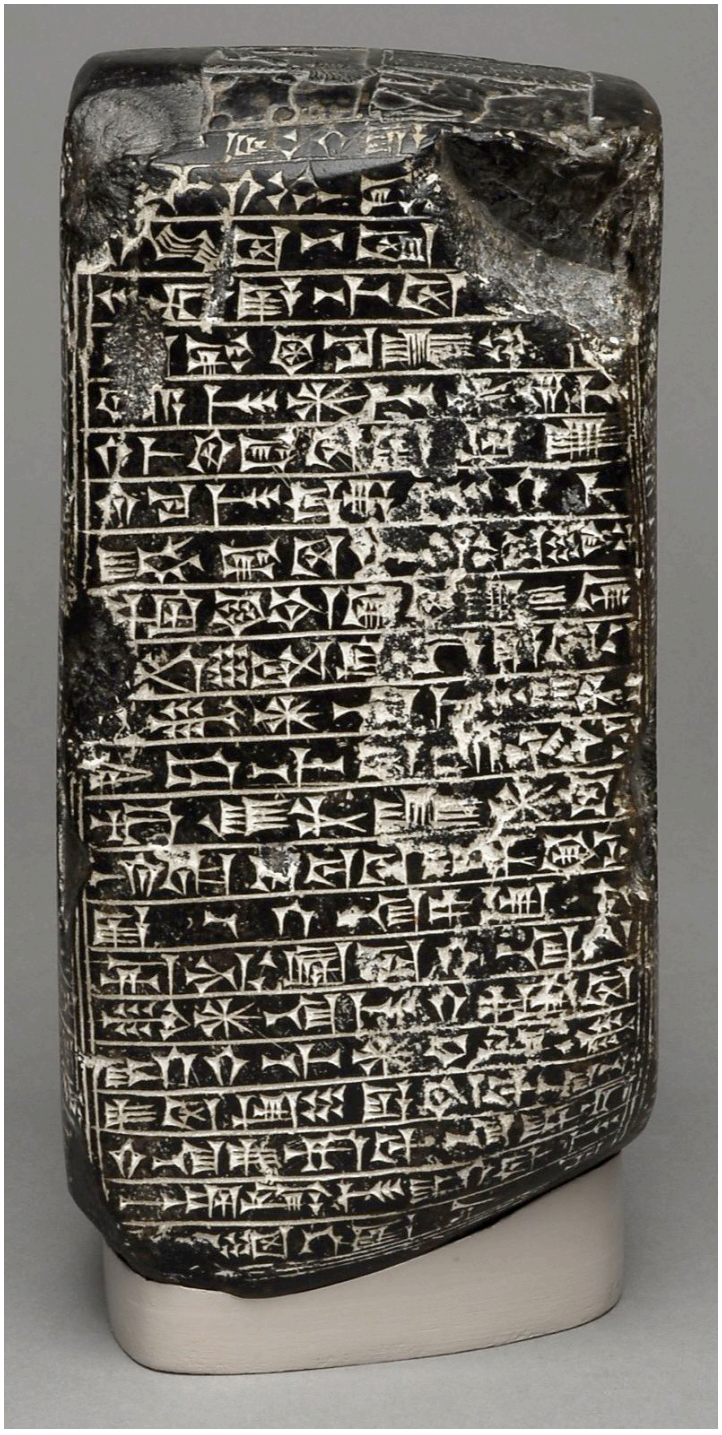

Figure 8. BM 91027, Lord Aberdeen's Black Stone col. ii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

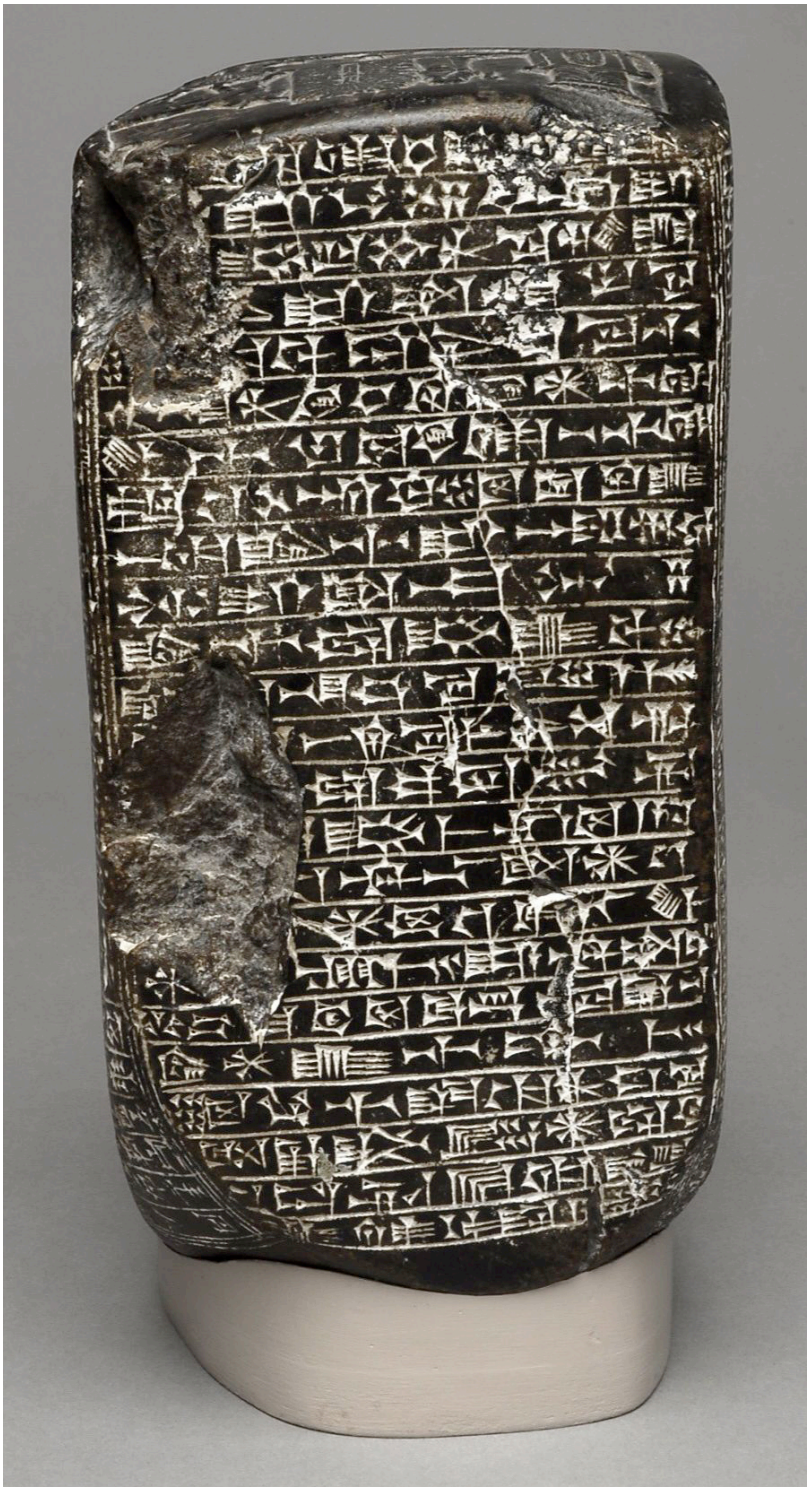

Figure 9. Col. iii of BM 91027, Lord Aberdeen's Black Stone col. iii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

Figure 10. BM 91027, Lord Aberdeen's Black Stone cols. iv and i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

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In text no. 104 vii 10–12, the phrase *lumāšē tamšīl šiṭir šumīya ēsiq*, "I depicted *lumāšē*, representing the writing of my name, on them" occurs. This undoubtedly refers to symbols that have been interpreted as a cryptographic royal inscription of Esarhaddon and that are found upon three clay prisms and one stone monument, all probably from Babylon. These symbols have been referred to as Assyrian hieroglyphs or astroglyphs, which may have been inspired by Assyrian encounters with Egyptian hieroglyphs. The texts that are found on the objects with the Assyrian hieroglyphic inscriptions are: text no. 104 ex. 1 (Babylon A), text no. 107 (Babylon F), text no. 111, and text no. 114 (Babylon D = Lord Aberdeen's Black Stone). Inscriptions of this kind have so far only been identified for the kings Sargon II and Esarhaddon, and the cryptography did not follow Egyptian hieroglyphic writing directly but rather appears to have been inspired by the latter's pictographic character. Although it is likely that these symbols represent Esarhaddon's name and royal title(s), the matter of how to read the hieroglyphs, both individually and as a group, is still not settled.

While the interpretations offered below are extremely ingenious, I find them to be clever but dubious, as several of the readings are rather forced. I am, however, not able to offer a better solution. My misgivings are as follows:

1) The name. Esarhaddon had at least three names, Aššur-aḫu-iddin, Aššur-etel-ilānī-mukīn-apli, and an Aramaic name that we do not know. While his throne name Aššur-aḫu-iddin is the most likely one to be on these monuments, it is not certain that this is the case.

2) The language. We should probably expect the language to be Akkadian, but four instances on three exemplars are written counterclockwise. Aramaic is written right to left and hieroglyphic Egyptian is normally written from right to left but may be written in any direction. I do not know if this is meaningful.

3) Are the Assyrian hieroglyphs read syllabically or logographically? Akkadian could allow either or both.

4) All the solutions find themselves with too many hieroglyphs for the name alone and try to solve the problem by adding a pronoun or title after the name. This is where serious guesswork enters, and while I would not rule out any of these solutions, I remain unconvinced at this time.

The presentation which follows does not pretend to indicate the interpretations of the individual signs in a fully satisfactory manner and the reader must consult the original publications to understand the views and interpretations of the respective scholars.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	cpn
1	BM 91027	60–12–1,1	—	Height: 21.6; Sides: 9.5	c

2	BM 78223	88–5-12,77 + 88–5-12,78 + 88–5-12,—	Purchased by E.A.W. Budge in Babylon, but registered as coming from Hillah	Height: 29 ; Dia: 11	c
3	BM 78247	88–5-12,102	Hillah (Babylon?)	Height: 12.6; Dia: 8.3	c
4	MMA 86.11.283	—	—	—	c

COMMENTARY

Ex. 1 is a stone monument and exs. 2–4 are clay cylinders. All of these pieces may originate from Babylon. In ex. 1 the symbols are carved in relief in two registers atop the stone monument, and the consensus is that the symbols are to be read left to right. The order found on ex. 1 indicates the starting point in exs. 2–4, where the symbols were stamped in a counterclockwise circular pattern on one or both ends of each prism, apparently by at least two different stamps. Each hieroglyphic text has eight symbols in the same basic order, with one major variant and a few minor stylistic variants. In ex. 1 symbol 4 is a bull, while in exs. 2–4 symbol 4 is a lion. Note that a lion is incised facing the beginning of some of the royal inscriptions on stone vases from Aššur (e.g., text no. 72). In ex. 1 symbol 1 has a stylized tree decorating the base of the podium and the divine horns on the head-dress are more pronounced than in exs. 2–4. In ex. 1 symbol 3 is a stylized tree, while in exs. 2–4 the tree is greatly simplified.

D. Nadali, Iraq 70 pp. 87–104, has tentatively ascribed to Esarhaddon the figural elements (bull's leg, vegetation, man's hand and bare head) on eight high-relief bricks, seven of which are known to have been excavated by R.C. Thompson in his first season of excavations at Nineveh (1927–28). These pieces are fragmentary, and, as Nadali notes, another possibility is that they came from the reign of Sargon II.

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2005 Reade, AOS 88 p. 118 (ex. 1, study)
2007 Giovino, Assyrian Sacred Tree pp. 9 n. 12, 23, 25, 27–29, 88, 114, 128, 171 and figs. 3 and 75 (exs. 1–2, photo, study; ex. 2, drawing)
2008 André-Salvini and Brinkman in André-Salvini, Babylone p. 138 (ex. 1, photo)
2008 Niederreiter, Iraq 70 pp. 58, 70, and 81 nos. I.d.9–12 (exs. 1–4, drawing, study)
2008 Nadali, Iraq 70 pp. 95–96 and figs. 10a–b (ex. 1, photo, drawing, study)

TEXT

Ex. 1 = text no. 114 (Lord Aberdeen's Black Stone, Babylon D)

Top register
left to right
1) Horned headdress on podium bearing stylized tree
2) Assyrian king as worshipper/priest

Figure 11. BM 91027, Lord Aberdeen's Black Stone, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs incised on its top. © Trustees of the British Museum.

3) Stylized tree
4) Bull

Bottom register
left to right
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Ex. 2 = text no. 104 ex.1 (Babylon A)

Top
read counterclockwise
1) Horned headdress on podium
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Bottom
read counterclockwise
1) [Horned headdress on podium]
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion

Figure 12. BM 78223, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

5) Mountain
6) Plough
7) [Palm tree]
8) [Foursided figure]

Ex. 3 = text no. 107 (Babylon F)

read counterclockwise
1) Horned headdress on podium
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Ex. 4 = text no. 111

Base
read counterclockwise
1) [Horned headdress on podium]
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Figure 13. BM 78223, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © Trustees of the British Museum.

INTERPRETATIONS AND TRANSLATIONS

Luckenbill: "(1–6) Esarhaddon (7–8) am I"; (1) ^{d}, (2) *a*, (3) *šur*$_4$, (4) ŠEŠ, (5) SUM, (6) *na*, (7) *ana*, (8) *ku*.

Finkel and Reade 1: "(1–4) Aššur-aḫu-iddin (= Esarhaddon), (5–8) 'Great House' (= king) of 'Upper' and 'Lower' Mesopotamia (= Assyria and Babylonia)"; (1) AN, (2) ŠAR (for ŠÁR), (3) ŠEŠ, (4) SI (for SÌ), (5) KUR, (6) *šūrû*, (7) "Babylonia", (8) KI.

Finkel and Reade 2: "(1–3) Aššur-'a brother'-'has given' (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia"; (1) AN, (2) ŠAR (for ŠÁR), (3) ŠEŠ, (4) "king", (5) KUR, (6) *šūrû*, (7) "Babylonia", (8) KI.

Scurlock: "(1–3) Aššur-'a brother'-'has given' (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia"; (1) *Aššur*, (2) ŠEŠ, (3) SUM, (4) "king", (5) KUR, (6) *aš+šur*, (7) "Babylonia", (8) KI.

Roaf and Zgoll: "(1–3) Esarhaddon, (4–6) king of the land of Assyria, (7–8) king of the four quarters"; (1) Aššur, (2) "king", (3) "tree", (4) "king", (5) KUR, (6) *aš+šur*/AN.ŠÁR (= "king"), (7) GIŠ.GIŠIMMAR, (8) LÍMMU.

Note that E. Frahm (NABU 2005 p. 50 no. 44 n. 28) makes similar interpretations in connection with the Assyrian hieroglyphs used by Sargon II. He reads that sequence of signs as follows: (1) lion = *šarru-*, (2) bird (whose outline resembles the GI sign) = *ukīn*, (3) bull = *šar*, (4) fig tree = *māt*, and (4) plough = *aššur*, "Sargon (II), king of Assyria."

Figure 14. BM 78247, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

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Two fragments of a clay tablet from Nineveh contain a copy of an inscription describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon B (Bab. B) and is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 192 (+) K 4513	—	Nineveh, Kuyunjik	K 192: 11.6×10.3; K 4513: 3.2×2.5	c

Figure 15. MMA 86.11.283, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © The Metropolitan Museum of Art.

COMMENTARY

K 192 (+) K 4513 appear to belong to the same tablet. On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82–3–23,55 (text no. 117) comes from the same object as K 192 (+) K 4513. This may be so, but lacking firm evidence it is better to edit them separately. The script is Neo-Assyrian. Babylon B contains some passages known from Esarhaddon's other Babylon inscriptions and contains material or descriptions of events in Babylonia not recorded in other texts. Some passages in this damaged text can be restored from parallel passages in Babylon A (text no. 104), Babylon C (text no. 105), Babylon D (text no. 114), Babylon G (text no. 108), Aššur-Babylon A (text no. 48), and BM 122617+ (text no. 109). The damaged text is restored as follows: line 2′ from Babylon A i 25–27; lines 5′–6′ from BM 122617 ii 15′–17′; lines 8′–10′ from Babylon G ii 3′–5′, 8′–9′, and 15′–16′; lines 13′–15′ from Babylon D i 23–ii 6; lines 17′, 21′–rev. 2, and 4 from Babylon A i 46–48, ii 23b–26, and 34–41; rev. 5–7a from Aššur-Babylon A lines 44–61; rev. 7b–14 from Babylon A ii 49–iii 26a and 32–38; and rev. 17 and 20 from Babylon C vi 33–34 and vi 27b–28. In addition, the restoration in lines 11′, 18′, 20′, rev. 15, and rev. 23 are based on Borger (Asarh. pp. 14–15 and 22).

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TEXT

Obv.

Lacuna

1′) [...] *ana be-el-ti-šá ul i-šem-*[*me*]

2′) [DINGIR.MEŠ-*ši-na i-bu-ka-ma i-me-šá* ^{d}*iš-tar-šin par-ṣi-ši*]*-na ú-maš-ši-ra-ma šá-na-tim-ma ir-ka-ba*

3′) [...]*-tu šur-šu-ú a-sak-ku ak-lu*

4′) [*... sat-tuk*]*-ku ú-šab-ṭa-lu ú-šab-šu-ú ri-kil-tú*

5′) [*a-na* NÍG.ŠU *é-sag-gíl u* DUMU E.KI] ŠU.II-*su-nu ú-bi-lu-u-ma im-šu-ʾu* NÍG.ŠU.MEŠ-*šú*

6′) [KÙ.GI KÙ.BABBAR *... ša qé*]*-reb* É.KUR *a-na* KUR.*e-lam-ti ip-šu-ru ma-ḫi-riš*

7′) [... ^{d}]EN.LÍL *ip-pa-lis-ma e-zi-iz lìb-ba-šú ka-bat-tuš iṣ-ṣa-ri-iḫ*

8′) [^{d}EN.LÍL.LA$_5$ DINGIR.MEŠ EN KUR.KUR *a*]*-na sa-paḫ* KUR *u* UN.MEŠ *ik-ta-pu-ud le-mut-tu*

9′) [*a-na sa-pan* KUR *ù ḫul-lu-uq* UN].MEŠ-*šá lib-bu-uš e-ziz-ma ar-rat ma-ru-uš-ti iš-šá-kin ina pi-i-šú*

10′) [*ina* AN-*e u* KI-*tim* Á.MEŠ ḪUL]-*tim ma-gal it-ta-nab-šá-a ša ḫa-laq mit-ḫar-tim*

11′) [KASKAL *šu-ut* ^{d}EN.LÍL KASKAL *šu-ut* ^{d}60 KASKAL] *šu-ut* ^{d}*é-a man-za-su-nu ú-lam-mì-nu uš-ta-nak-la-mu* GISKIM.MEŠ *šal-pú-ti*

12′) [...] KI *mit-ḫa-riš it-ta-nak-ki-ra i-da-a-ti-šá*

13′) [ÍD.*a-ra-aḫ-ti* ÍD ḪÉ.GÁL *a*]*-gu-u šam-ru e-du-u ez-zu* ILLU *kaš-šu tam-šil a-bu-bi ib-bab-lam-ma*

14′) URU [*šu-bat-su eš-re-e-ti-šu* A].MEŠ *uš-bi-iʾ-ma ú-še-mi ú-šal-liš*

15′) DINGIR.[MEŠ ^{d}15.MEŠ *a-šib lìb-bi-šú iṣ*]*-ṣu-riš ip-par-šú-ma e-lu-ú šá-ma-meš*

16′) ^{d}ALAD.MEŠ [^{d}LAMMA.MEŠ *... ip-par-ši*]*-id-du-ma i-ta-nam-gi-šú a-ḫa-a-ti*

17′) UN.MEŠ *a-šib* [*qer-bi-šú a-šar šá-nam-ma in-nar-qu*]*-ma ina er-ṣe-et la i-du-ú e-ḫu-zu pu-uz-ra-te*

18′) *a-di* UD.MEŠ *im-*[*lu-u lìb-bi* EN GAL]*-e* ^{d}AMAR.UTU *i-nu-ḫu-ma a-na* KUR *ša e-ni-nu ir-šu-ú sa-li-mu*

19′) 70 MU.AN.NA.MEŠ *im-*[*lu-ú ...* 11$^{?}$ MU.AN.NA].MEŠ *eš-ṭur-ma re-e-mu ir-ši-ma iq-ta-bi a-ḫu-lap*

20′) *ia-a-ti* ^{md}*aš-*[*šur-*ŠEŠ-SUM.NA *...*] *mu-du-ú pu-luḫ-ti* DINGIR-*ti-šú* GAL-*ti*

Lacuna

1′–6′) [... the slave girl] did not list[en to] her mistress. [They led their gods away, neglected their goddesses], abandoned [their rites], (and) *embraced quite different* (*rites*); [...] ... was supplied, a taboo was infringed; [...] they discontinued [*sattuk*]*ku*-offerings. They fomented a conspiracy. (5′) They put their hands on [the possessions of Esagil and the citizens of Babylon] and plundered its goods, [gold, silver, ... fr]om inside the temple (and) sold (them) at market value to the land Elam.

7′–9′) The god Enlil saw [...] and his heart became angry (and) his mood became furious. [The Enlil of the gods, the lord of the lands], plotted evilly to scatter the land and people; [to level the land (and) to destroy] its [people], his heart was angry. A bitter curse was placed in his mouth.

10′–12′) Many [bad omens] concerning the destruction of mankind occurred [in the heavens and on earth. The path of the Enlil-stars, the path of the Anu-stars, (and) the path of] the Ea-stars changed their position(s) for the worse (and) they constantly revealed signs portending destruction. [...] ... in the same way, its signs became increasingly bad.

13′–17′) [The river Araḫtu, (normally) a river of abundance], turned into an angry wave, a raging tide, a huge flood like the deluge. It swept (its) [waters] destructively across the city, [its dwelling(s), (and) its shrines], (and) turned (them) into a swamp. (15′) The god[s (and) goddesses dwelling in it] flew up to the heavens like [bi]rds. The *šēdus* (and) [*lamassus* ... fle]d and were wandering around outside. The people living [in it were hidden in another place] and took refuge in an unknown land.

18′–19′) As time passed, [the heart of the great lord], the god Marduk, was soothed and he became reconciled with the land that he had punished. As the seventy years [passed, ...] he (the god Marduk) wrote [‘*11 years*’], had pity, and said ‘*Aḫulap*!’

20′–Rev. 1) (As for) me, Es[arhaddon, ...], who knows how to revere his great divinity, [... were established]

19′ The exclamation *aḫulap* is used in the same manner as Nineveh B (text no. 2) iii 30; for further details, see the note to Nineveh B iii 30.

21′) *ina re-eš* [LUGAL-*ti-ia ina maḫ-re-e* BALA-*ia ša ina* GIŠ].GU.ZA SANGA-*ti ú-ši-bu-ma a-ge-e be-lu-ti a-pi-ru-um-ma*

for me at the beginning of [my kingship, in my first year, when] I sat [on the] throne of my priestly office, when I wore the crown of lordship, and [...]. They (the gods) constantly revealed good omen(s) to me concerning the (re)population of the city and the temple.

Rev.

1) [*... iš-šak-na*]*-nim-ma ša šu-šu-ub* URU *u* É *uš-ta-nak-la-man-ni* SIG_5*-tu* Á

2) [MUL.SAG.ME.NÍG *mut-tan-bi-ṭu pa-ri-is* EŠ.BAR KUR URI.KI *ina* ITI.SIG_4 *ú-qar*]*-rib-ma a-šar* ^{d}UTU *ul-tap-pa-a i-zi-iz ba-ìl zi-mu-šú sa-*[*a-mu*]

3) [*ni-pi-iḫ-šú ki-ma ni-pi-iḫ* ^{d}UTU *ga-mir* DINGIR.MEŠ *ze-nu-ti it-ti* KUR URI.KI *is-li-mu* ŠÈG].MEŠ *ṭáḫ-du-ti* ILLU.MEŠ *sad-ru-*[*ti ina* KUR URI.KI] GÁL.MEŠ

4) [*uš-taš-ni-ma ina* ITI.BAD.KÁ *a-šar ni*]*-ṣir-ti ik-šu-dam-ma* [*ina* KI.TUŠ-*šu i-kun*]

5) [*áš-šú li-i-ti šá-ka-nu ga-me-ru-tu*] *e-pe-ši gis-kim-ma* SIG_5*-tim ú-šak-*[*li-ma šá e-reb*]

6) [*é-sag-íl* ITI-*šam-ma* ^{d}30 ^{d}UTU *ina* IGI.LAL-*šú-nu šá ud-du-uš* DINGIR.MEŠ *šuk-lul eš-ret ma-ḫa-zi ku-tu-un*]*-ni* BALA-*ia šur-šu-du* GIŠ.GU.ZA SANGA-*ti-ia an-nu* [*ke-e-nu*]

Rev. 2–4) [Bright Jupiter, the giver of decisions on Akkad, came] near [in Simānu (III)] and stood in the place where the sun shines. It was shining brightly (and) its appearance was [red. Its rising was as complete as the rising sun. The angry gods were reconciled with Akkad] (and) there were copious [rains] (and) regular floods [in Akkad]. It (Jupiter) reached (its) [hyp]soma [for a second time in the month Opening of the Door] and [stayed in its place].

Rev. 5–7a) [In order to triumph (and) to show overpowering strength], he (the god Marduk) reveal[ed to me] good omen(s) [concerning the (re)entering of Esagil. Every month, the gods Sîn (and) Šamaš together, at their appearance, answered me with a firm] 'yes' [concerning the renewing of the gods, the completion of the shrines (and) cult centers, the stability] of my reign (and) the securing of the throne of my priestly office.

7) [*e-tap-lu a-ḫa-meš ina* GEŠTU.II DAGAL-*ti ḫa*]*-sis-si pal-ke-e ša iš-ru-*[*ka* ABGAL DINGIR.MEŠ]

8) [NUN ^{d}*nu-dím-mud a-na šu-šu-ub* URU *šá-a-šú ud-du-uš eš-re-e*]*-ti-šú nu-um-mur ma-ḫa-zi ina uz-ni-ia* [*ib-ši-ma uš-ta-bi-la ka-bat*]*-ti*

9) [*a-na e-peš šip-ri šu-a-ti aš-ḫu-ut ak*]*-kud-ma ša* ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU DI.KU_5.GAL DINGIR.[MEŠ EN.MEŠ-*ia ak-ta-mis ma*]*-ḫar-šú-un*

10) [*ina ma-kal-ti* LÚ.ḪAL-*ú-ti* Á]*-ti* SIG_5*-tim iš-šak-nu-nim-ma ša šu-šu-ub* URU *ud-du-*[*uš é-sag-íl*] *ú-šá-áš-ṭi-ru a-mu-ti*

Rev. 7b–9a) [By means of the great intelligence] (and) vast understanding which [the sage of the gods, the prince, the god Nudimmud], gave [to me, it occurred] to me [to (re)populate that city, to renovate] its [shrines], (and) to make the cult center shine, [and] my [mind prompted (me) to perform that work].

Rev. 9b–10) [I was afraid (and) wo]rried, and [I knelt be]fore the gods Šamaš, Adad, (and) Marduk, the great judge(s), the god[s, my lords. In the diviner's bowl], good [sig]n(s) were established for me, and they had (their response) concerning the (re)population of the city (and) the renovati[on of Esagil] written on a liver.

11) [*a-na an-ni-šú-nu ke-e-nu at-kal*]*-ma ad-ke-ma gi-mir* ERIM.ḪI.A-*ia u* KUR.*kár-*^{d}*dun-ía-àš tup-šik-ku u al-*[*lu*] *ú-šat-rik-šú-nu-ti*

12) [*ina* Ì.GIŠ DÙG.GA LÀL Ì.NUN.NA KURUN.NAM] *mu-tin-ni ši-kar* KUR-*i ab-lu-la ta-ra-aḫ-ḫuš*

13) [*ina* GIŠ.Ù.ŠUB.MEŠ ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN].NA AD.ME.KÁR *a-na né-ri-šá ú-šal-bi-na li-bit-tuš*

Rev. 11–14) [I trusted in their firm 'yes'] and I mustered all of my craftsmen and (the people of) Karduniaš (Babylonia). I had them wield baskets and ho[es]. I mixed (the mud for) its revetment [with fine oil, honey, ghee, *kurunnu*-wine], *muttinnu*-wine, (and) mountain beer. I had its bricks made for a whole year [in brickmolds of ivory, ebony, boxwood, (and) *musukkannu*]-wood. I gathered together [expert craftsmen] (and) skilled master builders, who lay out plans.

14) [DUMU.MEŠ LÚ.*um-ma-ni en-qu-te* LÚ].ŠITIM.GAL-*li le-ʾu-ú-ti mu-kin-nu giš-ḫur-ri* 1-*niš ú-paḫ-ḫi-ir-ma*

15) [*ša é-sag-íl* É.GAL DINGIR.MEŠ?] *uš-ši-šú ad-di-ma ú-kin lib-na-as-su*

Rev. 15–16) I laid the foundations of [*Esagil, the palace of the gods*], and secured its brickwork. [... fas]hioned skillfully (and) I drew its ground plan exactly as it had been written.

16) [*... ú-nak*]*-ki-la ni-kil-tuš tam-šil šiṭ-ri-šú eṣ-ṣi-ra iṣ-rat-su*

17) [*im-gur-*^{d}EN.LÍL BÀD-*šú* GAL-*a ina* GIŠ].*as-li* GAL-*ti ki-i giš-ḫur-ri-šú maḫ-ri-i mi-ši-iḫ-ta-šú am-šu-uḫ*

Rev. 17–19) [With] the large *aslu*-cubit, I measured the dimensions of [Imgur-Enlil, its great wall], in (exact) accordance with its earlier plan. [...] I made its foundation platform as strong as the base of a mighty

18) [*...*] *te-me-en-šú ki-ma šu-pu-uk* KUR-*i dan-ni*

ú-dan-nin
19) [...]-*lu-ti ki-ma šá* u_4-*me pa-ni ši-kit-ta-šú ab-ni*
20) [*é-te-me-en-an-ki ziq-qur-ra-tu áš-lu ṣu-up*]-*pan* UŠ *áš-lu ṣu-up-pan* SAG.KI *ki-ma maḫ-rim-ma e-pu-*[*uš*]
21) [... DINGIR.MEŠ] GAL.MEŠ *ù* ^{d}*kulla* EN *uš-ši* SIG_4 UDU.SISKUR.MEŠ KÙ.MEŠ BAL
22) [...]-*a* GEŠTIN *ku-ru-un-ni uš-ši-šú-un ad-di-ma ú-kin te-me-en-*[*šun*]
23) [...] NA_4.*ṣa-lam-ti ta-nit-ti* EN GAL-*e* EN-*ia* [*aš-ṭur*]
24) [... *ab*]-*ni-ma áš-tak-*[*ka-nu si-ma-a*]-*te qé-reb-šú-un*
25) [... *ki-du*]-*de-e-šú šu-qu-ru-ti* [*a-na aš*]-*ri-šú-nu ú-ter-ma*
26) [... *aš*]-*kun*
27) [...] *ḫu* [...]
Lacuna

mountain, [...] ... (and) built its structure as it was in former days.
Rev. 20) I bui[lt Etemenanki, the ziqqurat], as it was before — its length [is one *ašlu* (and) one *ṣup*]*pān*, (and) its width is one *ašlu* (and) one *ṣuppān.*
Rev. 21–22) I offered pure offerings to [...] the great [gods] and the god Kulla, the lord of foundations (and) bricks. I laid their foundations with [...] ..., wine, (and) *kurunnu*-wine, and I secured [their] footings.
Rev. 23–27) [I wrote] the glory of the great lord, my lord, on [...] (and) basalt. [I] built [...] and I placed [what was befitting] in their midst. [...] I restored its precious [ritu]als and [... I] established [...] ... [...]

Lacuna

117

A piece from one face of a clay tablet from Nineveh contains what is likely a copy of one of Esarhaddon's Babylonian inscriptions. The fragment may be part of Babylon B (text no. 116) and thus it is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–3–23,55	Nineveh, Kuyunjik	5×5	c

COMMENTARY

On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82–3–23,55 comes from the same object as K 192 (+) K 4513 (text no. 116), a text commonly referred to as Babylon B. This may be so, but lacking firm evidence it is better to edit them separately. The preserved text duplicates, with deviation, BM 122617+ (text no. 109) i 6′–8′, 10′–12′, 17′–19′, and 22′. Some restorations are based on that text.

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1993 Porter, Images, Power, and Politics p. 186 (study)

TEXT

Lacuna

1′) [...] (*x*) *x* [...]
2′) [... NUN *na*]-⌜*a*⌝-*du na-ram* ^{d}[*zar*$_4$-DÙ-*tum* ...]
3′) [... LUGAL *šaḫ*]-*tu šá be-lut-su-nu* ⌜*pu*⌝-[*tuq-qu-ma* ...]
4′) [... *re-e-šu*] ⌜*mut*⌝-*nen-nu-ú áš-*⌜*ru*⌝ [...]
5′) [...] ⌜*eš*⌝-*re-e-ti ap-pa-a x* [...]
6′) [... *a-na šu*]-*te-šur pel-lu-de-*[*e ma-šu-ú-ti* ...]
7′) [... *a-na nu*]-⌜*uḫ-ḫu*⌝ *lìb-bi* DINGIR-*ti-ka* GAL-[*ti* ...]
8′) [(...) *tu-ma-al-lu-ú qa-tu*]-*uš-šú i-na* BALA-*e* LUGAL *maḫ-*⌜*re*⌝-[*e* ...]
9′) [...] ⌜*kul*⌝-*lat ma-ḫa-zi gi-x* [...]
10′) [...] *a-ši-bu-ut qer-bi-*[...]
11′) [...] *x x man-nu ul* [...]
12′) [...] *x ma ni* [...]

Lacuna

Lacuna

1′–8a′) [...] ... [... p]ious [prince], beloved of the goddess [Zarpanītum, ... rever]ent [king] who is at[tentive to their rule ... p]ious [slave], humbl[e, ... (and) you (are the one) who entrusted to h]im [... s]hrines ... [... to or]ganize well the [forgotten] rites [... to app]ease the heart of [your] great divinity [...].

8b′–12′) In the reign of a previ[ous] king, [... a]ll the cult centers ... [...] who dwell within [...] ... no one [...] ... [...]

Lacuna

118

A monumental lapis lazuli cylinder seal from Babylon has inscribed upon it two, or more likely three, inscriptions written in Akkadian. The longest records the dedication of the object to the god Marduk by Esarhaddon. This text is commonly referred to as Babylon H (Bab. H).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Bab 647	BE 6403	Babylon ph 701	Babylon, room E of a Parthian building in Amran-ibn-Ali	Length: 15.5; Dia: 3.2	p

COMMENTARY

The seal was found in a basket filled with various kinds of stones in room E of a Parthian building in Amran-ibn-Ali on April 18, 1900; see Wetzel, Spätzeit pl. 14 Dd8IV and pl. 15 for the location of the room. The two inscriptions are written in opposite directions on the seal; inscription A begins at the bottom of the seal, while inscription B begins at the top of the seal.

Watanabe (Bagh. Mitt. 16 [1985] pp. 390–91) has argued plausibly that inscription A may well be composed of two separate inscriptions. Since the god depicted on the seal is Adad, line 3 ("seal of the god Adad") may have been the original inscription on the piece. At some later point, an engraver was ordered to add the phrase "Property of the god Marduk of Esagil." He added "Property of the god Marduk" (line 1) and then began to put "of Esagil" immediately below it. However, after adding the first wedge (line 2) he realized that there was not quite enough room between line 1 and line 3 to

put the new line. He thus put "of Esagil" (line 4) after the original inscription mentioning Adad. Still later, the inscription of Esarhaddon (inscription B) rededicating the piece to the god Marduk was added.

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Figure 16. VA Bab 647, a monumental lapis lazuli cylinder seal from Babylon with two inscriptions written in Akkadian. © Bildarchiv Preussischer Kulturbesitz / Art Resource, NY.

TEXT

1) NÍG.GA ^{d}AMAR.UTU
2) <<DIŠ>>
3) NA$_4$.KIŠIB *šá* ^{d}IŠKUR
4) *šá é-sag-gíl*

Inscription A 1–4) Property of the god Marduk, <<...>> seal of the god Adad of Esagil.

1) *ana* ^{d}ŠÚ EN GAL UMUN-*šú* ^{m}AN.ŠÁR-PAP-AŠ
2) MAN ŠÚ MAN KUR AŠ *a-na* TI-*šú* BA-*iš*

Inscription B 1–2) To the god Marduk, great lord, his lord: Esarhaddon, king of the world, king of Assyria, presented (this object) for the sake of his life.

119

A few bricks from Babylon have an Akkadian inscription stamped upon them which states that Esarhaddon had paved the processional way of Esagil and Babylon for the god Marduk. This text is commonly referred to as Babylon I (Bab. I).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	—	BE 8084	Babylon ph 871	Babylon, Esagil, avenue, 4th pavement	39×39	1–10	—	p
2	VA Bab 4052a	BE 41183	—	Babylon, Sachn, South ai 34	30×30×9	1–10	1	n
3	VA Bab 4052b	—	—	—	39.5×28.5×8	1–10	2	n
4	—	BE 41472	Babylon ph 3283	Babylon, Kaṣr North	—	1–3	—	p

COMMENTARY

Exs. 1–3 have the inscription stamped on the face of the brick, while ex. 4 has it stamped on the edge. The stamped area of ex. 2 measures 15×7.2 cm and that of ex. 3 15.3×7.2 cm. Only the ends of the first three lines are preserved on ex. 4 and thus it is possible that this exemplar preserves some other inscription. There are no known variants, and no score for this brick inscription is provided on the CD-ROM.

Wetzel and Weissbach, Hauptheiligtum p. 86 states that BE 8050 bears an inscription of Esarhaddon and had the same provenance as BE 8084 (ex. 1) (followed by Porter, Images, Power, and Politics p. 189); however, BE 8050 is reported to be a terracotta plaque.

BIBLIOGRAPHY

1900–01 Koldewey, MDOG 7 pp. 22–23 and 23 n. ** (ex. 1, provenance, study)
1911 Koldewey, Tempel pp. 49 and 72 no. 9 (ex. 1, edition by Weissbach)
1924–25 Unger, AfK 2 p. 21 no. 5 (ex. 1, study)
1925 Koldewey, WEB4 pp. 202–203 and 204 fig. 126 (ex. 1, provenance, photo)
1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.I.a and pp. 86–87 (exs. 1–2, 4, provenance, edition)
1956 Borger, Asarh. p. 30 §13 (Bab. I) (exs. 1–2, edition)
1985 Trenkwalder, Sumer 41 p. 38 (edition)
1989 Marzahn, FuB 27 p. 54 no. I, nos. 1–2 and fig. 1 (transliteration; ex. 3, copy; exs. 2–3, study)
1993 Porter, Images, Power, and Politics pp. 187–188 (exs. 1,

2, 4 and possibly 3, study)

1995 Frame, RIMB 2 pp. 166–167 B.6.31.2 (exs. 1–4, edition)

TEXT

1) *ana* ^{d}AMAR.UTU UMUN-*šú*
2) ^{m}AN.ŠÁR-PAP-AŠ
3) MAN ŠÚ MAN KUR *aš-šur*
4) MAN KÁ.DIŠ.DIŠ
5) *ina a-gur-ri*
6) UDUN KÙ-*tim*
7) *tal-lak-ti*
8) *é-sag-gíl*
9) *ù** KÁ.DINGIR.MEŠ
10) ZÁLAG-*ir*

1–10) For the god Marduk, his lord: Esarhaddon, king of the world, king of Assyria, (and) king of Babylon, made the processional way of Esagil *and* Babylon shine with baked bricks from a (ritually) pure kiln.

120

This Akkadian inscription is dedicated to the god Marduk by Esarhaddon and records the making of baked bricks for work on the Esagil temple and Babylon. This text is commonly referred to as Babylon J (Bab. J).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	—	BE 39840	Babylon ph 1813	Babylon, Sachn East as 20 (gate IV of ziqqurat enclosure wall)	30×30	1–9	—	p
2	VA Bab 4052g	BE 41099	—	Babylon, Sachn, South ad 38	31.5×27.5×7	1–9	8	n
3	—	BE 46408	—	Babylon, Merkes, brick pillar in “Ziqqurat Street”	32×32	—	—	n

COMMENTARY

The inscription is stamped on the face of the brick. The stamped area of ex. 2 measures 15.6×7.2 cm. The provenance of ex. 1 given above comes from Wetzel and Weissbach, Hauptheiligtum p. 86; excavation records state that it comes from “Sahn op (Tor) aS20 [or a520].” For the pillar in which ex. 3 was found, see Reuther, Merkes pp. 70–71. There are no known variants, and no score for this brick inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1924–25 Unger, AfK 2 p. 21 no. 4 (ex. 1, study)
1925 Koldewey, WEB4 pp. 86 [correct 38940 to 39840], 203 and 205 fig. 127 (ex. 1, photo, study)
1931 Unger, Babylon pp. 167 and 280 no. 21 (ex. 1,

9 *ù**, sign indistinct on the photo of ex. 1; copy of ex. 3 in FuB 27 suggests KI; sign is not preserved on either ex. 2 or ex. 4.

translation)
1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.I.b and pp. 86–87 (exs. 1–3, provenance, edition)
1956 Borger, Asarh. p. 30 §14 (Bab. J) (exs. 1–3, edition)
1989 Marzahn, FuB 27 p. 56 no. IV, no. 8 and fig. 4
(transliteration; ex. 2, copy, study)
1993 Porter, Images, Power, and Politics p. 188 (exs. 1–3, study)
1995 Frame, RIMB 2 pp. 167–168 B.6.31.3 (exs. 1–3, edition)

TEXT

1) *ana* ^{d}AMAR.UTU UMUN-*šú*
2) ^{m}AN.ŠÁR-PAP-AŠ
3) MAN KUR *aš-šur*
4) MAN KÁ.DIŠ.DIŠ
5) *a-gur-ri*
6) *é-sag-gíl*
7) *u* KÁ.DIŠ.DIŠ
8) *eš-šiš*
9) *ú-šal-bi-in*

1–9) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Babylon.

121

An Akkadian inscription which is stamped on numerous bricks from Babylon and which is dedicated to the god Marduk states that Esarhaddon had baked bricks made for the Esagil temple and its ziqqurat Etemenanki ("House, Foundation of Heaven and Netherworld"). The inscription comes in three versions (text nos. 121–123), which are distinguished by their varying line arrangement and orthography. This text is commonly referred to as Babylon K (Bab. K).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	VA Bab 4074	BE 44638	Babylon ph 3283	Babylon, Kasr, surface	7×23×17	1–3	7	p
2	—	BE 41230	—	Babylon, Sachn South at 33	—	—	—	n
3	—	BE 41054	Babylon ph 2008	Babylon, Sachn South ad 38	33×33	1–3	—	p
4	—	BE 32167	—	Babylon, Kasr k 21	—	—	—	n

COMMENTARY

The inscription on ex. 1 was in an almost perfect state of preservation when found (see the excavation photo), but is now damaged at a number of spots (see the copy in FuB 27). The exact findspot of ex. 2 is indicated by Wetzel and Weissbach, Hauptheiligtum pl. 9 (Schnitt 15, lower middle). Exs. 1–2, and probably 4 are stamped along the edge of the brick; ex. 3 is stamped on the face of the brick. The area stamped on ex. 1 measures 5×20.5 cm. According to Wetzel and Weissbach, there were two different stamps with this inscription and exs. 3–4 were stamped with a different stamp than exs. 1–2. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.I.c and pp. 86–87 (exs. 1–4, provenance, edition)
1956 Borger, Asarh. p. 30 §15 (Bab. K) (exs. 1–4, edition)
1989 Marzahn, FuB 27 pp. 55–56 no. III, no. 7 and fig. 3 (transliteration; ex. 1, copy, study)
1993 Porter, Images, Power, and Politics p. 188 (exs. 1–4, study)
1995 Frame, RIMB 2 pp. 168–169 B.6.31.4 (exs. 1–4, edition)

TEXT

1) *ana* ^{d}AMAR.UTU UMUN-*šú* ^{m}*aš-šur*-PAP-AŠ MAN KUR AŠ
2) MAN KÁ.DIŠ.DIŠ *a-gur-ri é-sag-gíl*
3) *u é-temen-an-ki eš-šiš ú-šal-bi-in*

1–3) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Etemenanki.

122

What is basically a duplicate of the previous inscription is found stamped on several other bricks from Babylon. This text is also commonly referred to as Babylon K (Bab. K).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	VA Bab 4052c	BE 46402	Babylon ph 2679	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 31	31×31×8	1–9	3	p
2	—	BE 46403	Babylon ph 2680	As ex. 1, layer 37	31×31	1–9	—	p
3	VA Bab 4052d	BE 46405	Babylon ph 2681	As ex. 2	30.5×30.5×7	1–9	4	p
4	—	BE 46406	Babylon ph 2681	As ex. 2	31.5×31.5	1–9	—	p
5	VA Bab 4052e	—	—	—	19×8×14	1–9	5	n
6	VA Bab 4052f	—	—	—	31.5×31.5×7.5	1–9	6	n
7	—	—	—	Babylon, Amran	—	1–9	—	n

COMMENTARY

The inscriptions on exs. 1–2 have suffered some damage since the time the excavation photographs were made. A paper squeeze in the British Museum (squeeze 197) may have this inscription and may be connected to ex. 7, which cannot currently be located (see Wetzel and Weissbach, Hauptheiligtum p. 38). For the pillar in which exs. 1–4 were found, see Reuther, Merkes pp. 70–71. Exs. 1–4 and 6–7 are stamped on the face of the brick; ex. 5 is stamped down the edge. The area stamped on exs. 1 and 3 measures 15.8×7.3 cm, that on ex. 5 15×7 cm, and that on ex. 6 16.5×7.3 cm. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1861 1 R pl. 48 no. 9 (ex. 7, copy in type)
1863 Oppert, EM 1 pp. 180–181 (ex. 7, translation; erroneously referred to as no. 6 on 1 R pl. 48)
1874 Ménant, Annales p. 247 (ex. 7, translation)
1875 Ménant, Babylone p. 167 (ex. 7, translation)
1886 Bezold, Literatur p. 107 §61.4.i (ex. 7, study)
1898 Meissner and Rost, BA 3 pp. 260–261 (ex. 7, edition)
1924–25 Unger, AfK 2 p. 22 no. 8 (ex. 7, study)
1927 Luckenbill, ARAB 2 p. 286 §760 (ex. 7, translation)
1931 Unger, Babylon p. 280 no. 21 (ex. 7, translation)
1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.I.d and pp. 86–87 (exs. 1–4, provenance, edition)
1956 Borger, Asarh. p. 30 §15 (Bab. K) (exs. 1–4, 7, edition)
1989 Marzahn, FuB 27 pp. 54–55 no. II, nos. 3–6 and fig. 2 (transliteration; ex. 1, copy; exs. 1, 3, 5–6, study)
1993 Porter, Images, Power, and Politics p. 188 (exs. 1–4, study)
1995 Frame, RIMB 2 pp. 169–170 B.6.31.5 (exs. 1–7, edition)
2002 Vera Chamaza, Omnipotenz p. 416 no. 159 (exs. 1–4, 7, edition)

TEXT

1) *ana* ^{d}AMAR.UTU UMUN-*šú*
2) ^{m}AN.ŠÁR-PAP-AŠ
3) MAN KUR *aš-šur*
4) MAN KÁ.DIŠ.DIŠ
5) *a-gur-ri*
6) *é-sag-gíl*
7) *é-temen-an-ki*
8) *eš-šiš*
9) *ú-šal-bi-in*

1–9) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil (and) Etemenanki.

123

This Akkadian inscription stamped on a brick from Babylon is basically a duplicate of the two previous inscriptions. This text is also commonly referred to as Babylon K (Bab. K).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ number unknown	BE 46404	Babylon ph 2679	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 34	32×32	p

COMMENTARY

The brick was found on July 5, 1912 in the baked brick pillar in "Ziqqurat Street" (layer 34); for information on the pillar, see Reuther, Merkes pp. 70–71.

The inscription is stamped on the face of the brick. The available photos of the brick suggest that the sign *ú* in line 10 may have been written upside down.

BIBLIOGRAPHY

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1956 Borger, Asarh. p. 30 §15 (Bab. K) (edition)
1993 Porter, Images, Power, and Politics p. 188 (study)
1995 Frame, RIMB 2 p. 170 B.6.31.6 (edition)

TEXT

1) *ana* ^{d}AMAR.UTU
2) EN-*šú*
3) *aš-šur*-PAP-AŠ
4) MAN KUR AŠ
5) MAN KÁ.DIŠ
6) *a-gur-ri*
7) *é-sag-gíl*
8) *u é-temen-an-ki*
9) *eš-šiš*
10) *ú-šal-bi-in*

1–10) For the god Marduk, his lord: Esarhaddon, king of Assyria (5) (and) king of Babylon, had baked bricks made anew for Esagil and Etemenanki.

124

A brick from Babylon bears a stamped Akkadian inscription stating that Esarhaddon had Etemenanki (the ziqqurat at Babylon) restored. This text is commonly referred to as Babylon L (Bab. L).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	BE 46407	—	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 37	30.5×30.5	n

COMMENTARY

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in "Ziqqurat Street" (layer 37); for information on the pillar, see Reuther, Merkes pp. 70–71. The inscription is stamped on the face of the brick. The present location of the brick is not known and the edition follows that of Weissbach, who worked from a "copy" ("Abschrift") by Wetzel.

BIBLIOGRAPHY

1938 Wetzel and Weissbach, Hauptheiligtum p. 39 A.I.f and p. 86 (provenance, edition)
1956 Borger, Asarh. p. 30 §16 (Bab. L) (edition)
1993 Porter, Images, Power, and Politics p. 188 (study)
1995 Frame, RIMB 2 p. 171 B.6.31.7 (edition)

TEXT

1) *ana* ^{d}AMAR.UTU
2) EN-*šú*
3) ^{m}*aš-šur*-PAP-AŠ
4) MAN KUR AŠ
5) MAN KÁ.DIŠ
6) *é-temen-an-ki*
7) *eš-šiš*
8) *ú-še-piš*

1–8) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had Etemenanki built anew.

125

A text written in Akkadian and inscribed upon a brick from Babylon records the fact that Esarhaddon had baked bricks made for the ziqqurat Etemenanki (name not fully preserved). This text is commonly referred to as Babylon M (Bab. M).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	BE 46374	Babylon ph 3220	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 37	Length: 33	p

COMMENTARY

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in "Ziqqurat Street" (layer 37); for information on the pillar, see Reuther, Merkes pp. 70–71. The text is inscribed along the edge of the brick. The present location of the brick is not known and the inscription has been edited from the excavation photograph, but the inscription is faint and some readings must be considered tentative. There may be traces of a few signs after the *-me-* in line 2.

BIBLIOGRAPHY

1938 Wetzel and Weissbach, Hauptheiligtum p. 39 no. A.I.g and pp. 86–87 (provenance, edition)
1956 Borger, Asarh. p. 30 §17 (Bab. M) (edition)
1993 Porter, Images, Power, and Politics p. 188 (study)
1995 Frame, RIMB 2 pp. 171–172 B.6.31.8 (edition)

TEXT

1) *ana* ⌜^{d}AMAR.UTU EN⌝-*šú* AN.ŠÁR-⌜PAP⌝-AŠ MAN ⌜KUR$^{?}$ *aš*$^{?}$-*šur*$^{?}$⌝
2) MAN ⌜KÁ⌝.DIŠ.DIŠ ⌜*a-gur*$^{?}$-*ri é*$^{?}$-*te-me*⌝-[*en-an-ki*]
3) *eš-*⌜*šiš ú*⌝-*x* (*x*) [(*x*)] *x*

1–3) For the god Marduk, his lord: Esarhaddon, king of *Assyria* (and) king of Babylon, *had* baked bricks *made* anew for Eteme[nanki].

3 Assuming that *agurrī* (line 2) is the object of the verb, one expects to find either *ú-šal-bi-in* (see text nos. 120–123, Frame, RIMB 2 p. 209 B.6.32.7 and p. 212 B.6.32.11) or *ú-še-piš* (see Frame, RIMB 2 p. 210 B.6.32.8) at the end of the line.

126

A Sumerian inscription inscribed upon several bricks from Babylon states that Esarhaddon had (re)built Etemenanki for the god Asari (Marduk). This inscription was later seen and copied onto a clay tablet that belonged to one Šamaš-nāṣir. This text is commonly referred to as Babylon N (Bab. N).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Object	Dimensions (cm)	Lines Preserved	cpn
1	—	BE 15316	Babylon ph 502, 1146	Babylon, Ninurta temple, South gate, courtyard door	Brick	—	2–11	p
2	—	BE 41419	Babylon ph 2121	Sachn North aq 15	Brick	—	1–11	p
3	—	BE 46410	—	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 37	Brick	—	—	n
4	—	BE 46435	—	As ex. 3	Brick	—	—	n
5	—	BE 46436	—	As ex. 3	Brick	—	1–11	n
6	CBS 14	—	—	—	Brick	19.4×7.3×8	1–11	c
7	VA Bab 4053	—	—	—	Brick	19×7.5×7.5	1–10	n
8	AO 5470	—	—	—	Tablet	3.2×5×2	1–11	c

COMMENTARY

For the pillar in which exs. 3–5 were found, see Reuther, Merkes pp. 70–71. Ex. 6 was part of the Khabaza collection, which was purchased from Joseph Shemtob for the University Museum, Philadelphia, on July 21, 1888; the brick was given the registration number JS 7–21–88–6. Additional information on ex. 7 was kindly provided by J. Marzahn.

The inscription is inscribed, not stamped. Exs. 1–2 and 7 are written in contemporary Babylonian script, ex. 6 in an archaizing script, and ex. 8 in contemporary Babylonian script, but with a few signs showing archaizing characteristics; the script of exs. 3–5 is not known. The inscription appears on the face of ex. 1, down the edge of exs. 2, 4, and 7, and along the edge of ex. 5. Its location on ex. 3 is not known; ex. 6 appears to have been cut down in size in modern times and it is thus uncertain whether the inscription was on the face or on the edge of the brick. The area inscribed on ex. 7 measures 13.7×4.7 cm. The line numbering and master line follow ex. 6. Ex. 5 has the inscription on five lines and ex. 8 on twelve lines (7 on the obverse of the tablet and 5 on the reverse, plus a two-line colophon). No score for this inscription is provided on the CD-ROM.

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1910 Wetzel, MDOG 44 pp. 20–21 (ex. 2, provenance, translation)
1911 Koldewey, Tempel pp. 31 and 71 no. 8 (ex. 1, provenance, edition by Weissbach)
1922 Thureau-Dangin, RA 19 pp. 84–85 no. 38 (ex. 8, copy, study)
1924–25 Unger, AfK 2 p. 22 no. 7 (exs. 1–2, 8, study)
1925 Koldewey, WEB[4] pp. 182–183 and fig. 116 (ex. 2, photo, study)
1931 Unger, Babylon pp. 194 and 280 no. 20 (ex. 1, translation, study)
1938 Wetzel and Weissbach, Hauptheiligtum p. 16 and pl. 6 (ex. 2, provenance), p. 39 A.I.h and pp. 86–87 (exs. 1–5, provenance, edition)
1956 Borger, Asarh. p. 30 §18 (Bab. N) (exs. 1–6, 8, edition)
1985 Behrens, JCS 37 p. 244 no. 81 (ex. 6, study)

1989 Marzahn, FuB 27 pp. 56–57 no. V and no. 9 (ex. 7, transliteration, study)
1993 Porter, Images, Power, and Politics pp. 188–189 (exs.1–5, study)
1995 Frame, RIMB 2 pp. 172–173 B.6.31.9 (exs. 1–8, edition)

TEXT

1) ^{d}asar-ri
2) lugal-a-ni-ir
3) AN.ŠÁR-ŠEŠ-MU
4) lugal ma-da aš-šur.KI-ke$_4$
5) lugal ki-šár-ra
6) lugal ub-da límmu-ba
7) GÌR.NÍTA TIN.TIR.KI
8) lugal ki-in-gi uri.KI
9) nam-ti-bi-šè
10) é-te-me-en-an-ki
11) mu-na-dím

1–11) For the god Asari (Marduk), his lord: Esarhaddon, king of Assyria, (5) king of the world, king of the four quarters, governor of Babylon, (and) king of Sumer (and) Akkad, (re)constructed Etemenanki for the sake of his life.

Colophon ex. 8 (lines 13–14 of exemplar)

1a) GABA.RI TIN.TIR.KI *šá-ṭir-ma* IGI.KÁR
2b) IM.GÍD.DA ^{md}UTU-PAP A LÚ.*a-ri-ri*

Colophon ex. 8

1a) Copy of (a text from) Babylon; copied and collated.
2b) Tablet of Šamaš-nāṣir, descendant of the Miller.

127

A cylinder fragment in the British Museum preserves part of an Akkadian inscription that may be assigned to Esarhaddon. The inscription appears to commemorate work on the temple of the goddess Gula at Borsippa and to mention the king's victorious campaign against the Chaldean tribe of Bīt-Dakkūri and its leader Šamaš-ibni. This text is commonly referred to as Borsippa A (Brs. A).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 38345	80–11–12,227	Borsippa	9.2×6.5×4.3	c

COMMENTARY

The fragment comes from Rassam's excavations in Babylonia and is part of a shipment of pieces which were mostly found at Babylon and Borsippa in 1880 (see Reade in Leichty, Sippar 1 p. xxx). Since the inscription describes a project of restoration at Borsippa, it seems likely that the piece came from that city. The fragment is the right end of an apparently solid cylinder and measures 9.2×6.5×4.3 cm. If the cylinder was completely inscribed, portions of not quite half of the total number of lines are preserved.

4.8 inserts a line lugal ma-da "king of the land" before line 4 (presumably dittography for first part of line 4).

The inscription is written in contemporary Babylonian script.

The inscription was ascribed to Shalmaneser V by Luckenbill, but Meissner has shown that it must belong to Esarhaddon. The matter described in the historical section of the text appears to be the campaign directed against the Bīt-Dakkūri and their leader Šamaš-ibni, who had seized land belonging to the inhabitants of Babylon and Borsippa. On this action, see Frame, Babylonia pp. 79–81.

Inscriptions of Nebuchadnezzar II refer to the temple(s) of the goddess Gula at Borsippa by several names: é-gu-la, é-ti-la, é-zi-ba-ti-la. See George, House Most High nos. 424, 1095, and 1234.

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1956 Borger, Asarh. p. 32 §20 (Brs. A) (edition)
1993 Porter, Images, Power, and Politics p. 189 (study)
1995 Frame, RIMB 2 pp. 173–174 B.6.31.10 (edition)
1998 Borger, BiOr 55 cols. 846–847 (study to line 17′)

TEXT

Lacuna

1′) [...] *x x* [...] *x x x x* (*x*) [...]
2′) [...] ⌜*šá*?⌝ *a-na* (*x*) *x.*⌜MEŠ⌝*-šú la* IG *x* [*x x x x*]
3′) [...] *x-ti zi-kir* MU*-šú it-ú-du qí-bit-*⌜*su*⌝ [*x x x x*]

4′) [...] ⌜*ú*⌝*-šaḫ-ma-ṭu ma-ḫar* [...]
5′) [... *la*] ⌜*ma*⌝*-gi-ru qí-bi-*⌜*ti*⌝
6′) [... *šu*]*-*⌜*a*?*-ti*⌝ *ú-šal-pít ú-reb-bu da-ad-*⌜*mu*⌝ [(*x*)]

7′) [...] ⌜DINGIR⌝ *ti-ik-li-šú*
8′) [... *i*?]*-na tukul-ti-šú kit-mu-su ú-sap-pu-ú be*-lut-su*
9′) [...] *x la* ⌜*i*⌝*-šu-ṭu ab-šá-ni*
10′) [*šá*? A.ŠÀ.MEŠ? DUMU.MEŠ? KÁ.DINGIR.ME? *ù*? *bár-sipa*.KI? *it*]*-*⌜*ba*⌝*-lu-ma ú-tar-ru ra-ma-nu-uš*
11′) [...] ⌜*qí*⌝*-bit-su u zi-kir* MU*-šú la iš-ḫu-ṭu-ma la i-du-ru be-lut-su*
12′) [...] *ir-ḫi-iṣ-ma a-bu-ba-niš is-pu-un*
13′) [... *ḫa-at-tu*] ⌜*rama*⌝*-ni-šú im-qut-su-ma na-piš-ta-šú ib-li*
14′) [... *iš*]*-*⌜*lu*⌝*-lam-ma ú-ra-a a-na* KUR *aš-šur*.KI
15′) [mAN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL]*-*⌜*ú*⌝ LUGAL *dan-nu* LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
16′) [LUGAL *kib-rat er-bet-ti*] GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri ù* URI.⌜KI⌝
17′) [*li-ip-li-pi da-ru-ú šá* mdEN*-ba-ni* DUMU m*a-da-si*] LUGAL KUR *aš-šur*.KI *per-*ʾ*u bal-til*.KI *šu-qu-ru* NUMUN LUGAL*-ti ki-sít-ti ṣa-*⌜*a*⌝*-*[*ti*]
18′) [... É d]⌜*gu*⌝*-la bár-sipa*.KI *šá ina du-un-nu a-gi-i ez-zu-tu i-ni-šú* ⌜*mu*?⌝*-*[*šab*?*-šu*?]
19′) [...] *ma-qit-ta-šú uš-ziz-ma ú-dan-nin rik-si-*[*šu*]

Lacuna

1′) [...] ... [...] ... [...]
2′) [... *w*]*ho* to his ... not ... [...]
3′) [...] ... paid attention to the mention of his name, his command [...]
4′) [...] brings quickly before [...]
5′) [... unsub]missive to the comma[nd]
6′) [...] destroyed [*that*] *one*, making the inhabited world shake
7′) [...] the god, his helper,
8′) [... wi]th his help, they knelt, beseeching his lordship
9′) [...] did *not* bear my yoke (lit. “pull my yoke-rope”)
10′) [*who* took] away [*the fields of the citizens of Babylon and Borsippa*], appropriating (them) for himself
11′) [...] did not fear his command or the mention of his name, and was not afraid of his lordship
12′) [...] inundated and leveled like a flood.
13′) [...] his own [fear] overwhelmed him and his life ended.
14′) [... he to]ok as booty and brought to Assyria.
15′–17′) [Esarhaddon, gre]at [king], mighty king, king of the world, king of Assyria, [king of the four quarters (of the world)], governor of Babylon, king of the land of Sumer and Akkad, [descendant of the eternal line of Bēl-bāni, son of Adasi], king of Assyria, precious scion of Baltil (Aššur), (one of) royal lineage (and) anci[ent] stock —
18′–19′) [At that time ... the temple of the goddess G]ula of Borsippa, the *s*[*ite* of] which had become weak due to the strength of the (*river's*) destructive flooding, [...] I (re-)erected its dilapidated parts and reinforced [its] structure.

8′ *be**, the sign appears to have been written over another sign (possibly ŠÀ).
10′ The restoration of the line is based upon Nineveh A (text no. 1) iii 64–65.
13′ The restoration of *ḫattu* follows Borger, Asarh. p. 32 and is based upon such passages as Nineveh A (text no. 1) iii 74.
15′–17′ The restoration is based upon text no. 128 lines 4 and 14.

20′) [... *šip*?]-ʳ*ri*ˀ *šu-a-*ʳ*ti*ˀ *ḫa-diš lip-pa-*[*lis-ma*]

21′) [...] *x x* [...] *x x x* MI UR [*x x x*]
22′) [...] *x* ʳRIKˀ [*x x x*]
23′) [...] *x* [...]
Lacuna

20′) May [*the goddess Gula, ...*], look upon this [*wo*]*rk* of mine with pleasure [and]
21′–23′) No translation possible.

Lacuna

128

This Akkadian inscription of Esarhaddon is found on numerous cylinders from Nippur. It describes the king's renovation of the Ebaradurgara ("House, Dais of the Throne") temple for the goddess "Queen-of-Nippur" (^{d}UN.GAL). This text is commonly referred to as Nippur A (Npr. A).

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	A 31310	6 NT 1046	Nippur, Inanna temple 141 fill	16×7.2	1–22	c
2	IM 61711	6 NT 1045	Nippur, Inanna temple 141 fill	—	1–21	(c)
3	IM 66885	8 NT 2a–e	Nippur, Sounding B, fill below level II	—	1–22	(c)
4	IM 61715	6 NT 1043	Nippur, Sounding B 76	—	1–22	(c)
5	IM 59721	5 NT 476	Nippur, Inanna temple 23, 45 cm above floor 1	—	1–21	(c)
6	A 32262	8 NT 3	Nippur, Sounding L VI/VII	7.7×6	1, 17–21	c
7	A 33619	4 NT 76	Nippur, Inanna temple, dump	8.2×5.7	1–5, 18–21	c
8	UM L-29-634 = PMA F29-6-387c	—	—	4.6×6.3	1–7, 17–22	c
9	A 33618	4 NT 75	Nippur, Inanna temple, above Parthian Nippur, floor and roughly above horizontal brick drain	6.5×6	1–13, 22	c
10	NBC 11323	5 NT 564	Nippur, Inanna temple, NE corner of temple, fill	6×6.3	2–10	c
11	—	1 NT 142	Nippur, Tablet hill, in debris near a well dug during the Assyrian period	8×5	10–17	n
12	UM L-29-637= PMA F29-6-387f	—	—	8.7×6	13–21	c
13	NBC 10653	6 NT 1044	Nippur, Sounding B 75 and 76	14.2×6.5	13–21	c
14	UM L-29-635 = PMA F29-6-387d	—	—	4.3×4.7	13–19	c
15	IM 70310	9 NT 9	Nippur, Surface	5.8×11.4×3	4–12	(c)

COMMENTARY

Unpublished information on provenances and current museum numbers was provided by McG. Gibson. Exs. 2–5 and 15 were collated from casts in the Oriental Institute, Chicago. The casts of exs. 2–5 are not always clear and sometimes show a little more or less at the edges and adjacent to breaks than do the copies made by Goetze. In the latter circumstances, the transliteration in the score follows the copies by Goetze. The present location of ex. 11 is not known. It is not impossible that exs. 14–15 should be taken as exemplars of text no. 129 rather than of this inscription.

The inscription is written in both contemporary Babylonian script (exs. 1–7 and 9–14) and contemporary Assyrian script (exs. 8 and 15). The master line is a conflation of the various exemplars, but mainly relies upon exs. 1 and 2.

A number of tiny fragments are stored with ex. 1 in the Oriental Institute. A few have traces of signs, but none were used in Goetze's copy. The largest of these fragments joins the main piece and adds parts of lines 10–13. This fragment is included in the score for ex. 1, but the remaining fragments are not because it is not absolutely certain that they do indeed come from ex. 1 and because it is uncertain where some of them would fit in the score. One in particular, however, may have parts of lines 1–3:

Lacuna
1′ [...] x [...]
2′ [... -*a*]*s-ḫa*-[... *l*]*i-*ʳ*i*¹-[...]
3′ [... GAŠA]N GA[L- ...]
Lacuna

A lengthy hymn to the goddess "Queen-of-Nippur" has been published by W.G. Lambert, Studies Kraus pp. 173–218. Her exact character and identification are not clear. Lambert describes her as a "form of Ištar" (ibid., p. 173) which would seem likely since many of the exemplars were found on the site of the earlier temple of Inanna. Level 1 of the Inanna temple has been identified as Esarhaddon's restoration. For information on that level, see Zettler, Inanna Temple pp. 49–50.

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1998 Borger, BiOr 55 col. 847 (study of line 5)

TEXT

1) *a-na* ^{d}UN.GAL-NIBRU.KI *ma-al-kát uzu-mú-a.*KI *ṣir-ti ti-iz-qar-ti šá-ru-uḫ-tu* DINGIR.MEŠ ^{d}*in-nin-ni*

2) GAŠAN *šur-bu-tu šá a-na* LUGAL *mi-ig-ri-šá ba-an-ti-iš it-ta-na-as-ḫa-ru* BALA-*šú ú-šal-ba-ru i-šar-ra-ku-uš da-na-nu ù li-i-ti*

3) *šar-rat* NIBRU.KI *a-ši-bat é-bára-dúr-gar-ra* É *mu-kin šu-bat* LUGAL-*ú-tu* GAŠAN GAL-*ti* GAŠAN-*šú*

4) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur.*KI LUGAL *kib-rat er-bet-ti* GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ri u* URI.KI *i-tu-ut kun lìb-bi* ^{d}EN.LÍL

5) *šá ul-tu ṣe-ḫe-ri-šú ana* AN.ŠÁR ^{d}EN.LÍL ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*šú it-tak-lu-ú-ma ni-iz-mat-su ú-šak-šid-uš i-mu-ru da-na-an-šú-un*

1–3) For the goddess Queen-of-Nippur, ruler of Uzu-mu-a, august, eminent, most splendid of the gods, the goddess Innini, supreme lady who always cares like a mother for the king — her favorite — who makes his reign lengthy (and) bestows on him power and might, queen of Nippur, who dwells in Ebaradurgara, the temple which makes firm the royal abode, the great lady, his lady:

4–14) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god Enlil; (5) who from his childhood trusted in the gods Aššur, Enlil, Sîn, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, his lords, (who) allowed him to attain his desire; (the one who) recognized their power, (the one) over whom (the gods) extended

6) *a-na nu-uḫ-ḫu lìb-bi* DINGIR-*ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu* GIŠ.MI-*šú-nu da-ru-ú it-ru-ṣu* UGU-*šú*

7) *ina e-muq* AN.ŠÁR ^{d}EN.LÍL ^{d}EN *u* DUMU ^{d}EN DINGIR.MEŠ *ti-ik-li-šú kul-lat* KUR.KUR *i-bé-lu-ma gi-mir ma-li-ku ú-šak-ni-šu še-pu-uš-šu*

8) *ba-nu-ú* É AN.ŠÁR *mu-ud-diš é-kur e-piš é-sag-íl u* TIN.TIR.KI *mu-šak-lil eš-re-e-ti u ma-ḫa-zu mu-kin sat-tuk-ku*

9) LUGAL *šá i-na* UD.MEŠ BALA-*šú* EN GAL-*ú* ^{d}AMAR.UTU *ana* TIN.TIR.KI *sa-li-mu ir-šu-ú ina é-sag-íl* É.GAL-*šú ir-mu-ú šu-*[*bat*]*-su*

10) ^{d}*a-num* GAL-*ú ana* URU-*šú* BÀD.AN.KI *u* É-*šú é-dim-gal-kalam-ma ú-še-ri-bu-ma ú-še-ši-bu pa-rak da-ra-a-ti*

11) DINGIR.MEŠ KUR.KUR *šal-lu-tu šu-kut-ta-šú-nu ud-di-šu ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú-ki-nu is-qu-uš-šú-un*

12) NUN *en-qu it-pe-šu ḫa-sis kal šip-ri šá ina ma-ḫa-zu* GAL.MEŠ *si-ma-a-ti iš-tak-ka-nu uš-te-ši-ru šu-luḫ-ḫu*

13) DUMU ^{md}30-ŠEŠ.MEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI DUMU ^{m}LUGAL-GIN LUGAL KUR *aš-šur*.KI GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ri u* URI.KI-*i*

14) *li-ip-li-pi da-ru-ú šá* ^{md}EN-*ba-ni* DUMU ^{m}*a-da-si* LUGAL KUR *aš-šur*.KI NUNUZ *bal-til*.KI *šu-qu-ru* NUMUN LUGAL-*ú-tu ki-sít-ti ṣa-a-ti*

15) *i-nu-šu é-bára-dúr-gar-ra* É ^{d}UN.GAL-NIBRU.KI GAŠAN GAL-*ti* GAŠAN-*ia šá* LUGAL *maḫ-ri i-pu-šu la-ba-riš il-lik-ma i-qu-ú-pu* É.GAR$_8$.MEŠ-*šú*

16) *áš-ra-ti-šú áš-te-e'-e ma-qit-ta-šú as-suḫ te-me-en-šú ú-ṣab-bi-ma* GIM *si-ma-ti-šú la-bi-ra-a-ti ina ši-pir* ^{d}*kulla ar-ṣip ú-šak-lil ki-ma* KUR-*i re-ši-šú ul-li*

17) ^{d}UN.GAL-NIBRU.KI GAŠAN *šur-bu-tu* GAŠAN-*ia ši-pir šu-a-tu ḫa-diš lip-pa-lis-ma a-mat* SIG$_5$-*tì-ia liš-šá-kin šap-tuš-šá* TIN UD.MEŠ SÙ.MEŠ *še-bé-e lit-tu-ú-tu* DÙG-*ub* UZU *u ḫu-ud lìb-bi li-šim ši-ma-a-ti*

18) *ma-ti-ma i-na aḫ-rat* UD.MEŠ NUN EGIR-*ú šá i-na u$_4$-me* BALA-*šú* É *šu-a-tu in-na-ḫu-ma ma-qit-ti i-raš-šu-ú áš-ra-ti-šú liš-te-e'-e ma-qit-ta-šú lik-šìr*

19) MU.SAR-*ú ši-ṭir* MU-*ia* Ì.GIŠ *lip-šu-uš* UDU.SÍSKUR BAL-*qí ina áš-ri-šú liš-kun ik-ri-bi-šú* DINGIR.MEŠ *i-šem-mu-ú ur-rak* UD.MEŠ *ú-rap-pa-áš kim-ti*

20) *šá* MU.SAR-*ú ši-ṭir* MU-*ia ina ši-pir ni-kil-ti*

their eternal protection in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods, his helpers, ruled over all lands and made all rulers submissive to him; the one who (re)constructed the temple of the god Aššur, renovated Ekur, (re)built Esagil and Babylon, completed the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; the king during the days of whose reign the great lord, the god Marduk, became reconciled to Babylon (and again) took up his residence in Esagil, his palace; (10) (the one who) made the god Great-Anu enter into his city Dēr and his temple Edimgalkalama ("House, Great Bond of the Land") and had (him) sit upon (his) eternal dais; (the one who) restored the splendid appearance of the plundered gods of the lands, returned them from Assyria to their (proper) places, and (re)confirmed their income; wise prince, expert who knows every craft, who constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, son of Adasi, king of Assyria; precious scion of Baltil (Aššur), (one of) royal lineage (and) ancient stock —

15–16) At that time Ebaradurgara, the temple of the goddess Queen-of-Nippur, the great lady, my lady, which a previous king had built, became old and its walls buckled. I sought its (original) emplacement, removed its dilapidated parts, (and) surveyed its (entire) foundation. I completely (re)built (it) with the work of the god Kulla according to its ancient specifications (and) raised its top (as high) as a mountain.

17) May the goddess Queen-of-Nippur, supreme lady, my lady, look upon this work with pleasure and may a good word for me be set upon her lips! May she determine as my fate a long life, fullness of old age, good health, and happiness!

18–19) If at any time in the future, during the days of the reign of some future ruler, this temple falls into disrepair and becomes dilapidated, may (that ruler) seek out its (original) emplacement (and) repair its dilapidated parts! May he anoint an inscription written in my name with oil, make an offering, (and) set (it) back in its place! The gods will (then) hear his prayers. He will lengthen (his) days (and) enlarge (his) family.

20–21) (But as for) the one who by some crafty device

11 The term *šukuttu* (AHw p. 1267a "Schmuckausstattung"; CAD Š/III pp. 237–239 "jewelry"), loosely translated here "splendid appearance," refers to the richly decorated statues of the gods; see Lambert, AfO 18 (1957–58) p. 399 and Lipiński, UF 5 (1973) pp. 203–204.

ib-ba-tu lu-ú a-šar-šú ú-nak-ka-ru
21) ^{d}UN.GAL-NIBRU.KI GAŠAN GAL-*ti ag-giš lik-kil-me-šú-ma* MU-*šú* NUMUN-*šú ina nap-ḫar* KUR.KUR *li-ḫal-liq*

destroys an inscription written in my name or changes its position, may the goddess Queen-of-Nippur, great lady, glare at him angrily and make his name (and) his descendant(s) disappear from every land!

Left End

22) *šá é-bára-dúr-gar-ra*

Left End

22) (Property) of Ebaradurgara.

129

An Akkadian inscription found on four cylinder fragments records the restoration of the Ekur temple at Nippur by Esarhaddon. This text is commonly referred to as Nippur B (Npr. B).

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 2350	—	—	7.3×6.2	11–31	c
2	HS 1956	—	—	5.3×6.2×2.6	26–38	c
3	IM number unknown	12 N 43	Nippur, outer enclosure wall beside NW corner of locus FI 65, in mud brick of Parthian fortress	15.5×15.5×7.5	1–4, 35–41	(c)
4	UM L-29–639 = PMA F29–6–397	—	—	9.7×6.2	1–24	c

COMMENTARY

Exs. 1 and 3 were found at Nippur on April 10, 1889 and in 1973 respectively. Ex. 2 is part of the Frau Professor Hilprecht collection at the Friedrich-Schiller-Universität (Jena) and thus likely comes from the work of H.V. Hilprecht at Nippur. Ex. 2 was collated by J. Oelsner. Ex. 3 was collated from a cast of the piece in the Oriental Institute, Chicago, with additional collations from a new cast and mold provided by J.A. Brinkman. Information on ex. 4 comes from the publication of J.A. Brinkman. Ex. 4 is broken immediately before its first line (our line 1). Thus it is not impossible that that was not the first line of the inscription and that this exemplar had a different inscription than the others. Exs. 1 and 2 cannot be parts of the same cylinder as has sometimes been suggested. It is possible that exs. 3 and 4 are parts of the same cylinder.

The inscription is written in contemporary Babylonian script on all exemplars. Line rulings frequently indicate that two of our lines might have been considered one line by the ancient scribes; however, since the beginnings of the lines are not preserved it is not possible to determine whether or not the "second halves" of these lines were indented.

The line arrangement follows ex. 4 for lines 1–22, ex. 1 for lines 23–31, ex. 2 for lines 32–37, and ex. 3 for lines 38–41. The master line is based upon ex. 4 for lines 5–20, ex. 1 for lines 21 and 23–25, ex. 2 for lines 32–35, and ex. 3 for lines 39–41. The remaining lines are a conflation of various exemplars. Restorations in lines 7–39 are based upon text no. 128 lines 4–20 and text no. 133 lines 8–40; where text no. 128 and text no. 133 diverge, preference is given to text no. 128. Restorations in lines 40–41 are based upon text no. 134 lines 24–25 and text no. 135 lines 24–25.

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TEXT

1) [*ana* ^{d}EN.LÍL EN KUR.KUR] ⌜*šá*⌝ *la in-nen-nu-ú*
qí-⌜*bit-su*⌝
2) [*x x x ša la uš-tam*]-⌜*sa*$^{?}$⌝*-ku ṣi-it pi-*⌜*i*⌝*-šú*
3) [...] *x* DINGIR.MEŠ *šu-*⌜*ta*⌝*-x* [(...)] *x-su*
4) [...] ⌜*šá*$^{?}$ *la*$^{?}$⌝ [(...)] *x ma-al-ku*
5) [...] DU
6) [...] EN GAL-*i* EN-*šú*
7) [^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL
dan-nu LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL
kib]-⌜*rat*⌝ *er-bet-ti*
8) [GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ri u*
URI.KI *i-tu-ut kun lìb*]-⌜*bi*⌝ ^{d}EN.LÍL
9) [*šá ul-tu ṣe-ḫe-ri-šú ana* AN.ŠÁR ^{d}EN.LÍL ^{d}30
^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}]⌜AG⌝ ^{d}U.GUR *u*
DINGIR.MEŠ GAL.MEŠ
10) [EN.MEŠ-*šú it-tak-lu-ú-ma ni-iz-mat-su*
ú-šak-šid]-⌜*uš*⌝ *i-mu-ru da-na-an-šú-un*
11) [*a-na nu-uḫ-ḫu lìb-bi* DINGIR-*ti-šú-nu u*
nu-up-pu-uš ka-bat-ti-šú-nu] GIŠ.MI-*šú-nu*
da-ru-ú
12) [*it-ru*]-⌜*ṣu*⌝ UGU-*šú*
13) [*ina e-muq* AN.ŠÁR ^{d}EN.LÍL ^{d}EN *u* DUMU ^{d}EN
DINGIR.MEŠ] *ti-ik-li-šú kul-lat* KUR.KUR
i-bé-lu-ma
14) [*gi-mir ma-li-ku ú-šak-ni*]-⌜*šu*⌝ *še-pu-uš-šú*
15) [*ba-nu-ú* É AN.ŠÁR *mu-ud-diš é-kur e-piš*
é]*-sag-íl u* TIN.TIR.KI
16) [*mu-šak-lil eš-re-e-ti u ma-ḫa*]-⌜*zu*⌝ *mu-kin*
sat-tuk-ku
17) [LUGAL *šá i-na* UD.MEŠ BALA-*šú* EN GAL-*ú*
^{d}AMAR.UTU *ana*] ⌜TIN⌝.TIR.KI *sa-li-mu ir-šu-ú*
18) [*ina é-sag-íl* É.GAL-*šú*] *ir-mu-ú šu-bat-su*
19) [^{d}*a-num* GAL-*ú ana* URU-*šú* BÀD.AN.KI *u* É]-*šú*
é-dim-gal-kalam-ma ú-še-rib-ú-ma
20) [*ú-še-ši-bu pa-rak*] *da-ra-a-ti*
21) [DINGIR.MEŠ KUR.KUR *šal-lu-tu šu-kut-ta-šú-nu*
ud-diš]-⌜*ma*⌝ *ul-tu qé-reb* KUR *aš-šur*.KI

1–6) [For the god Enlil, lord of the lands], whose comma[nd] cannot be revoked, [... who]se utterance [cannot be reject]ed, [...] gods ... [...] ... ruler [...] ... [...] the great lord, his lord:

7–28) [Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of] the four [quar]ters (of the world), [governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast hea]rt of the god Enlil; [who from his childhood trusted in the gods Aššur, Enlil, Sîn, Šamaš, Adad, Marduk, Na]bû, Nergal, and the (other) great gods, (10) [his lords, (who) allowed] him [to attain his desire]; (the one who) recognized their power, [(the one)] over whom [(the gods) extended] their eternal protection [in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods], his helpers, ruled over all lands and [made all rulers submissive] to him; (15) [the one who (re)constructed the temple of the god Aššur, renovated Ekur, (re)built E]sagil and Babylon, [completed the sanctuaries and cult cente]rs, (and) (re)confirmed (their) regular offerings; [the king during the days of whose reign the great lord, the god Marduk], became reconciled [to] Babylon (and again) took up his residence [in Esagil, his palace]; (the one who) made [the god Great-Anu] enter [into his city Dēr and] his [temple] Edimgalkalama ("House, Great Bond of the Land") and (20) [had (him) sit upon (his)] eternal [dais; (the one who) restored the splendid appearance of the plundered gods of the lands, returned them] from Assyria [to their (proper) places, and] (re)confirmed their income; [wise prince, expert who knows every craft, who constantly established appropriate procedures] in

17.1 has *sa-li-me*.
21 The term *šukuttu* (AHw p. 1267a "Schmuckausstattung"; CAD Š/III pp. 237–239 "jewelry"), loosely translated here "splendid appearance," refers to the richly decorated statues of the gods; see Lambert, AfO 18 (1957–58) p. 399 and Lipiński, UF 5 (1973) pp. 203–204.
21 Instead of restoring "[(the one who) restored the splendid appearance of the plundered gods of the lands, returned them] from Assyria [to ...]" (following text no. 128 line 11) the passage may read "[(the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them] from Assyria [to ...]" (following text no. 133 lines 22–23); however, there does not appear to be sufficient room for the latter restoration.

22) [*a-na áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú*]-˹*kin*˺-*nu is-qu-uš-šú-un*
23) [NUN *en-qu it-pe-šu ḫa-sis kal šip-ri šá*] ˹*ina*˺ *ma-ḫa-zu* GAL.MEŠ
24) [*si-ma-a-ti iš-tak-ka-nu uš-te*]-*ši-ru šu-luḫ-ḫu*
25) [DUMU ^{md}30-ŠEŠ.MEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*].KI DUMU ^{m}LUGAL-GIN LUGAL KUR *aš-šur*.˹KI˺
26) [DUMU ^{m}LUGAL-GIN LUGAL KUR *aš-šur*.KI GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ri*] *ù* URI.KI-˹*i*˺
27) [*li-ip-li-pi da*]-*ru-ú šá* [^{md}EN-*ba*]-*ni* DUMU ^{m}*a-da-si* ˹LUGAL˺ KUR *aš-šur*.˹KI˺
28) [NUNUZ *bal-til*].˹KI˺ *šu-qu-ru* ˹NUMUN˺ [LUGAL-*ú*]-*tu ki-sít-ti* ˹*ṣa*˺-*a*-[*ti*]
29) [*i-nu*]-*šu šá é-kur* É ^{d}EN.˹LÍL˺ EN KUR.KUR EN-*ia šá* LUGAL *ma-ḫar i-*˹*pu*˺-[*šu*]
30) [*la*]-˹*ba*˺-*riš*$^{?}$ *il-lik-ma i-*[*qu-*(*ú*])-˹*pu*˺ É.GAR$_8$.˹MEŠ˺-[*šú*]
31) [*áš-ra-ti-šú áš*]-˹*te*˺-*e'-e ma-qit-ta-šú* ˹*as-suḫ*˺ *te-me-*˹*en-šú ú-ṣab-bi-ma ki-ma*$^{?}$ *si*$^{?}$˺-[*ma-ti-šú*]
32) [*la-bi-ra-*(*a*)]-*ti ina ši-pir* ^{d}*kulla* ˹*ar*˺-[*ṣip ú-šak-lil ki-ma* KUR-*i re-ši-šú ul-li*]
33) [(*ana šat-ti*$^{?}$) ^{d}EN].˹LÍL˺ DINGIR *tu-kul-ti-ia ep-*˹*še*˺-[*ti-ia ḫa-diš lip-pa-lis-ma a-mat* SIG$_5$-*tì-ia liš-šá-kin šap-tuš-šú*]
34) [TIN UD.MEŠ] SÙ.MEŠ *še-bé-e lit-tu-*˹*tu*˺ [DÙG-*ub* UZU *u ḫu-ud lìb-bi li-šim ši-ma-a-ti*]
35) [*ma-ti-ma i-na aḫ*]-*rat* UD.MEŠ NUN EGIR-*ú šá x* [...]
36) [(...) *ma-qit*]-*ti i-raš-šu-ú áš-ra-*[*ti-šú liš-te-e'*]-*e ma-qit-*˹*ta-šú*$^{?}$ *lik*$^{?}$˺-[*šìr*]
37) [MU.SAR]-˹*ú*˺ *ši-*˹*ṭir* MU-*ia* Ì$^{?}$.GIŠ$^{?}$˺ [*lip-šu-uš* UDU].˹SÍSKUR˺ BAL-*qí ina áš-*˹*ri*˺-[*šú ...*]
38) [...] *x* [... UD].˹MEŠ˺ *ú-rap-pa-áš kim-*[*ti šá* MU.SAR-*ú*]
39) [*ši-ṭir* MU-*ia ina ši-pir ni-kil*]-˹*ti*˺ *ib-ba-tu lu-ú a-šar-šú ú-*˹*nak*˺-[*ka-ru*]
40) [^{d}EN.LÍL (...) *ag-giš lik-kil*]-˹*me*˺-*šú-ma ši-mat* ḪUL-*tim li-šim*-[*šú*]
41) [MU-*šú* (*u*) NUMUN-*šú ina* KUR *li-ḫal*]-˹*liq*$^{?}$˺-*ma a-a ir-ši-šú re-e*-[*mu*]

the great cult centers [(and) has] purification rites [perform]ed correctly; (25) [son of Sennacherib, king of the world (and) king of Assyria]; descendant of Sargon (II), king of Assyria, [governor of Babylon, (and) king of the land of Sumer] and Akkad; [descendant of the eter]nal line [of Bēl-bā]ni, son of Adasi, [k]ing of Assyria; precious [scion of Baltil (Aššur)], (one of) [roya]l lineage (and) ancient stock —

29–32) [At that] time, Ekur ("House, Mountain"), the temple of the god En[li]l, lord of the lands, my lord, which a previous king had [built], became [ol]d and [its] walls [buckl]ed. [I sou]ght [its (original) emplacement], removed its dilapidated parts, (and) surveyed its (entire) foundation. I [completely] (re)bu[ilt (it)] with the work of the god Kulla according to [its ancien]t spe[cifications (and) raised its top (as high) as a mountain.]

33–34) [(*On account of this*), may the god Enl]il, the god who helps me, [look upon my] wo[rks with pleasure and may a good word for me be set upon his lips! May he determine as my fate a] long [life], fullness of old age, [good health, and happiness!]

35–38a) [If at any time in the] future, [during the days of the reign] of some future ruler, [this *temple* falls into disrepair and] becomes [dilapidat]ed, [may (that ruler) seek out its (original) emplacem[ent (and) repair] its dilapidated parts! [May he anoint an inscri]ption written in my name *with oil*, make an [of]fering, (and) [set (it) back] in [its] place! [The gods will (then) hear his prayers. He will lengthen (his) day]s (and) enlarge (his) fam[ily].

38b–41) [(But as for) the one who by some crafty devi]ce destroys [an inscription written in my name] or cha[nges] its position, [may the god Enlil (...) glare] at him [angrily] and determine a bad fate [for him! May he make his name (and) his descendant(s) disappear from the land] and have no pity on him!

130

A large fragment of a clay cylinder, now in a private collection in Berlin, has an Akkadian inscription dedicated to the god Enlil.

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29 Following Borger, Asarh. p. 71, commentary, it is possible that the beginning of the line should be restored to read [*i-nu-šu pa-rak*]-*ku šá é-kur* ("[At that time, the sanctu]ary of Ekur") or [*i-nu-šu šub*]-˹*tu*˺ *šá é-kur* ("[At that time, the abo]de of Ekur").

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Unpublished copy of K. Kessler	Probably Nippur	14.1×5.7	n

COMMENTARY

The script is contemporary Babylonian. The long list of Esarhaddon's titles and epithets (lines 4–16) are attested in Nippur A (text no. 128). The damaged sections of this cylinder, which probably describes work on Enlil's temple (Ekur) in Nippur (building report not preserved), are restored from lines 4–10 of that text. Construction on Ekur is known from Nippur B (text no. 129), Nippur C (text no. 131), and Nippur D (text no. 132).

TEXT

1) [*ana* ^{d}EN.LÍL] LUGAL DINGIR.MEŠ *qar-du šá*$^{?}$ *sa*$^{?}$*-kip*$^{?}$ *nak*$^{?}$*-ri*$^{?}$ *tam-ḫa-ra šá it*$^{?}$*-tak*$^{?}$-[...]
2) [...] *ṣi-i-ru a-lik i-di* LUGAL *mi-ig-ri-šú ka-šid* ⌜*a-a*⌝-[*bi* ...]
3) [...]-*si-sá šá qé-reb* DUR.AN.KI EN GAL-*i* [EN-*šú*]

1–3) [For the god Enlil], king of the gods, valiant, who drives out the enemies in battle, [...] the sublime, who walks at the side of the king — his favorite — the one who conquers the enem[ies ...] ... — which is in Nippur (Duranki) — great lord, [his lord]:

4) [^{m}AN.ŠÁR-ŠEŠ-SUM].⌜NA⌝ LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat er-bet*-[*ti*]
5) [GÌR.NÍTA] TIN.TIR.KI LUGAL KUR *šu-me-ri u* URI.KI *i-tu-ut kun lìb-bi* ^{d}EN.[LÍL]

4–5) [Esarhadd]on, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), [governor of] Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god En[lil];

6) [*šá ul-tu*] *ṣe-eḫ-ri-šú ana* AN.ŠÁR ^{d}EN.LÍL ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-[*šú*]
7) [*it-tak*]-*lu-ma ni-iz-mat-su ú-šak-šid-uš i-mu-ru da-na-an-šú-un*

6–7) [who from] his childhood [trus]ted in the gods Aššur, Enlil, Sîn, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, [his] lords, (who) allowed him to attain his desire; (the one who) recognized their power,

8) [*a-na nu-uḫ-ḫu*] ⌜*lìb*⌝-*bi* DINGIR-*ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu* GIŠ.MI-*šú-nu da-ru-ú it-ru-ṣu* UGU-[*šú*]

8) (the one) over [whom] (the gods) extended their eternal protection [in order to appease] their divine [he]art(s) and set their mind(s) at rest;

9) [*ina e-muq* AN.ŠÁR] ^{d}EN.LÍL ^{d}EN *u* DUMU ^{d}EN DINGIR.MEŠ *ti-ik-li-šú kul-lat* KUR.KUR *i-bé-lu-ma*
10) [*gi-mir ma*]-*li-ku ú-šak-ni-šu še-pu-uš-šu*
11) [*ba-nu-u* É AN].ŠÁR *mu-ud-diš* É.KUR *e-piš é-sag-íl u* TIN.TIR.⌜KI⌝
12) [*mu-šak*]-⌜*lil*⌝ *eš-re-e-ti u ma-ḫa-zu mu-kin sat-tuk*-[*ku*]
13) [LUGAL *šá ina* UD.MEŠ BALA]-*šú* EN GAL-*ú* ^{d}AMAR.UTU *a-na* TIN.TIR.KI *sa-li-mu ir-šu*-[*u*]
14) [*ina é-sag-íl* É.GAL]-*šú ir-mu-ú šu-bat*-[*su*]
15) [^{d}*a-num* GAL-*ú ana* URU-*šú* BÀD.KI *u* É-*šú é-dim*]-*gal-kalam-ma ú-še-rib-ú-ma ú-še-ši-bu pa-rak* [*da-ra-a-ti*]

9–16) [(the one who) by the might of the gods Aššur], Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods, his helpers, ruled over all lands and (10) made [all ru]lers submissive to him; [the one who (re)constructed the temple of the god Aš]šur, renovated Ekur, (re)built Esagil and Babylon, [completed] the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; [the king during the days of] whose [reign] the great lord, the god Marduk, became reconcil[ed] to Babylon (and again) took up [his] residence [in Esagil], his [palace]; (15) (the one who) made [the god Great-Anu] enter [into his city Dēr and his temple Edim]galkalama ("House, Great Bond of the Land") and had (him) sit upon (his) [eternal] dai[s; ...]

8 The restoration at the beginning of the line is based on Nippur A (text no. 128) line 6.

16) [...] ⌜*qé*⌝-*reb* [...]
Lacuna
1′) [...] *x x* [...]
2′) [...]-*ma* MU-*šú* NUMUN-*šú ina* [*nap-ḫar* KUR.KUR *li-ḫal-liq*]

Lacuna
1′–2′) [...] ... [...] and [make] his name (and) his descendant(s) [disappear] from [every land]!

131

This Akkadian brick inscription states that Esarhaddon had renovated the Ekur temple at Nippur for the god Enlil. This text is commonly referred to as Nippur C (Npr. C).

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 9482 (cast)	—	—	18.8×7.5	1–15	(c)
2	—	5 NT 702	Nippur, entrance of Inanna temple, level I	—	—	p

COMMENTARY

According to Legrain (PBS 15 p. 50) the original of ex. 1 is in Istanbul. It was not possible to locate it for collation, but a cast of it in the University Museum, Philadelphia, was examined. The edition of ex. 2 is based upon the excavation photograph of the piece and on a preliminary copy prepared by A. Goetze. The inscription of both exemplars is stamped in contemporary Babylonian script; that of ex. 1 appears on the face of the brick. There are no known variants to the inscription, and no score for this brick inscription is presented on the CR-ROM.

BIBLIOGRAPHY

1926 Legrain, PBS 15 p. 50 and pl. 36 no. 86 (ex. 1, copy, edition)
1956 Borger, Asarh. p. 71 §41 (Npr. C) (ex. 1, edition)
1963 Goetze, JCS 17 p. 119 (ex. 2, study)
1985 Behrens, JCS 37 p. 244 no. 79 (ex. 1, study)
1992 Zettler, Inanna Temple p. 50 n. 42 (ex. 2, study)
1993 Porter, Images, Power, and Politics p. 197 (ex. 2, study)
1995 Frame, RIMB 2 p. 180 B.6.31.13 (edition)

TEXT

1) *a-na* ^{d}50
2) EN KUR.KUR EN-*šú*
3) ^{m}AN.ŠÁR-PAP-AŠ
4) MAN ŠÚ MAN KUR *aš-šur*
5) MAN TIN.TIR.KI
6) MAN KUR *šu-me-ri*
7) *ù* URI.KI
8) A ^{m}30-PAP.ME-SU
9) MAN ŠÚ MAN KUR *aš-šur*

1–15) For the god Enlil, lord of the lands, his lord: Esarhaddon, king of the world, king of Assyria, (5) king of Babylon, (and) king of the land of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, (10) descendant of Sargon (II), king of the world (and) king of Assyria, renovated Ekur, the temple of the god Enlil, my lord, and made its processional way shine like the day.

Figure 17. CBS 9482, a cast of a brick from Nippur stating that Esarhaddon renovated Ekur for the god Enlil.
© University Museum of the University of Pennsylvania.

10) A ^{m}MAN-GIN MAN ŠÚ
11) MAN KUR *aš-šur-ma*
12) *é-kur* É ^{d}50
13) EN-*ía ud-diš-ma*
14) *tal-lak-ta-šú*
15) *ki-ma* u_4*-me* ZÁLAG-*ir*

132

Two bricks from Nippur bear an Akkadian inscription recording the fact that Esarhaddon used baked bricks to enlarge the well Pukudadaga ("Pure, Shining Well") in the courtyard of the god Enlil. This text is commonly referred to as Nippur D (Npr. D).

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 8645	Nippur	35×24×9	1–6	c
2	UM 84–26–7	Nippur	33×16×8.5	1–6	c

COMMENTARY

Exs. 1–2 are both inscribed, not stamped. Ex. 1 is found on the face of the brick; ex. 2 is a well-head brick, with the inscription on the edge. The inscription is in contemporary Babylonian script. The master line is based upon ex. 1. The inscription of ex. 2 is on three lines, with the lines splitting after KÁ.DINGIR.RA.K[I] (line 3 of ex. 1) and *a-gur-ru* (end of line 5 of ex. 1).

According to Peters, the brick depicted on plate I of his work (Nippur 2) was found "in later débris on the Temple Hill." The inscription on the brick is not completely clear from the photograph but may well match that of ex. 1. If ex. 1 is the brick depicted there, the piece would have been broken since the photograph was made since its shape does not match that of the brick on the photograph. Thus, a third exemplar of this inscription may be depicted in Peters' work.

BIBLIOGRAPHY

1897 Peters, Nippur 2 pp. 375–376 and pl. I lower right (ex. 1?, provenance, photo)
1926 Legrain, PBS 15 p. 35 and pl. 22 no. 75 (ex. 1, copy, edition)
1928 Poebel, OLZ 31 col. 698 (ex. 1, study)
1929 Landsberger, ZA 38 p. 114 (study of line 5)
1956 Borger, Asarh. p. 71 §42 (Npr. D) (ex. 1, edition)
1985 Behrens, JCS 37 p. 244 no. 80 (exs. 1–2, study)
1995 Frame, RIMB 2 p. 181 B.6.31.14 (edition)

TEXT

1) *a-na* ^{d}50 ^{d}EN KUR.KUR.RE
2) ^{m}AN.ŠÁR-ŠEŠ-AŠ MAN KUR *aš-šur*.KI
3) MAN KÁ.DINGIR.RA.KI MAN KUR *šu-me-ri*
4) *u* URI.KI *a-na* TI-*šú pú-*⌜*kù*⌝*-dadag-ga*
5) KISAL ^{d}EN.LÍL.LÁ.KE$_4$ *ina a-gur-ru*
6) UDUN KÙ-*tim ú-rab-bi*

1–6) For the god Enlil, divine lord of the lands: Esarhaddon, king of Assyria, king of Babylon, (and) king of the land of Sumer and Akkad, for the sake of his life enlarged Pukudadaga (5) in the courtyard of the god Enlil with baked bricks from a (ritually) pure kiln.

133

Several clay cylinders have an inscription written in Akkadian which describes the restoration of the Eanna temple at Uruk by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk A.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 45793 (81–7–6,210)	—	—	—	Length: 14; R. dia.: 5.5; L dia.: 5.6	1–41	c
2	K 6386	—	—	—	3.7×3.5	1–8	c
3	NBC 2510	—	—	—	14.3×6.7; dia. at ends: 5.5	1–41	c
4	NBC 6055	—	—	—	14.8×7; dia. at ends: 5.8	1–41	c
5	—	W 18419	Warka ph 6747, 6748	Warka, Oe XIV 5, in the upper debris	13×6.6	6–25	(p)
6	IM number unknown	W 23852	—	Warka, Railway embankment	4.4×4.2	15–22	n
7	HSM 1916.2.1 (= HSM 8350)	—	—	—	15.4×7	1–41	c

COMMENTARY

Ex. 1 was erroneously referred to as 81–6–7,209 by Winckler and later scholars; it is in fact 81–7–6,210. It was acquired by the British Museum in 1878, and its provenance is not known. A section of ex. 4 appears to have become detached from the main body of the cylinder in recent times. The piece was attached when the cylinder was studied by Stephens (YOS 9 no. 137), and he notes three variants in lines 8 and 41 that can no longer be confirmed. The score gives what is now preserved of the exemplar, but the additional variants are included in the notes, where they are attributed to Stephens. Ex. 5 is reported to be in Heidelberg, but it cannot be located at present. The first three lines and the last line preserved on this exemplar (lines 6–8 and 25 of the inscription) are not readable on the excavation photographs and are not included in the score. The inscription is written in contemporary Babylonian script.

The number of lines and line arrangement differ markedly among the various exemplars. The arrangement used for the master line follows that used by Borger, which goes back to the copies of ex. 1 made by Strong and Meissner-Rost. It should be noted, however, that these copies do not indicate indented lines and are inconsistent with regard to the manner in which they number them. The copy by Pinches indicates the indented lines and line rulings found on ex. 1. The master line follows ex. 1, with help from ex. 3 in lines 22, 30, 32, and 37.

A cast of an exemplar of this inscription with "a large number of variant readings" was once owned by the Haskell Museum, Chicago (Luckenbill, ARAB 2 p. 279 n. 1), but the piece cannot at present be located in the Oriental Institute. Borger saw an uncorrected carbon-copy of a manuscript of Luckenbill's which gave the variants (without diacritics) for this piece and noted them in his edition of the inscription. These variants are included with the variants from the other texts — being noted as ex. 8 and "(Luckenbill-Borger)" — but are not included in the score.

In his edition of this inscription, Borger listed variants from an inscription of Esarhaddon from Nippur (our text no. 128) for purposes of comparison;

thus, a number of the variants listed in his edition are not found here.

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1891 Barton, PAOS [=JAOS 15 (1893)] pp. cxxx–cxxxii and pl. following p. cxxx (ex. 1, copy [by Pinches], edition)
1891 Bezold, Cat. 2 p. 783 (ex. 2, study)
1891–92 Strong, Hebraica 8 pp. 113–123 (ex. 1, copy, edition)
1898 King, First Steps pp. 306–311 (ex. 1, copy in type)
1898 Meissner and Rost, BA 3 pp. 260–263, 351–353 and 360–361 (exs. 1–2, copy, edition)
1920 Keiser, BIN 2 pp. 46–47 and pls. 19–20 no. 28 (ex. 3, copy, study)
1927 Luckenbill, ARAB 2 pp. 279–281 §§729–734 (ex. 1, translation)
1937 Stephens, YOS 9 nos. 137 and 138 (exs. 3–4, study)
1956 Borger, Asarh. pp. 73–75 §47 (Uruk A) (exs. 1–4, edition)
1979 Cavigneaux, Bagh. Mitt. 10 p. 124 no. 9 (ex. 6, copy)
1982 Kessler, Bagh. Mitt. 13 p. 13 no. 10 and pl. 1 b–c (ex. 5, photo, study; 10b, 12a, 15b, 21b, 23a, transliteration)
1983 Cavigneaux, UVB 31–32 p. 56 (ex. 6, study)
1992 Lambert, Cat. p. 74 (ex. 1, study)
1993 Porter, Images, Power, and Politics p. 198 (exs. 1–4, study)
1995 Frame, RIMB 2 pp. 181–184 B.6.31.15 (exs. 1–6, edition)
1998 Borger, BiOr 55 p. 848 (study to line 34)

TEXT

1) *a-na* ^{d}*iš-tar* GAŠAN *šur-bu-ti e-tel-let* AN-*e u* KI-*tim qa-rit-ti* DINGIR.MEŠ *šá-ru-uḫ-ti*
2) ^{d}INANNA UNUG.KI *ru-ba-a-ti ṣir-ti le-qa-a-ti pa-ra-aṣ* ^{d}*a-nù-ú-tu*
3) *šá ri-kis te-re-e-ti ḫa-am-mat*
4) *ru-um-ti ti-iz-qar-ti šá a-na* LUGAL *mi-ig-ri-šá ke-niš ip-pal-la-su*
5) BALA-*šú ú-šal-ba-ru i-šar-ra-ku-uš da-na-nu ù li-i-ti*
6) *šá-nun-ka-at ád-na-a-ti šá-qu-ti* DINGIR.MEŠ *a-ši-bat é-nir-gál-an-na*
7) *šá qé-reb é-an-na be-let* UNUG.KI GAŠAN GAL-*ti* GAŠAN-*šú*
8) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti* GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ri ù* URI.KI
9) *ti-ri-iṣ* ŠU.II AN.ŠÁR *i-tu-ut kun lìb-bi* ^{d}EN.LÍL *ni-bit* ^{d}AMAR.UTU *mi-gir* ^{d}*ir-ni-ni*
10) *šá ul-tu ṣe-ḫe-ri-šú a-na* AN.ŠÁR ^{d}*a-nim* ^{d}EN.LÍL ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR *u* ^{d}15
11) DINGIR.ME GAL.ME EN.ME-*šú it-tak-lu-ma ni-iz-mat-su ú-šak-ši-du-uš i-mu-ru da-na-an-šú-un*
12) *a-na nu-uḫ-ḫu lìb-bi* DINGIR-*ú-ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu* GIŠ.MI-*šú-nu da-ru-ú*
13) *it-ru-ṣu* UGU-*šú*
14) *ina e-muq* AN.ŠÁR ^{d}EN DUMU ^{d}EN *u* ^{d}15 DINGIR.ME *ti-ik-li-šú kul-lat* KUR.KUR *i-be-lu-ma*
15) *gi-mir ma-li-ku ú-šak-ni-šu še-pu-uš-šu*
16) *ba-nu-ú* É AN.ŠÁR *e-piš é-sag-íl u* TIN.TIR.KI *mu-ud-diš é-an-na*

1–7) For the goddess Ištar, supreme lady, sovereign of heaven and netherworld, most valiant of the gods, splendid, the goddess Ištar-of-Uruk, august princess who has taken (unto herself all) divine offices of highest rank (and) has gathered to herself (all) ordinances, beloved, eminent, who looks upon the king — her favorite — with steady favor, (5) makes his reign lengthy, (and) bestows on him power and victory, empress of the world, most exalted of the gods, who dwells in Enirgalana ("House, Prince of Heaven") — which is inside Eanna — lady of Uruk, great lady, his lady:

8–29) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad; the one to whom the god Aššur has stretched out his hand, permanently selected by the god Enlil, who was chosen by the god Marduk, favorite of the goddess Irnini; (10) who from his childhood trusted in the gods Aššur, Anu, Enlil, Ea, Sîn, Šamaš, Adad, Marduk, Nabû, Nergal, and Ištar, the great gods, his lords, (who) allowed him to attain his desire, (the one who) recognized their power, (the one) over whom (the gods) extended their eternal protection in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Bēl (Marduk), the Son-of-Bēl (Nabû), and Ištar, the gods, his helpers, ruled over all lands and (15) made all rulers submissive to him; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, renovated Eanna, completed the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; the king during the days of whose reign,

8.4 omits LUGAL *kib-rat* LÍMMU-*ti*, "king of the four quarters (of the world)" (Stephens).

17) *mu-šak-lil eš-re-e-ti u ma-ḫa-zu mu-kin sat-tuk-ku*
18) LUGAL *šá ina* u_4*-me* BALA-*šú* EN GAL-*ú* ^{d}AMAR.UTU *a-na* TIN.TIR.KI *sa-li-mu ir-šu-ú*
19) *ina é-sag-íl* É.GAL-*šú ir-mu-ú šu-bat-su*
20) ^{d}*a-num* GAL-*ú ana* URU-*šú* BÀD.AN.KI *ù* É-*šú é-dim-gal-kalam-ma ú-še-ri-bu-ma*
21) *ú-še-ši-bu pa-rak-ka da-ra-a-ti*
22) DINGIR.MEŠ KUR.KUR *šá a-na* KUR *aš-šur*.KI *i-ḫi-šu-ni šu-kut-ta-šú-nu ud-diš-ma ul-tu qé-reb* KUR *aš-šur*.KI
23) *ana áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú-kin is-qu-uš-šú-un*
24) NUN *en-qu it-pe-šu ḫa-sis kal šip-ri šá ina ma-ḫa-zu* GAL.MEŠ
25) *si-ma-a-ti iš-tak-ka-nu uš-te-ši-ru šu-luḫ-ḫa*
26) DUMU ^{md}30-ŠEŠ.MEŠ-*eri-ba* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI DUMU ^{m}LUGAL-GIN LUGAL KUR *aš-šur*.KI
27) GÌR.NÍTA TIN.TIR.KI LUGAL KUR *šu-me-ru ù* URI.KI
28) *li-ip-li-pi da-ru-ú šá* ^{d}EN-*ba-ni* DUMU ^{m}*a-da-si* LUGAL KUR *aš-šur*.KI
29) NUNUZ *bal-til*.KI *šu-qu-ru* NUMUN LUGAL-*ú-tu ki-sít-ti ṣa-a-ti*
30) *i-nu-ma é-an-na* É ^{d}*a-nu-ú-tu na-ram* ^{d}15 GAŠAN-*ia šá* LUGAL *ma-ḫar i-pu-šu*
31) *la-ba-riš il-lik-ma i-qu-pu* É.GAR$_8$.MEŠ-*šú*
32) *áš-ra-ti-šú áš-te-e'-e ma-qit-ta-šú as-suḫ te-me-en-šú ú-ṣab-bi-ma ki-ma si-ma-ti-šú*
33) *la-bi-ra-a-ti ina ši-pir* ^{d}*kulla ar-ṣip ú-šak-lil ki-ma* KUR-*i re-e-ši-šú ul-li*

34) ^{d}15 GAŠAN *šur-bu-ti ši-pir šu-a-tu ḫa-diš lip-pa-lis-ma a-mat* MUNUS.SIG$_5$-*ia liš-šá-kin šap-tuš-šá*
35) *muḫ-ḫi kul-lat na-ki-ri li-šam-ri-ir* GIŠ.TUKUL.MEŠ-*ia*
36) *ma-ti-ma ina aḫ-rat* UD.^{r}MEŠ^{1} NUN EGIR-*ú šá ina* UD.MEŠ BALA-*šú ši-pir šu-a-tu*
37) *in-na-ḫu-ma ma-qit-ti i-raš-šu-ú áš-ra-ti-šú liš-te-e'-e ma-qit-ta-šú lik-šìr*
38) MU.SAR-*ú ši-ṭir* MU-*ia* Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí ina áš-ri-šú liš-kun*
39) *ik-ri-bi-šú* DINGIR.MEŠ *i-šem-mu-ú ur-rak* UD.MEŠ *ú-rap-pa-áš kim-ti*
40) *šá* MU.SAR-*ú ši-ṭir* MU-*ia ina ši-pir ni-kil-ti ib-ba-tu lu-ú a-šar-šú ú-nak-ka-ru*
41) ^{d}*iš-tar* GAŠAN GAL-*ti ag-giš lik-kil-me-šú-ma* MU-*šú* NUMUN-*šú ina nap-ḫar* KUR.KUR *li-ḫal-liq*

the great lord, the god Marduk, became reconciled to Babylon (and again) took up his residence in Esagil, his palace; (20) the one who made the god Great-Anu enter into his city Dēr and his temple Edimgalkalama ("House, Great Bond of the Land") and had (him) sit upon (his) eternal dais; (the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them from Assyria to their (proper) places and (re)confirmed their income; wise prince, expert who knows every craft, who (25) constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the universe (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, son of Adasi, king of Assyria; precious scion of Baltil (Aššur), (one of) royal lineage (and) ancient stock —

30–33) When Eanna, the temple of highest rank, beloved of the goddess Ištar, my lady, which a previous king had built, became old and its walls buckled, I sought its (original) emplacement, removed its dilapidated parts, (and) surveyed its (entire) foundation. I completely (re)built (it) with the work of the god Kulla according to its ancient specifications (and) raised its top (as high) as a mountain.
34–35) May the goddess Ištar, supreme lady, look upon this work with pleasure and may a good word for me be set upon her lips! May she make my weapons prevail over all (my) enemies!

36–39) If at any time in the future, during the days of the reign of some future ruler, this work falls into disrepair and becomes dilapidated, may (that ruler) seek out its (original) emplacement (and) repair its dilapidated parts! May he anoint an inscription written in my name with oil, make an offering, (and) set (it) back in its place! The gods will (then) hear his prayers. He will lengthen (his) days (and) enlarge (his) family.
40–41) (But as for) the one who by some crafty device destroys an inscription written in my name or changes its position, may the goddess Ištar, great lady, glare at him angrily and make his name (and) his descendant(s) disappear from every land!

134

A second cylinder inscription commemorates the renovation of Enirgalana, a cella located within the Eanna temple at Uruk, by Esarhaddon for the goddess Ištar. The inscription is written in Akkadian. This text is commonly referred to as Uruk B.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	YBC 2147	—	—	—	11.2×4.6	1–25	c
2	NBC 2509	—	—	—	13.4×11	1–15, 22–24	c
3	—	W 856	Warka ph 729, 730	Warka, Pa XV 3	—	1–3, 21–25	p

COMMENTARY

Ex. 1 is reported to have been found at Uruk (Clay, YOS 1 p. 56). Where the photos of ex. 3 are not readable, the transliteration of that exemplar follows the published copy. Ex. 1 is written in Assyrian script while exs. 2–3 are in contemporary Babylonian script. The line arrangement and master line follow ex. 1.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon, in particular text nos. 135–136. In his edition of this inscription, Borger listed variants from these two inscriptions for purposes of comparison; thus, a number of the variants listed in his edition are not found here.

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1927 Luckenbill, ARAB 2 pp. 281–283 §§735–741 (ex. 1, translation)
1930 Schott, UVB 1 pp. 57–58 and pl. 28 no. 23 (ex. 3, copy, edition)
1956 Borger, Asarh. pp. 75–76 §48 (Uruk B) (exs. 1–3, edition)
1957–58 Borger, AfO 18 p. 116 §48 (study to line 19)
1993 Porter, Images, Power, and Politics p. 198 (exs. 1–3, study)
1995 Frame, RIMB 2 pp. 184–186 B.6.31.16 (exs. 1–3, edition)
1998 Borger, BiOr 55 p. 847 (study to line 7)

TEXT

1) *a-na* ^{d}INANNA UNUG.KI *e-tel-let* AN-*e u* KI-*tim qa-rit-ti* DINGIR.MEŠ *ṣir-ti*
2) GAŠAN *šur-bu-tú ḫa-mì-mat pa-ra-aṣ* ^{d}*a-nù-u-tú ša na-gab šu-luḫ-ḫu šu-up-qu-ud-du qa-tuš-šá*
3) *šá-nu-kàt i-la-a-te ša ina er-me a-nu ù ki-gal-li šur-ru-ḫu zik-ru-šá*
4) *i-lat* MURUB$_4$ *ù ta-ḫa-zi a-li-kàt i-di* LUGAL *mi-gir-i-šá mu-ra-áš-ši-bat ga-re-e-šú*
5) *a-ši-bat é-nir-gál-an-na ša qé-reb é-an-na* GAŠAN UNUG.KI GAŠAN GAL-*ti* GAŠAN-*šú*

1–5) For the goddess Ištar-of-Uruk, sovereign of heaven and netherworld, most valiant of the gods, august, supreme lady, who has gathered to herself (all) divine offices of highest rank, the one into whose hand all purification rites are appointed, empress of the goddesses, whose words are pre-eminent in heaven and netherworld, goddess of war and battle, who goes at the side of the king, her favorite, (and) slays his foes, who dwells in Enirgalana ("House Prince of Heaven) — which is inside Eanna — lady of Uruk, great lady, his

3 Possibly "whose names are splendid" instead of "whose words are pre-eminent."

6) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA MAN ŠÚ MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR *šu-me-ri ù* URI.KI
7) LUGAL *šáḫ-ṭu muš-te-e'-u áš-ra-a-ti* DINGIR.MEŠ GAL.MEŠ *pa-liḫ* EN EN.EN
8) *ba-nu-u* É AN.ŠÁR *e-piš é-sag-íl ù* KÁ.DINGIR.RA.KI *za-nin é-zi-da*
9) *mu-ud-diš é-an-na mu-šak-lil eš-re-e-ti ma-ḫa-zi ša ina qé-reb-ši-na iš-tak-ka-nu si-ma-a-ti*
10) DUMU ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI DUMU ^{m}MAN-GIN MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DIŠ.DIŠ.KI MAN KUR *šu-me-ri u* URI.KI
11) *é-nir-gál-an-na* É *pa-pa-ḫi* ^{d}*iš-tar* GAŠAN-*ia ša qé-reb é-an-na*
12) *ša* MAN *maḫ-ri i-pu-šu la-ba-riš il-lik-ma mi-qit-ti ir-ši*
13) *áš-ra-ti-šú áš-te-'e ina a-gur-ri* UDUN KÙ-*tim ma-qit-ta-šú ak-še-er*
14) ŠU.II ^{d}INANNA UNUG.KI GAŠAN GAL-*ti aṣ-bat-ma a-na qé-reb-šú ú-še-rib šu-bat da-ra-a-te ú-šar-me*
15) UDU.SISKUR.MEŠ *taš-ri-iḫ-ti aq-qí uš-par-zi-iḫ si-ga-ar-šá*
16) ^{d}INANNA UNUG.KI GAŠAN *ṣir-ti ina qé-reb* É *pa-pa-ḫi šu-a-te ḫa-di-iš ina a-šá-bi-ki*
17) *ia-a-ti* ^{m}AN.ŠÁR-ŠEŠ-SUM.NA MAN KUR *aš-šur*.KI *a-mat* MUNUS.SIG$_5$-*ia liš-šá-kin šap-tuk-ki*
18) TI.LA UD.MEŠ SÙ.MEŠ *še-bé-e lit-tu-tu ṭu-ub* UZU *ù ḫu-ud lìb-bi ši-i-mì ši-ma-ti*
19) *ina qab-lu ù ta-ḫa-zi i-da-a-a i-tas-ḫar-ma kul-lat na-ki-ri-ia lu-mì-iš kul-ba-biš*
20) *ma-ti-ma ina aḫ-rat u$_4$-me* NUN EGIR-*u ša ina* BALA-*šú* É *pa-pa-ḫi šu-a-te in-na-ḫu an-ḫu-us-su lu-ud-diš*
21) *šu-mì it-ti šu-me-šú liš-ṭur* MU.SAR-*ru-u ši-ṭir* MU-*ia* Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí it-ti* MU.SAR-*e-šú liš-kun*

22) *ik-ri-bi-šú* DINGIR.MEŠ *i-šem-mu-u ša šu-mì šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-ṭu*
23) MU.SAR-*ru-u-a i-ab-bat lu-u a-šar-šú ú-nak-ka-ru*
24) ^{d}INANNA UNUG.KI *ag-giš lik-kil-me-šu-ma ši-mat le-mut-tú li-šim-šú*
25) MU-*šú* NUMUN-*šú ina* KUR *li-ḫal-liq-ma a-a ir-ši-šú re-e-me*

lady:
6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of the cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–15) Enirgalana ("House, Prince of Heaven"), the cella of the goddess Ištar, my lady, which is inside Eanna, which a previous king had built, became old and dilapidated. I sought its (original) emplacement (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Ištar-of-Uruk, great lady, brought (her) inside, (and) caused (her) to take up residence (there) forever. I offered splendid offerings and made her doorbolt extremely fine.

16–19) O goddess Ištar-of-Uruk, august lady, when you are happily dwelling inside that cella, may a good word for me — Esarhaddon, king of Assyria — be set upon your lips! Determine as my fate a long life, fullness of old age, good health, and happiness! Come to my side in war and battle so that I may squash all my enemies like ants!

20–22a) If at any time in the future, during the reign of some future ruler, this cella falls into disrepair, may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers.
22b–25) (But as for) the one who erases my inscribed name by some crafty device, destroys my (royal) inscription, or changes its position, may the goddess Ištar-of-Uruk glare at him angrily and determine a bad fate for him! May she make his name (and) his descendant(s) disappear from the land and have no pity on him!

24.3 has [...] ⌜GAŠAN *šur*⌝-*bu-ti*, "[...] supreme [lad]y," for ^{d}INANNA UNUG.KI, "the goddess Ištar of Uruk."

135

This Akkadian inscription is found upon three clay cylinders and records Esarhaddon's renovation of the cella Eḫiliana for the goddess Nanāya. This cella was located within the Eanna temple complex at Uruk. This text is commonly referred to as Uruk C.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	AO 6772	—	—	—	15.1×7.2	1–25	c
2	BM 113204 (1915–4–10,2)	—	—	—	Length: 12.8; L. dia.: 4.0	1–25	c
3	—	W 4098	Warka ph 728	Warka, Pe XIV 5, at the NW courtyard wall of Sargon, 1 m under the upper edge of the older wall	Length: 5.5; Dia.: 4.7–6.5	1–25	(p)

COMMENTARY

According to Thureau-Dangin (RA 11 [1914] p. 96), ex. 1 was found at Uruk. Ex. 2 was purchased by the British Museum from I.E. Gejou (Paris) and thus its provenance is not known. Exs. 1 and 3 are written in Babylonian script and ex. 2 in Assyrian script. Where the photo of ex. 3 is not legible (in particular, for lines 1–2 and 18–19), the transliteration of that exemplar follows the published copy. The line arrangement follows ex. 1; the master line follows ex. 1, with help from ex. 2 in lines 2, 4, 6, 8–10, and 18.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon from Nippur and Uruk, in particular text no. 134 from Uruk.

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1998 Borger, BiOr 55 p. 847 (study to line 7)

TEXT

1) *a-na* ^{d}*na-na-a pu-su-um-ti i-la-a-ti šá* ḪI.LI *u ul-ṣi za-aʾ-na-tu lu-le-e ma-la-tu*

2) *bu-kúr-ti* ^{d}*a-nim šit-ra-aḫ-ti šá ina nap-ḫar be-le-e-ti šur-ba-a-tu e-nu-us-sa*

1–5) For the goddess Nanāya, veiled one of the goddesses, who is adorned with attractiveness and joy and full of glamour, splendid daughter of the god Anu, whose lordship is supreme among all ladies, eminent

2 *e-nu-us-sa*, "whose lordship," comes from ex. 2; ex. 1 has *dan-nu-us-sa*, "whose power" (*dan* probably erroneously for *e*). See also Frame, RIMB 2 B.6.32.13 line 5.

3) *ḫi-rat* ^{d}*mu-zib-sa$_4$-a ti-iz-qar-ti sek-ra-ti na-a'-it-ti na-ram-ti* NUN-*ú-ti-šú*
4) *ìl-tum re-me-ni-tum a-li-kát ri-ṣi* LUGAL *pa-li-ḫi-šá mu-šal-bi-rat pa-le-e-šú*
5) *a-ši-bat é-ḫi-li-an-na šá qé-reb é-an-na šar-rat* UNUG.KI GAŠAN GAL-*tum* GAŠAN-*šú*
6) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA LUGAL ŠÚ LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ru ù* URI.KI
7) LUGAL *šaḫ-ṭu muš-te-e'-ú áš-ra-a-ti* DINGIR.MEŠ GAL.MEŠ *pa-a-liḫ* EN EN.EN
8) *ba-a-nu-ú* É AN.ŠÁR *e-piš é-sag-íl u* KÁ.DINGIR.RA.KI *za-a-nin é-zi-da*
9) *mu-ud-diš é-an-na mu-šak-lil eš-re-e-ti ma-ḫa-zi šá ina qer-bi-ši-na iš-tak-kan si-ma-a-ti*
10) DUMU ^{md}30-ŠEŠ.MEŠ-SU LUGAL ŠÚ LUGAL KUR *aš-šur*.KI DUMU ^{m}LUGAL-GIN LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ru ù ak-ka-di-i*
11) *é-ḫi-li-an-na* É *pa-pa-ḫi* ^{d}*na-na-a* GAŠAN-*ia šá qé-reb é-an-na*
12) *šá* LUGAL *maḫ-ri i-pu-šu la-ba-riš il-lik-ma mi-qit-ti ir-ši*
13) *eṣ-re-ti-šú áš-te-e'-i ina* SIG$_4$.AL.ÙR.RA UDUN KÙ-*tim ma-qit-ta-šú ak-ši-ir*
14) ŠU.II ^{d}*na-na-a* GAŠAN GAL-*tum aṣ-bat-ma a-na qer-bi-šú ú-še-rib-ma šu-bat da-ra-a-ti ú-šar-me*
15) UDU.SISKUR.MEŠ *taš-ri-iḫ-ti aq-qí uš-par-zi-iḫ ši-gar-šá*
16) ^{d}*na-na-a* GAŠAN *ṣir-tum ina qé-reb* É *pa-pa-ḫi šu-a-ti ḫa-di-iš ina a-šá-a-bi-ki*
17) *ia-a-ti* ^{m}AN.ŠÁR-ŠEŠ-SUM.NA NUN *pa-a-liḫ-ki ina ma-ḫar* ^{d}AG *ḫa-a-a-i-ri-ki ti-is-qa-ri ba-ni-ti*
18) TI UD.MEŠ SÙ.MEŠ *še-bé-e lit-tu-tu ṭu-ú-bi* UZU *u ḫu-ud lìb-bi ši-i-mi ši-ma-ti*
19) SUḪUŠ GIŠ.GU.ZA LUGAL-*ú-ti-ia ú-ḫum-meš šur-ši-di it-ti* AN-*e u* KI-*tim kin-ni* BALA-*ú-*^{r}*a*^{1}
20) *ma-ti-ma ina aḫ-rat* UD.MEŠ NUN EGIR-*ú šá ina* BALA-*šú* É *pa-pa-ḫi šu-a-ti in-na-ḫu an-ḫu-us-su lu-ud-diš*
21) *šu-mi it-ti šu-mi-šú liš-ṭur* MU.SAR-*ru-ú ši-ṭir* MU-*ia* Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí it-ti* MU.SAR-*e-šú liš-kun*
22) *ik-ri-bi-šú* DINGIR.MEŠ *i-šem-mu-ú u šá šu-mi šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-ṭu*
23) MU.SAR-*ru-ú-a ib-ba-tu lu-u a-šar-šú ú-nak-ka-ru*
24) ^{d}*na-na-a* GAŠAN *šur-bu-ti ag-giš lik-kil-me-šú-ma ši-mat le-mut-tim li-šim-šú*

spouse of the god Muzibsâ, praised *sekretu*, beloved of his majesty, compassionate goddess, who goes to the help of the king who reveres her, who prolongs his reign, who dwells in Eḫiliana ("House, Luxuriance of Heaven") — which is inside Eanna — queen of Uruk, great lady, his lady:

6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of the cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–15) Eḫiliana ("House, Luxuriance of Heaven"), the cella of the goddess Nanāya, my lady, which is inside Eanna, which a previous king had built, became old and dilapidated. I sought its (original) ground-plan (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Nanāya, great lady, brought (her) inside, and caused (her) to take up residence (there) forever. I offered splendid offerings and made her doorbolt extremely fine.

16–19) O goddess Nanāya, august lady, when you are happily dwelling inside that cella, speak well of me — Esarhaddon, the prince who reveres you — before the god Nabû, your husband! Determine as my fate a long life, fullness of old age, good health, and happiness! Make the foundation of my royal throne as secure as a great mountain! Establish my reign as firm as heaven and netherworld!

20–22a) If at any time in the future, during the reign of some future ruler, this cella falls into disrepair, may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers.

22b–25) (But as for) the one who erases my inscribed name by some crafty device, destroys an inscription written in my name, or changes its position, may the goddess Nanāya, supreme lady, glare at him angrily and determine a bad fate for him! May she make his name (and) his descendant(s) disappear from the land

3 The term *sekretu/sekertu/sekratu*, which CAD S p. 215 describes as "1. (a woman of high rank, possibly cloistered), 2. (a woman of the palace household, court lady)," is not normally used to describe goddesses, but is used elsewhere for the goddess Nanāya (e.g., Goetze, YOS 10 no. 46 iv 49, where the term is followed by the epithet "beloved of the king").
13.2–3 have *áš-ra-ti-šú*, "its (original) emplacement," for *eṣ-re-ti-šú*, "its (original) ground-plan."
17.2 has MAN KUR *aš-šur*.KI, "king of Assyria," for NUN *pa-a-liḫ-ki*, "the prince who reveres you."
24.2 omits GAŠAN *šur-bu-ti*, "supreme lady."

25) MU-*šú* NUMUN-*šú ina* KUR *li-ḫal-liq-ma a-a ir-ši-iš re-e-mu*

and have no pity on him!

136

A second clay cylinder inscription of Esarhaddon, written in Neo-Assyrian script, describes the restoration of Eḫiliana, the cella of the goddess Nanāya at Uruk. This inscription, also written in Akkadian, mentions that Nazi-Maruttaš, a Kassite king of Babylonia (1307–1282 BC), had originally built the structure and that it had later been restored by Erība-Marduk. This text is commonly referred to as Uruk D.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
YBC 2146	—	Probably Uruk	11.3×6; L. dia.: 4.7; R. dia.: 4.5	c

BIBLIOGRAPHY

1915 Clay, YOS 1 pp. 56–60 and pls. 26 and 53 middle [misnumbered no. 42] no. 40 (photo, copy, edition)
1927 Luckenbill, ARAB 2 p. 283 §§742–745 (translation)
1956 Borger, Asarh. pp. 75–76 sub §48, variants, and p. 77 §50 (Uruk D) (1, 7–8, 12–13, 18, edition)
1976 Brinkman, MSKH 1 p. 283 U.3.8 (study)
1993 Porter, Images, Power, and Politics p. 198 (study)
1995 Frame, RIMB 2 pp. 188–189 B.6.31.18 (edition)

TEXT

1) *a-na* ^{d}*na-na-a šar-rat* UNUG.KI GAŠAN GAL-*ti* GAŠAN-*šú*
2) ^{m}AN.ŠÁR-ŠEŠ-SUM.NA MAN KUR *aš-šur* GÌR.NÍTA KÁ.DINGIR.RA.KI
3) MAN KUR *šu-me-ri u* URI.KI *muš-te-e'-u áš-rat* DINGIR.ME GAL.ME
4) *ba-nu-u* É AN.ŠÁR *e-piš é-sag-íl u* KÁ.DINGIR.RA.KI
5) *mu-ud-diš é-an-na mu-šak-líl eš-ret kul-lat ma-ḫa-zi*
6) *ša ina qer-bi-ši-na iš-tak-ka-nu si-ma-a-ti*
7) *ka-šid ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti*
8) *ša gi-mir ma-li-ki ú-šak-ni-šu še-pu-uš-šu*
9) DUMU ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur* DUMU ^{m}MAN-GIN MAN KUR *aš-šur*.KI
10) GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR *šu-me-ri u* URI.KI
11) *é-ḫi-li-an-na* É *pa-paḫ* ^{d}*na-na-a* GAŠAN-*ia*
12) *ša* ^{m}*na-zi-múru-taš* MAN KÁ.DINGIR.RA.KI

1) For the goddess Nanāya, queen of Uruk, great lady, his lady:
2–10) Esarhaddon, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; who is assiduous toward the sanctuaries of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (5) renovated Eanna, completed the sanctuaries of all the cult centers, (and) constantly established appropriate procedures in them; the one who conquered from the Upper Sea to the Lower Sea (and) the one who made all rulers submissive to him; son of Sennacherib, king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–17) Eḫiliana ("House, Luxuriance of Heaven"), the cella of the goddess Nanāya, my lady, which Nazi-

25.3 has [...] *ù* NUMUN-*šú*, "[...] and his descendant(s)."

i-pu-šu
13) ^{m}*eri-ba-mar-duk* MAN KÁ.DINGIR.RA.KI *ú-ke-eš-šu-u*
14) *la-ba-riš il-lik-ma ma-qit-ti ir-ši*
15) *áš-ra-ti-šú áš-te-'e ina a-gur-ri* UDUN KÙ-*tim*
16) *ma-qit-ta-šú ak-šìr* ŠU.II ^{d}*na-na-a* GAŠAN-*ia*
17) *aṣ-bat-ma a-na qer-bi-šú ú-še-rib šu-bat da-rat ú-šar-me*
18) *ši-pir šá-a-šú* ^{d}*na-na-a ḫa-diš ina nap-lu-si-šá*
19) *ia-a-ti* ^{m}AN.ŠÁR-ŠEŠ-SUM.NA MAN KUR *aš-šur* MAN KÁ.DIŠ.KI
20) *a-mat* MUNUS.SIG$_5$-*ia ina ma-ḫar* ^{d}MUATI EN-*ía liš-šá-kin šap-tuš-šá*
21) *ša šu-mì šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-ṭu*
22) MU.SAR-*u-a i-ab-bat lu-u a-šar-šú ú-nak-ka-ru*
23) ^{d}*na-na-a ag-giš lik-kil-me-šú-ma* MU-*šú* NUMUN-*šú lu-ḫal-liq*

Maruttaš, king of Babylon, had built, (and which) Erība-Marduk, king of Babylon, had *shored up*, became old and dilapidated. (15) I sought its (original) emplacement (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Nanāya, my lady, brought (her) inside, (and) caused (her) to take up residence (there) forever.

18–20) When the goddess Nanāya looks upon this work with pleasure, may a good word for me — Esarhaddon, king of Assyria (and) king of Babylon — be set upon her lips before the god Nabû, my lord!

21–23) (But as for) the one who erases my inscribed name by some crafty device, destroys my (royal) inscription, or changes its position, may the goddess Nanāya glare at him angrily and make his name (and) his descendant(s) disappear!

137

An Akkadian inscription stamped on several bricks from Uruk records the restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk. The inscription is similar to two other brick inscriptions commemorating the same action (text nos. 138–139). This text is commonly referred to as Uruk E.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	VA 14668	W 942	Warka photo 822	Warka, Stone building, supposedly Qb XV 4	30.5×30.5×8	1–13	39	c
2	—	W 3764	Warka photo 822	Warka, Qd XV 4, debris	—	1–13	—	p
3	—	W 3885	Warka photo 821	Warka, Eanna area	—	2–8	—	p
4	—	W 4238	—	Warka, Temple of Karaindaš, debris	—	1–13	—	n

COMMENTARY

The inscription is stamped on the face of the brick. The stamped area on ex. 1 measures 16.2×8 cm. The excavation photographs are not always clear, and it is not possible to confirm the reading of many signs on exs. 1–3 from them. In particular, the inscription on ex. 2 is so faint as to be basically illegible on the photo. The edition is based upon the published edition of ex. 1 by J. Marzahn (with additional collations kindly supplied by Marzahn), with some help from the photograph for ex. 3 in lines 4–7. No score for this brick inscription is provided on the CD-ROM.

Schott (UVB 1 p. 57 n. 1 to no. 21) states that W. von Soden informed him of an additional piece with this inscription. It is not known to which piece he refers since he notes the same thing for the next text (our text no. 138). IM 43036, a brick in the Iraq Museum, may have either this inscription, text no. 138 or text no. 139. According to Basmachi (Treasures p. 206 no. 17), it was found at Uruk, belongs to Esarhaddon, and has an inscription describing the reconstruction of the "Inanna Temple at Warka."

BIBLIOGRAPHY

1930 Schott, UVB 1 p. 57 and pl. 28c no. 21 (exs. 1–4, composite copy, edition)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk E) (exs. 1–4, edition)
1976 Basmachi, Treasures p. 206 no. 17 (study)
1989 Marzahn, FuB 27 p. 63 no. XIII and no. 39 (ex. 1, transliteration, study)
1993 Porter, Images, Power, and Politics p. 199 (exs. 1–4, study)
1995 Frame, RIMB 2 pp. 189–190 B.6.31.19 (exs. 1–4, edition)

TEXT

1) *ana* ^{d}INANNA UNUG.^{r}KI$^{\neg}$
2) GAŠAN KUR.KUR.^{r}RA$^{\neg}$
3) ^{m}AN.ŠÁR-PAP-AŠ
4) MAN ŠÚ MAN KUR *aš-šur*.KI
5) GÌR.NÍTA KÁ.^{r}DIŠ$^{\neg}$.KI
6) MAN *kib-rat* LÍMMU-*ti*
7) A ^{m}30-^{r}ŠEŠ$^{?\neg}$.MEŠ-SU
8) MAN ŠÚ MAN ^{r}KUR$^{\neg}$ *aš-šur*.KI
9) A ^{m}MAN-^{r}GIN$^{\neg}$ MAN ŠÚ
10) MAN ^{r}KUR$^{\neg}$ *aš-*[*šur*].^{r}KI$^{\neg}$
11) *ana* TI-*šú é-an-na*
12) ^{r}É$^{\neg}$ ^{d}^{r}*a-nu-u-ti*$^{\neg}$
13) *ud-diš-ma* GIM u_4-*me* ZÁLAG-*ir*

1–13) For the goddess Ištar of Uruk, mistress of the lands: Esarhaddon, king of the world, king of Assyria, (5) governor of Babylon, (and) king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) (10) king of Ass[yria], renovated Eanna ("House of Heaven"), the temple of highest rank, for the sake of his life, and made (it) shine like the day.

138

This partially preserved Akkadian inscription is similar to text nos. 137 and 139. It is stamped on a brick from Uruk and appears to describe the restoration of the Eanna temple by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk F.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	W 4496	Warka ph 825	Warka, Eanna area Qd XIV 5	—	n

7 The identification of the second element of the name is not certain. Although Schott copied a PAP sign (UVB 1 pl. 28 no. 21), Marzahn notes that more can be seen than just the wedges for PAP (personal communication). He notes that although these additional marks may be just scratches, he feels that ŠEŠ is more likely than PAP.

COMMENTARY

The excavation photograph of the piece (Warka ph 825) shows an inscription so faint as to be illegible, except for perhaps half a dozen signs. The present location of the brick is not known, and the inscription is edited from the copy by Schott.

Schott proposed to read in line 3 only an uncertain *é-an-na* É before ^{d}*a-nù-u-ti*; however, a note in his work stated that according to von Soden a new exemplar of the inscription had "*ana balāṭi-šú*" before *é-an-na*. Since the same comment is credited to von Soden for text no. 137, it is uncertain if he had actually found two bricks or one, and if only one, whether it had inscription of text no. 137 or text no. 138.

BIBLIOGRAPHY

1930 Schott, UVB 1 p. 57 and pl. 28d no. 22 (copy, edition)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk F) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)
1995 Frame, RIMB 2 pp. 190–191 B.6.31.20 (edition)

TEXT

1) *a-na* ^{d}[INANNA (UNUG.KI)] ⌜GAŠAN KUR⌝.KUR.RA
2) ⌜^{m}⌝AN.ŠÁR-PAP-[AŠ] ⌜MAN KUR⌝ *aš-šur* MAN KÁ.DIŠ.⌜KI⌝
3) *ana* ⌜TI$^{?}$⌝-[*šú/šu*$^{?}$] ⌜*é*$^{?}$⌝-[*an*$^{?}$]-⌜*na*$^{?}$ É⌝ ^{d}*a-nù-u-ti*
4) *ud-diš-ma ki-ma u*$_4$*-me* ZÁLAG-*ir**

1–4) For the goddess [Ištar (of Uruk)], mistress of the lands: Esarha[ddon], king of Assyria (and) king of Babylon, renovated *E*[*ann*]*a* ("House of Heaven"), the temple of highest rank, for the sake of [*his*] *life*, and made (it) shine like the day.

139

An Akkadian brick inscription from Uruk records the restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk. This text is commonly referred to as Uruk G.

CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 28473	W 16423	Warka, in a terrace connected with the ziqqurat dedicated to the god Anu (Ke XVII-3)	35×35	n

COMMENTARY

The brick, which was discovered during the 1935/36 excavations at Uruk, was unbaked, and the inscription was inscribed, not stamped. An examination of the excavation photographs of the 1935/36 season did not locate any photograph of a brick with this inscription. The inscription was not collated, and the present edition is based on the published copy.

4 *ir**: copy has NI.

BIBLIOGRAPHY

1937 Heinrich, UVB 8 p. 54 and pl. 21 (provenance, edition by Falkenstein)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk G) (edition)
1956 Lenzen, UVB 12–13 p. 11 (translation by Falkenstein)
1993 Porter, Images, Power, and Politics p. 199 (study)
1995 Frame, RIMB 2 p. 191 B.6.31.21 (edition)
1996 Cavigneaux, AUWE 23 pp. 119 and 210 no. 319f (copy, transliteration)

TEXT

1) ⌜*ana*⌝ [d][INANNA] UNUG.⌜KI⌝
2) ⌜GAŠAN⌝ *é*-⌜*an-na* GAŠAN⌝ KUR.KUR GAŠAN-[*šú*]
3) [md]AN.ŠÁR-⌜PAP⌝-AŠ MAN ⌜ŠÚ⌝ MAN KUR *aš*-⌜*šur*⌝.[KI]
4) GÌR.NÍTA TIN.⌜TIR⌝.[KI]
5) MAN KUR EME.GI$_7$ *u* ⌜*ak*⌝-[*ka-di-i*]
6) ⌜A⌝ [md]30-PAP.ME-⌜SU⌝ [MAN ŠÚ]
7) [MAN] ⌜KUR⌝ *aš*-⌜*šur*⌝.[KI]
8) [A [m]MAN-GIN] MAN ŠÚ MAN KUR *aš-šur*.KI
9) [*é-an*]-*na*
10) [É [d]*a*]-*nù-u-ti*
11) ⌜*ú*⌝-[*ud-diš-ma*] ⌜*ki-ma*⌝ [u_4]-⌜*me* ZÁLAG-*ir*⌝

1–11) For the goddess [Ištar] of Uruk, lady of Eanna, lady of the lands, [his] lady: Esarhaddon, king of the world, king of Assyr[ia], governor of Babylon, (5) king of the land of Sumer and Ak[kad], son of Sennacher[ib, king of the world, king of] Assyr[ia, descendant of Sargon (II)], king of the world, king of Assyria, [renovated Ean]na, (10) [the temple of high]est rank, and made (it) [shine] like [the da]y.

140

An inscription on a handled-bucket made of silver records that Esarhaddon dedicated it to the god Adad at Guzana, modern Tell Halaf, which is located in the Upper Khabur region in north Syria, near the modern border with Turkey. The bucket was found in the summer of 1992 by the Iranian Department of Antiquities in a hoard of ancient silver vessels discovered in a cave in the Luristan area.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
National Museum of Iran no. 9658	—	cave Kalmākarra, north of Pol-e Dohtar near Horramabad	Height: 25.3; Max. dia.: 28.8; Length of the handle: 46	p

BIBLIOGRAPHY

1997 Kanzaq, Actes du Congrés d'archéologie, Suse 1 pp. 17–18 (in Farsi) (photo, copy, edition)
2000 Bleibtreu in Seipel, 7000 Jahre pp. 205–206 (no. 117) (photo, edition, study)
2001 Schwemer, Wettergottgestalten p. 618 (edition, study)
2003 Henkelman, Continuity of Empire p. 215 (study)

1 The reading [d][GAŠAN], "the goddess [the Lady]," was proposed by Falkenstein, but in comparison with text no. 137 line 1, probably read [d][INANNA], "the goddess [Ištar]."

2005 Waters, JAOS 125 pp. 532–533 (study)

TEXT

1) *a-na* ^{d}IŠKUR *a-šib* URU.*gu-za-na* EN-*šú* ^{m}*aš-šur*-PAP-AŠ
2) MAN KUR AŠ DUMU ^{m}30-PAP.MEŠ-SU MAN KUR AŠ *ana* TIN-*šú* DÙ

1–2) For the god Adad, who resides in the city Guzana, his lord: Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, made (this bucket) for his (long) life.

141

A bronze lion has a proprietary inscription of Esarhaddon. The object is in the Istanbul Archaeological Museum, but its museum number and present whereabouts are unknown. This text is commonly referred to as Nineveh P (Nin. P).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 4	—	—	n

BIBLIOGRAPHY

1861 1 R pl. 48 no. 4 (copy)
1898 Meissner and Rost, BA 3 pp. 202–203 (edition)
1916 Weissbach, ZDMG 70 pp. 52–53 (translation)
1927 Luckenbill, ARAB 2 p. 285 §753 (translation)
1956 Borger, Asarh. p. 70 §36 (Nin. P) (edition)

TEXT

1) KUR ^{m}*aš-šur*-PAP-AŠ MAN ŠÚ MAN KUR AŠ
2) KUR-*ti* KUR.*mu-ṣur* KUR.*ku-si*

1–2) The palace of Esarhaddon, king of the world, king of Assyria: (this is) booty from Egypt (and) Kush.

142

A banded-agate eyestone, now in a private collection, was dedicated to the god Marduk. The eyestone was purchased from an antiquities dealer in Kabul, Afghanistan, around 1976. The inscription runs around the rim of the pupil, which appears to have been artificially stained. The current whereabouts of the eyestone are unknown.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Klotchkoff, VDI 1990/4 figs. 1–2	purchased from an antiquities dealer in Kabul, Afghanistan	Dia.: 3.1	p

BIBLIOGRAPHY

1990 Klotchkoff, VDI 1990/4 pp. 62–65 and figs. 1–2 (photo, study)

TEXT

1) *ana* ^{d}ŠÚ UMUN-*šú* AŠ-PAP-AŠ MAN KUR AŠ *ana* TI-*šú* BA

1) To the god Marduk, his lord: Esarhaddon, king of Assyria, gave (this eyestone) for his (long) life.

143

A fragment of a grey and pink polished stone cylinder discovered at Persepolis bears a votive inscription of Esarhaddon. The object may have been dedicated to the goddess Tašmētu.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
PT 4,904	—	Persepolis, on the floor at the center of the north wall of Room 33 of the Treasury	1.5×1.4 cm	p

BIBLIOGRAPHY

1957 Schmidt, Persepolis 2 p. 61 and pl. 25 no. 8 (photo, edition)

1989 Galter, NABU 1989 p. 41 no. 63 (study)

TEXT

1) [*ana* ^{d}*taš-me*$^{?}$]-*tum*
2) [GAŠAN-*šú* AŠ]-PAP-AŠ
3) [MAN KUR AŠ *ana*] TI-*šú*
4) [*u* TI$^{?}$] ⌜DUMU$^{?}$⌝.MEŠ-*šú*
5) [DÙ]-⌜*ma*⌝ BA

1–2a) [For the goddess *Tašmē*]*tu*, [his lady]:
2b–5) [Esar]haddon, [king of Assyria, *made* an]d dedicated (this object) [for] his (long) life [*and for the* (*long*) *life of*] his [*children*].

1001

An Akkadian inscription on a fragment of a five-sided prism contains part of an inscription describing construction on Edurgina, the temple of the god Bēl-ṣarbi in Baṣ. Although the text has been attributed to Esarhaddon, there is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 50582	82–3–23,1573	Sippar	7.1×5.5	c

COMMENTARY

Parts of the base and two faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian, and horizontal rulings separate each line. The text partially duplicates BM 56628 (text no. 1002); col. i′ 10′ and col. ii′ 12′ duplicate text no. 1002 i′ 1 and ii′ 1.

BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 37 (study)
1992 Lambert, Cat. p. 74 (study)
1993 Gerardi, Iraq 55 pp. 121–122 and 131–133 no. 4 (copy, edition)

TEXT

Col. i′
Lacuna
1′) [...] *ú* [...]
2′) [...]-˹*ti*˺ ^{d}UTU-*ši* [...]
3′) [... *e-zi*]-*iz lìb*-[*bi* ...]
4′) [...] *ú-saḫ-ḫu*-[*ú* ...]
5′) [...] UD ERIM [...]
6′) [...] *ú-šaq-qí*-˹*ma*˺ [...]
7′) [...] ˹*im*$^{?}$˺-*gur*-^{d}EN.LÍL *x* [...]
8′) [...] ˹*il*˺-*lu-u-ni bi*-[...]
9′) [...] *x* BÀD ˹LUGAL˺
10′) [... *ú-ḫu*]-*um-meš* [*šur-šu-du*]

Lacuna
i′ 1′–10′) [...] ... [...] ... the sun [...] heart [was ang]ry [...] ... [...] ... [... (i′ 5′) ...] I raised an[d ...] Imgur-Enlil ... [...] ... [...] ... a wall a king [... to be as secure as a great] mountain [for far-off days ...]

Col. ii′
Lacuna
1′) [...] *ma-mit* [...]
2′) [...] ˹*šú*˺ *bi a*-˹*na*˺ [...]
3′) *ú-šib-ma* UN.MEŠ [...]
4′) [(*x*)] *x-si-na ib-ni-ma* UGU [...]
5′) [*é*]-*dúr-gi-na šu-bat* ^{d}[LUGAL-GIŠ.ASAL]
6′) [*šá*] ˹*qé*˺-*reb* LAM×KUR.RU.[KI]
7′) [*x* (*x*)]-*šú iṣ-bat-ma ana eš-šu-ti* ˹DÙ˺-[*uš*]

Lacuna
ii′ 1′–11′) [...] oath [...] ... to [...] he placed and [...] the people. He built their ... [...] and [...] over [... (ii′ 5′) (As for) E]durgina, the dwelling of the god [Bēl-ṣarbi that is in]side of Baṣ, he took its [...] and bui[lt] (it) anew. [The gods Bēl]-ṣarbi, Nabû and [*Marduk*, (and) Ni]nsaggirgi and Dumu[zi, (ii′ 10′) the god]s living in [it], they raised up their [...].

8′) [^{d}LUGAL]-GIŠ.ASAL ^{d}AG *u* ^{d}[AMAR.UTU$^{?}$]
9′) [^{d}]^{r}*nin*$^{?\,\urcorner}$*-sag-gìr-gi u* ^{d}*dumu-*[*zi*]
10′) [DINGIR].MEŠ *a-šib lìb-bi-*[*šú*]
11′) [*x* (*x*)]*-šú-nu ú-šaq-qu* [...]
12′) [^{d}*é-a u*] ^{d}*asal-lú-ḫi ina né-me-qí-šú-*[*nu ṣi-ru-ti*]

ii′ 12′) [The gods Ea and] Asalluḫi, by the[ir exalted] wisdom, ...]

Lacuna

Lacuna

1002

A fragment of a hexagonal prism preserves part of an Akkadian inscription of a Neo-Assyrian king describing construction in a Babylonian city. There is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 56628	82–7–14,1010	Sippar	4.2×6.2	c

COMMENTARY

Part of the top and three faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian and is similar to that of BM 50582 (text no. 1001) and horizontal rulings separate each line. Col. i′ 1 and ii′ 1 duplicate text no. 1001 i′ 10′ and ii′ 12′.

BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 212 (study)
1992 Lambert, Cat. p. 74 (study)
1993 Gerardi, Iraq 55 pp. 120–121 and 127–129 no. 2 (copy, edition)

TEXT

Col. i′
1) [*ú-ḫum*]*-meš šur-šu-du*
2) [*ana* u_4*-me*] *ṣa-a-ti*
3) [...] ^{r}ZABAR$^{\urcorner}$ *šip-ki*
4) [... *bu*]*-šul-šú i-ḫi-iṭ-ma*
5) [...] *ú-ṣab-bi*
6) [*ul-tu* UŠ$_8$*-šú a*]-^{r}*di*$^{\urcorner}$ *gaba-dib-bi-šú*
7) [*i-pu-uš gi*]-^{r}*mir*$^{\urcorner}$ *pa-as-qí-šú*
8) [...]-^{r}*ka*$^{\urcorner}$ *šá maḫ-ra*
9) [...] GÚ.DU$_8$.A.^{r}KI$^{\urcorner}$

i′ 1–9) [...] to be as secure as [a great moun]tain [for] far-off [days. ...] cast [bro]nze [...] he oversaw its [sm]elting and (i′ 5) examined [... he built from its foundations t]o its parapets [... all] of its copings [...] ... [...] Cutha [...]

Lacuna

Lacuna

Col. ii′
1) ^{d}*é-a u* ^{d}*asal-lú-ḫi ina né-me-qí-šú-nu ṣi-ru-ti*

ii′ 1–9) The gods Ea and Asalluḫi, by their exalted

2) KA.LUḪ.Ù.DA KA.DU$_8$.Ù.DA
3) KA-*šú-nu ip-tu-ma*
4) *ina at-ma-ni-šú-nu ṣi-ru-ti ú-šar-ma*-[*a*]
5) *ki-gal-la-šú-nu el-lu šá du-ur u*$_4$-[*me*]
6) *mu-šá-an-di-il ma-ḫa*-[*zi*]
7) *mu-rap-piš* É.KUR.MEŠ DINGIR.MEŠ ⌜*ra*⌝-[*bu-u-ti*]
8) *šá ul-tu ul-la* [...]
9) [...] *x x* [...]

Lacuna

Col. iii′

1) *ina ep-še-e-ti-šú-nu dam*-[*qa-a-ti*]
2) ^{d}AMAR.UTU [EN GAL EN-*ia*]
3) ⌜SUḪUŠ⌝ GIŠ.GU.[ZA LUGAL-*u-ti-šú-nu*]
4) [*x*] *x* [...]

Lacuna

wisdom, opened their mouth(s) with “the washing of the mouth” (and) “the opening of the mouth” (rites) and had (them) dwell on (ii′ 5) their pure pedestal(s) in their lofty cellas for all ti[me]. The one who expanded the cult cent[ers], enlarged the temples of the [great] gods, which from ancient times [...] ... [...]

Lacuna

iii′ 1–4) Through their go[od] deeds, [may] the god Marduk, [the great god, my lord, ...] the foundation of [their royal] thr[one ...] ... [...]

Lacuna

1003

A fragment of a hexagonal prism contains part of a Babylonian inscription of a Sargonid king, possibly Esarhaddon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 51254	82–3–23,2250	Sippar, Babylon, or Borsippa	—	n

COMMENTARY

BM 51254 (82–3–23,2250) is believed to have come from Sippar, but it may have originated from Babylon or Borsippa. The middle parts of four faces are preserved. The script is contemporary Babylonian and horizontal rulings separate each line.

BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 55 (study)
1993 Gerardi, Iraq 55 pp. 121 and 129–131 no. 3 (copy, edition)
1994 Frahm, NABU 1994 p. 50 no. 56 (study of i 7′)

TEXT

Col. i

Lacuna

1′) *x* [...]
2′) *mu-za-*⌜’*i-iz*⌝ [*is-qa-a-ti*]
3′) *a-na* UN.MEŠ *x x* [...]
4′) *mu-pat-tu-ú* ÍD.MEŠ

Lacuna

i 1′–8′) ... [...] the one who distributes [shares] to the ... people, [...], the one who opens the canals, (i 5′) (and) the one who makes the pasturage (and) watering places flourish; whose countenance is excellent, the

5′)	*mu-šam-me-eḫ ri-ʾi-i-tú maš-qí-tú*	awe-inspiring god, the bearer of the furious mace, the
6′)	*šá šu-tu-rat nab-nit-su*	one who conquered the enemy, overthrew e[vil], ... [...]
7′)	DINGIR *raš-bu na-áš* GIŠ.KU.AN *ez-zu*	
8′)	*ka-šid a-a-bi mu-šam-qit* ⌜ḪUL⌝	
9′)	*x* (*x*) *x x x* [...]	
Lacuna		Lacuna
Col. ii		
Lacuna		Lacuna
1′)	[...] *x ki-sít-tú ṣa-a-*[*tu*]	ii 1′–5′) [...] ..., anci[ent] stock, sublime ruler, governor
2′)	⌜ÉNSI⌝ *ṣi-i-*⌜*ri*⌝	of Babylon, tr[ue] prince, the one to whom the god
3′)	GÌR.NÍTA TIN.TIR.KI NUN *ke-*[*e-nu*]	En[lil] has stretched out his hand, rever[ent] servant,
4′)	*ti-ri-iṣ* ^{d}EN.[LÍL]	[...]
5′)	*re-e-*⌜*šu*⌝ *šá-*⌜*aḫ*⌝-[*tú*]	
Lacuna		Lacuna
Col. iii		
Lacuna		Lacuna
1′)	[*x*] ⌜*te*$^{?}$ *me*$^{?}$⌝ [...]	iii 1′–6′) (No translation possible)
2′)	[(*x*)] *x-a šá ma* [...]	
3′)	[*x*]-⌜*šu*⌝-*un maš-*⌜*kan*⌝ [...]	
4′)	[...] *x-a* LUGAL LUGAL [...]	
5′)	[...] *x at-*⌜*ta*⌝ [...]	
6′)	[...] *x* [...]	
Lacuna		Lacuna
Col. iv		
completely broken away		Col. iv completely broken away
Col. v		
Lacuna		Lacuna
1′)	[*i*]-⌜*na*⌝ LUGAL.MEŠ ⌜DUMU.MEŠ⌝-[*ia*]	v 1′–9′) [May] one of the kings, [my] descendants,
2′)	[*šá*] E_{11}-*ma ú-ma-a-ru ma-a-tú*	[who] comes forth to rule the land, [read an inscripti]on written in my name when this [temple] be-
3′)	[É$^{?}$] *šu-a-tú i-la-ab-bi-ru-ma*	comes old and when he renovates its [dilapid]ated sec-
4′)	[*an*]-⌜*ḫu*⌝-*us-su ú-da-šú*	tion(s), [and] may he anoint (it) with oil, make an of-
5′)	[MU.SAR-*ru*]-*ú ši-ṭir šu-mì-ia*	fering, write [my name w]ith his name, (and) return
6′)	[*li-mu-ur-ma*] Ì.GIŠ *lip-šu-uš* UDU.SISKUR *liq-qí*	(it) [to] its [place. May he respect] (my) inscrip[tions
7′)	[*šu-mì*] ⌜*it*⌝-*ti* MU-*šú liš-ṭur*	...]
8′)	[*ana áš-ri*]-⌜*šú*⌝ *lu-ter ep-še-tu-ú-a*	
9′)	[*lit-ta-ʾi-id*] ⌜MU.SAR⌝-[*ru-ú ...*]	
Lacuna		Lacuna

1004

A fragment of a clay prism from the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king that mentions Babylon and Esagil, the temple of the god Marduk in Babylon. The inscription, which is written in Neo-Assyrian script, is included here, but there is no reason to assume it belonged to Esarhaddon rather than to some other Neo-Assyrian king.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 197	—	Nineveh, Kuyunjik	4×5.4	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1559 (study)

TEXT

Col. i′

Lacuna

1′) [...] ⌜LUGAL?⌝ TA NA É *x* [...]
2′) [...] ⌜*šu*⌝-*bat ne-eḫ-te ú-še-*[*šib* ...]
3′) [...]-*i* KUR *be-li e-*⌜*ti*?⌝-[...]
4′) [...] *x* ME KASKAL.II *šá*?-*ti* NÍG.ŠU *ša*? *ú-*⌜*du*?⌝-[...]
5′) [...] *x*.MEŠ *ša é-sag-gíl u* KÁ.DINGIR.RA.KI [...]
6′) [...] *x* KÙ *ú-še-rib-šú-nu-ti* [...]
7′) [...] *x* A TI LU KIŠ ME IB RI *x x* [...]
8′) [...] *x-il am-ra kàd-ra-a-*[*a* ...]
9′) [...] ⌜UM?⌝ ṢI? *im-ḫur ú-*[...]
10′) [... *i*]-⌜*na*⌝ KUR *ú-ḫal-li-qu* KAL [...]

11′) [...] *x* ZU ⌜MA?⌝ *x* [...]

Lacuna

Lacuna

i′ 1′–5′) [... *ki*]*ng* ... [...] I sett[led ...] in a peaceful dwelling [...] ... mountain, my lord ... [...] ... that road, property of/that ... [...] ... of Esagil and Babylon [...]

i′ 6′–10′) [...] ... I brought them in [...] ... [...] ... [my] gifts [...] he received [...] ... (and) he [... i]n the land they made [...] disappear [...].

i′ 11′) (No translation possible)

Lacuna

1005

A fragment of a clay cylinder bears an inscription that describes the building of Emašmaš in Nineveh. Although R. Borger has attributed this inscription to Esarhaddon, the author is reluctant to accept that attribution and feels that the inscription is more likely one of Ashurbanipal. It is included here for the sake of completeness.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
A 16936	—	—	—	c

COMMENTARY

The preserved inscription is very difficult to read. The attribution to Esarhaddon depends on the interpretation of the beginning of line 6′, which Borger evidently interpreted as as "[Sennach]erib, (my) father, who engendered me." Borger's proposal is not followed here.

BIBLIOGRAPHY

1996 Borger, BIWA 4° Heft p. 224 (transliteration, study)

TEXT

Lacuna
1′) [...]-*šú it-ru-pu-ma* [...]
2′) [...] *ú-šap-ši-ḫu* [...]
3′) [...] SAR[?] [...]
4′) [...] KUR *iš-tak-ka*-[...]
5′) [...] *x* LUGAL KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.[RA.KI ...]
6′) [...]-*su a-bu ba-nu-u-a* [...]
7′) [...] *be-lut-su ú*[?]-[...]
8′) [... *ki*]-*sal é-maš-maš ú-šar-ri*-[*iḫ* ...]
9′) [...]-⌜*x*⌝-*na* É AD-*šú x* A [...]
10′) [...] EN.MEŠ-⌜*ia*[?]⌝ [...]
11′) [... *pa*]-*pa-aḫ el-lu-ú-tú* [...]
Lacuna

Lacuna
1′–11′) [...] they ... its [...] and [...] they were soothed [...] ... [...] the land ... (5′) [...] ... king of Assyria, governor of Babylo[n, ...] ... (my) father, who engendered me, [...] his lordship ... [...] made splendid [the cou]rtyard of Emašmaš ... [...] ... the house of his father ... [...] my lords [...] pure [san]ctuaries [...]

Lacuna

1006

Two fragmentary clay cylinders from Aššur preserve part of an inscription of a late Neo-Assyrian king, possibly Esarhaddon.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 7505	Ass 3509	—	Aššur, kA4I, near the stone block wall	11×7.2	i 1′–17′, ii 3′–6′	n
2	VA 15465	Ass 18945	—	Aššur, gC4IV, ziqqurat, 3 m south of the 2.4 m wall	7.5×6.5	i 9′–17′, ii 1′–11′	n

COMMENTARY

Ex. 1 is from the left side of the cylinder and ex. 2 is from the middle section. The script of both exemplars is Neo-Assyrian and horizontal rulings separate each line. Ex. 1 is unpublished and is included here

thanks to E. Frahm, who kindly provided me with his provisional, unpublished edition and commentary. Frahm intends to publish his edition of the text, with detailed textual commentary, including evidence for the tentative identification with Esarhaddon, and a copy of ex. 1. A score of the inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1997 Pedersén, Katalog pp. 206 and 208 (exs. 1–2, study)

2009 Frahm, KAL 3 no. 58 (ex. 2, copy, edition)

TEXT

Col. i

Lacuna

1′) [*x*] *x* ^{d}EN.LÍL *mal-ku* ⌜*pit-qu*$^{?}$*-du*⌝ [(*x*)]
2′) [*x* (*x*)]-⌜*ú*⌝-*ma ik-tar-ra-bu x* [*x* (*x*)]
3′) *x-du-šú* SIPA *ke-e-nu* [*x x* (*x*)]
4′) [(*x*)] *x* UZU UN.MEŠ *ú-ṭab-bu x x x*
5′) ⌜GÌR⌝.NÍTA KÁ.DINGIR.RA.KI MAN ⌜EME⌝.<GI$_7$> *u* ⌜URI⌝.KI
6′) *na-*⌜*ram*⌝ ^{d}AMAR.UTU ^{d}⌜*zar*⌝*-pa-*⌜*ni-tum*⌝
7′) [*ḫa*]-⌜*as*⌝*-su mu-du-u* IB$^{?}$ [*x* (*x*)] *x* [*x*]
8′) [*x*] *x-ti* ^{d}⌜AG⌝ [(*x*)] *x* [...]
9′) [*eṭ*]*-lum qar-du* ⌜*a*$^{?}$⌝-[*šá*]-⌜*red*$^{?}$ *kal*$^{?}$ *mal*$^{?}$⌝*-ki*
10′) *x* GAL-*tu x x x* ⌜*e*$^{?}$⌝*-tel kal mal-ki*
11′) [*ša*] ⌜^{d}15⌝ LÍMMU-DINGIR *be-lut* KUR.KUR *tu-ma-al-lu-u*
12′) *qa-tu-šu* LUGAL *kul-lat kib-rat* LÍMMU-*tim*
13′) *mi-gir* DINGIR.MEŠ GAL.MEŠ ^{d}*šam-šu kiš-šat* UN.MEŠ
14′) ⌜*ša*⌝ *ep-še-*⌜*tu*⌝*-šú* UGU *ka-la* DINGIR.MEŠ *ṭa-a-bu*
15′) [*ša pu*]-⌜*luḫ*$^{?}$⌝*-ti* DINGIR.MEŠ GAL.MEŠ *ra-biš*
16′) [*i*$^{?}$*-du*$^{?}$]-⌜*ú*⌝ *pu-tuq-qu* DINGIR-*su-un*
17′) [...] *x x x x x x*

Lacuna

Lacuna

i 1′–17′) [...] ... *of* Enlil, *prudent* ruler, [...] ... and they were constantly blessing [...] ..., true shepherd, [... whose] ... they made pleasing to the people, (i 5′) governor of Babylon, king of Sumer and Akkad, beloved of the god Marduk (and) the goddess Zarpanīt[u, intel]ligent, learned, ... [...] ... *of* the god Nabû, [...], valiant [young] man, *foremost of all rulers*, (10′) ... hero of all rulers, [whom] the goddess Ištar of Arbela entrusted to rule the lands; king of all of the four quarters, favorite of the great gods, sun of all the people, whose deeds are pleasing to all the gods, (i 15′) [*who knows how*] to greatly revere the great gods (and) is respectful of their divinity; [...] ... [...]

Col. ii

Lacuna

1′) *x* [...]
2′) *al-x* [...]
3′) *il-*⌜*ku*$^{?}$⌝ [...]
4′) *šá qé-reb* [...]
5′) *šu-bat-su* [...]
6′) *qaq-qa-ru* [...]
7′) É *ba-x* [...]
8′) TA UŠ$_8$-[*šú a-di gaba-dib-bi-šú*]
9′) *ar-*⌜*ṣip*$^{?}$⌝ [*ú-šak-lil* ...]
10′) *ši-ṭir*$^{?}$ [MU-*ia*$^{?}$ ...]
11′) *x* [...]

Lacuna

Lacuna

ii 1′–11′) ... [...] ... [...] *il*[*ku*-service ...] which is in [...] (ii 5′) his seat [...] ground [...] the temple ... [...] *I bui*[*lt* (*and*) *completed*] from [its] foundations [to its parapets. ...] (ii 10′) *written in* [*my name* ...] ... [...]

Lacuna

1007

A fragment of a stone stele found at Ben Shemen in Israel has an inscription that probably deals with a campaign of Esarhaddon to Egypt.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Israel Museum 71.74.221	—	Ben Shemen Forest, southeast of Tel Aviv	—	p

COMMENTARY

The fragment is reported to have been found by someone walking in the Ben Shemen Forest, located southeast of Tel Aviv. Nothing has been published about the dimensions or material of the object. Cogan (Studies Ephʿal) has noted that the text may duplicate the inscription found on the Zinçirli stele (text no. 98) rev. 47–49. In addition, Cogan has suggested that the Ben Shemen fragment and the Qaqun fragment (text no. 102) may have originally come from the same stele.

BIBLIOGRAPHY

2000 Naʾaman and Zadok, TA 27 p. 181 (study)
2006 Horowitz and Oshima, Canaan pp. 19 and 45 (study)
2008 Cogan, Studies Ephʿal pp. 66–69 (photo, edition)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [... TA] ⌜KUR⌝*.mu*-[*ṣur as-suḫ-ma* ...]
3′) [...]-*ḫu-ma* [...]
4′) [... LUGAL.MEŠ] LÚ.⌜NAM⌝.[MEŠ ...]
5′) [... *ana eš-šu-ti*] ⌜*ap*$^{?}$-*qí*$^{?}$⌝-[*id* ...]
6′) [... AN].ŠÁR *u* ⌜DINGIR⌝.[MEŠ GAL.MEŠ ...]
7′) [... *ú-kin*] ⌜*da-ri*$^{?}$⌝-[*šam* ...]
Lacuna

Lacuna
1′–7′) [...] ... [... I tore out the roots of Kush from] Eg[ypt ...] ... [... kings], gover[nors ... (5′) ...] I [re]appoint[ed ... the god Aš]šur and the [great] go[ds ... I set for] all [times ...]

Lacuna

1008

A fragment of a stele discovered by workmen near the Orontes River (el-Ghâb) preserves part of an inscription that could possibly be of Esarhaddon. The extant text is similar to that of the Zinçirli stele (text no. 98) rev. 51–55.

5′ Cogan reads this line as [... *eš-šu*]-*ti* [...]. This interpretation is not supported by the preserved sign(s) visible on the published photo. The proposed reading suggested here is not entirely certain, as the traces do not appear to be the shape of the AB sign.
7′ Cogan reads this line as [... *dà*]-*ri*-[*šam* ...]. This interpretation is not supported the preserved sign(s) visible on the published photo. The proposed reading suggested here is not entirely certain, as the traces of the second sign do not appear to be the shape of the RI sign.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Nougayrol, Syria 39 pp. 190–192	Near the Orontes River (el-Ghâb)	18.6×11.5×5.4	n

BIBLIOGRAPHY

1962 Nougayrol, Syria 39 pp. 190–192 (copy, edition) (transliteration)
1994 Onasch, ÄAT 27/1 p. 249 (study); 2 pp. 17–18

TEXT

Lacuna
1′) [... *ù li-i-tú ki-šit-ti*] ⌜ŠU.II-*ía*?⌝
2′) [EDIN-*uš-šú ú-šá-áš-ṭir-ma ana tab*]-*rat*
3′) [*kiš-šat na-ki-ri ana ṣa-at* u_4-*me*] *ul-ziz*
4′) [*šá* NA_4.NA.RÚ.A *šú-a-tú* TA] ⌜*áš*⌝-*ri-šú*
5′) [*ú-nak-kar-u-ma šu-mì ša*]-*aṭ-ru*
6′) [*i-pa-ši-ṭu-ma* MU-*šú i-šaṭ*]-*ṭa-ru*
7′) [*lu-u ina e-pe-ri i-kàt*]-*ta-mu*
8′) [*lu-u ina* A.MEŠ *i-nam-du-u lu-u*] ⌜*ina* IZI⌝
9′) [...] (blank)[...]
Lacuna

Lacuna
1′–3′) [... and (my) victory] (and) my [conqu]est [I had written upon it and] I set (it) up [for all time for the admira]tion of [all (my) enemies].
4′–9′) [Whoever takes away this stele from] its [p]lace [and erases my inscr]ibed [name and wri]tes [his name, cov]ers (it) [with dirt, throws (it) into water, burns (it) w]ith fire, [...]

Lacuna

1009

A brick fragment seen by J.V. Kinnier Wilson in a private collection in Beirut preserves part of an inscription of an Assyrian king. The owner was told that it came from North Syria. The attribution of the text is uncertain and it has been included here arbitrarily.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Unpublished copy by J.V. Kinnier Wilson	—	—	n

COMMENTARY

The inscription was read from an unpublished copy made by J.V. Kinnier Wilson. It is unclear from the of the object is not known.

copy if the top of the brick is preserved. The inscription was not collated since the present location

TEXT

1) [... ^{md}]ᵀEN⁷.ZU-ŠEŠ?.ᵀMEŠ?⁷-[SU ...]
2) [... ^{m}*tukul*]-ᵀ*ti*⁷-A-*é-šár-ra* [...]
3) [...] ᵀ*ḫe*?⁷-*gal-la* [...]
4) [...] *e-pu-šu* [...]

1–4) [... S]ennach[erib ... Tiglath]-pileser [...] abundance [...] had built [...]

1010

This poorly preserved inscription written in contemporary Babylonian script is found on a fragment of a tablet from Uruk. It is written in Akkadian and records the dedication or rededication of animals and individuals to the goddess Ištar. The author of the inscription is described as the grandson of Sargon, and this presumably refers to Esarhaddon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VAT 14519	—	Uruk	7×5.5	c

COMMENTARY

VAT 14519 was found during the German excavations at Uruk in 1928–29. As far as it is preserved the tablet is inscribed on only one side. There are line rulings after lines 1′, 2′, 3′, 4′, 5′, 6′, 7′, and 16′.

Falkenstein thought that the Sargon mentioned in line 6′ was Sargon of Akkad, which would then point to Narām-Sîn as the author of the inscription. Borger, however, has pointed out that the inscription appears to be much later in date than the Old Akkadian period and that it probably comes from the time of Esarhaddon, the grandson of Sargon II of Assyria.

BIBLIOGRAPHY

1931 Falkenstein, LKU p. 16 and pl. 16 no. 46 (2′, 6′, 7b′, 11′, 16′, copy, study)
1957–58 Borger, AfO 18 pp. 116–117 §51a (2′–7′, translation, study)
1995 Frame, RIMB 2 pp. 192–193 B.6.31.1001 (edition)

TEXT

Lacuna
1′) [(*x*)] *x* [... UN?].ᵀMEŠ⁷ UNUG.KI BIR.MEŠ ᵀ*mu-ter*?⁷ [...]
2′) *ina* u_4-ᵀ*me*⁷-*šu*-ᵀ*ma bu*⁷-*ul* BIR.MEŠ *šá* ^{d}15 *u* ^{d}[*na-na-a*? (...)]
3′) *šá ina maš-qat*$_6$*-ši-na gul-lu-ta-ma pa-qí-du* [*la i-šu-u*? (...)]
4′) *ú-paḫ-ḫi-ir-ma* 60-*šu* LIM ᵀUS_5?⁷.UDU.ḪI.A *a-ki-*[*i*

Lacuna
1′) [... the] scattered [*people*] of Uruk, who *caused to re*[*turn* ...]
2′–7′) At that time, the scattered herds of the goddesses Ištar and [*Nanāya* (...)], those scared away from their watering place and [*having no*] caretaker [(...)] I gathered, and 60,000 sheep and goats *together with* [...], (5′) 6,000 cows *together with* [*their*] herdsm[en

...]
5′) 6 LIM ÁB.ᵍᵁ₄.ḪI.A *a-ki-i* LÚ.*na-ᵍqi*-*da-*[*ti-ši-na*ˀ (...)]
6′) *ši-ᵍrik-ti* *a-bi* <*a*>*-bi-ia* LUGAL-ᵍGIN [...]
7′) *šá it-ti bu-ul is-pu-ḫu ú-ter áš-*[*ru-uš-šu-un* (...)]
8′) DUMU.ᵐᵉš ᵐ*sa-mi-ku* DUMU.ᵐᵉš ᵐ*a*ʾ*-x* [...]
9′) [DUMU.MEŠˀ ᵐ]ᵈEN-*ram-me-ni* DUMU.MEŠ ᵐ[...]
10′) [DUMU.MEŠˀ ᵐ]*x* KUR-*su-nu u ia-a-ti* [...]
11′) [...] *ú*ˀ-*rad-di-ma ṭup-pi* [(...) *áš-ṭur*ˀ (...)]
12′) [...] *x ina ma-ḫar* ᵈ15 [...]
13′) *u ana*ˀ *bu*ˀ-*ul* BIR*.MEŠ *a-na* [...]
14′) *ina gi-mir* KUR.KUR *x* [...]
15′) LUˀ LÚˀ Ú MU *a-na x* [...]
16′) *ak*-*ṣur ki-di*ˀ-[*nu-us-su-un*ˀ (...)]
17′) *a-na* *šat-ti* ᵈ15ˀ ...]
18′) *ep-še-ti-ia*₅ˀ [...]
Lacuna
Left edge
1) [...] *kiˀ-ma* *šu-mì-ia-a-ma* LUGAL *e-piš é-an-na ni-bi-ti* [...]

(...)], a present of my grandfather Sargo[n (II) ...] which he/they had scattered with the herds, I brought back to [their] pla[ces (...)].

8′–16′) The sons of Samiku, the sons of [..., the sons of] Bēl-rammēni, the sons of [..., (10′) *the sons of*] ..., and me, [*Esarhaddon*, (...)] ... and [*I inscribed* (*their freedom*) *on*] a tablet. [...] in the presence of the goddess Iš[tar ...] and the *scattered* herds to [...] in all lands [...] (15′) ... [...] I established [*their*] *pri*[*vileged status* (...)]

17′–18′) On account of this, [*may*] *the goddess* [*Ištar*, (...) *look upon*] *my* [*good*] deeds [*with pleasure and* ...]
Lacuna

Left edge 1) [...] *like* my *very* name, the king who builds Eanna, *the one who was chosen* [*by the god/goddess* ...]

1011

A fragment of a tablet from Nineveh contains a copy of an inscription that is similar to Esarhaddon's Babylonian inscriptions and that may have been inscribed upon an object dedicated to the god Marduk. The text may be part of Babylon B (text no. 116), but it could also be part of an inscription of Ashurbanipal or even Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2648	—	Nineveh, Kuyunjik	5×7	c

COMMENTARY

For rev. 3′–8′, compare Babylon A (text no. 104) v 21–34, Babylon C (text no. 105) vii 24–43, and Babylon F (text no. 107) viii, which were previously edited by Borger (Asarh. p. 25 §11) as Bab. A, C, and F Episode 37:24–33.

10′ Could it be [DUMU.MEŠ ᵐ]ᵇᵃ-*lat-su-nu*, "[sons of B]alāssunu," even though such a personal name is not otherwise attested?
13′ With regard to BIR*, the form of the sign differs from what is found in lines 1′ and 2′ and is closer to that of ḪAR in line 12′.
15′ Collation shows *a-na*, not *a*-UD of copy in LKU.
17′–18′ With regard to the possible restoration of these lines, compare Frame, RIMB 2 p. 206 B.6.32.5 lines 14–15.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 462 (study)

TEXT

Obv.

Lacuna		Lacuna
1′)	[...] *x* [...]	1′–8′) [...] ... [...] ... [...] controlling bridle, [...] dragon, [...], important one, magnificent one, who ... [...], who [...] among the gods ... [...] mighty one, brilliant one, [...] radiant, ... [...] ... ruler [...]
2′)	*x x šá* (traces)[...]	
3′)	*rap-pu la-iṭ-ṭu ú-šum-*˹*gal*˺*-*[*lum ...]	
4′)	*kab-tu šit-ra-ḫu šá ina ṣi-in-*[*di ...*]	
5′)	*ša i-na* DINGIR.MEŠ *gi-*˹*mir*?˺ [...]	
6′)	*gaš-ru šu-pu-ú* [...]	
7′)	*nam-ri-ir x* [...]	
8′)	*ma-al-ku x* [...]	
9′)	*na-din* GIŠ.GIDRU? [...]	9′–15′) giver of the scepter [...] ... god [...] and ... [...] the one who ... [...] who renovated [...] ... [...] ... [...]
10′)	DINGIR *re-me-*[...]	
11′)	*ù x* [...]	
12′)	*muš-te-*[...]	
13′)	*mu-ud-diš* [...]	
14′)	*a-x x* [...]	
15′)	*x x* [...]	
Lacuna		Lacuna

Rev.

Lacuna		Lacuna
1′)	(traces)[...]	Rev. 1′–7′) ... [...] *on whom a capital punishment was imposed* [...] I re[turned] their looted possessions [...] provisions to go out on campaign ... [... *I encouraged them*] to seize the city and build houses, plant or[chards ...] ... I let them dwell in secur[ity ...] with joyful heart (and) shining countenance [...]
2′)	˹*šá*˺ *en-du še-er-tu nap-šá-a-*˹*ti*˺ [...]	
3′)	NÍG.ŠU.MEŠ-*šú-nu šal-lu-ti ú-*˹*ter*˺ [...]	
4′)	*a-na a-lik ger-ri ṣi-di-tu áš-te-*˹*ri*?˺-[...]	
5′)	*a-na ṣa-bat* URU *u e-peš* É *za-qap ṣip-*[*pa-a-ti ...*]	
6′)	*x* SAG *ú-šar-bi-su-nu-ti-ma par-*˹*ga*˺-[*niš ...*]	
7′)	*ina ul-lu-uṣ lìb-bi nu-um-mur pa-ni* [...]	
8′)	*ki-din-nu-su-un šá ina qa-ti* [...]	Rev. 8′–14′) [...] their privileged status, which ... [...] the people with rejoicing and celebrati[on ...] ... [...] in every direction [...] their [...] more than [... the goddess] Zarpanītu [...] ... [...]
9′)	UN.MEŠ *ina ḫi-da-a-te u ri-šá-*˹*a*˺-[*te ...*]	
10′)	*x kar-ṣi šá pat* IGI.II [...]	
11′)	[*a*]-˹*na*˺ *šá-a-ri er-bet-ti* [...]	
12′)	[*x*-(*x*])-˹*su*˺-*un* UGU *šá* [...]	
13′)	[... d]*zar*?-*pa-ni-tum* [...]	
14′)	[...] *x* ID *x* [...]	
Lacuna		Lacuna

1012

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4454	—	Nineveh, Kuyunjik	8.6×3.8	c

COMMENTARY

The color of the surface is the same as K 4463 (text no. 1013) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as K 4463, but not that of K 4477.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 634 (study)
1893–97 Winckler, AOF 1 p. 532 n. 1 (study)
1894 Winckler, Sammlung 2 p. 6 (copy)
1956 Borger, Asarh. pp. 116–117 §87 (transliteration)

TEXT

Obv.
1) [...] MAN KUR.*ur-ar-ṭa-*˹*ma*˺ [*x* (*x*)] ˹*še*˺-*tu-ú*-[...]
2) [...] *la na-šé-e ḫu-bu-ut ša* [...]
3) [...] *šá* AD *ba-ni-ia iš-ta*-[...]
4) [...]-*al-lu-ú* [...]
5) [... ^{d}]EN.LÍL *áš-šu* [...]
Lacuna
Rev.
Lacuna
1′) [...] ˹KUR.*ba*˺-[...]
2′) [...] *la ni-i*-[...]
3′) [...]-˹*su*˺ *šik-nat la*-[...]
4′) [...] SAG-*ia* UGU-*šú ú*-[...]
5′) [...] ˹*iḫ*˺-*ṭu-ú* UGU-*šú ú*-[...]
6′) [...]-˹MU˺-GAR-*un* DUMU ^{md}*nin*-[...]
7′) [...]-*ti ina* GIŠ.GU.ZA-*šú ú-še-šib* [...]

1–5) [...] king of the land Urarṭu [...] ... [...] not carry, the *plunder* of [...] whom (my) father, who engendered me, ... [...] ... [... the god] Enlil concerning [...]

Lacuna

Lacuna
Rev. 1′–7′) [...] the land Ba[...] ... [...] ... [...] my head [...] over it/him ... [...] they committed an offense against him (and) ... [... -š]uma-iškun, son of Nin[...] ... I placed on his throne [...]

1013

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II. The extant text describes the construction of a building, perhaps the *akītu*-house mentioned in line 6′.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4463	—	Nineveh, Kuyunjik	6.2×4.8	c

COMMENTARY

The color of the surface is the same as K 4454 (text no. 1012) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as that of K 4454, but not that of K 4477.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 635 (study)
1893–97 Winckler, AOF 1 p. 532 n. 1 (study)
1894 Winckler, Sammlung 2 p. 6 (copy)
1916 Olmstead, Assyrian Historiography p. 36 n. 7 (study)
1956 Borger, Asarh. pp. 116–117 §87 (study)

TEXT

Lacuna

1′) [...] *ú*-[...]
2′) [...] ⌜*el*⌝-*la-mu-u-a be-lut* KUR *aš-šur*.KI *x* [...]
3′) [...]-*šú ib-ši-ma ul iḫ-su-sa* [...]
4′) [...] MAN ŠÚ MAN KUR *aš-šur*.KI GÌR.NÍTA KÁ.DINGIR.[RA.KI ...]
5′) [...] ⌜*ša*⌝ *ina kul-lat ma-ḫa-zi iš-tak-*⌜*ka*⌝-[*nu* ...]
6′) [...]-*ia e-piš* É *á-ki-ti* [...]
7′) [...] (erasure)[...]
8′) [... *ina uz-ni-ia ib*]-*ši-ma uš-ta-bi-*⌜*la*⌝ [*ka-bat-ti* ...]
9′) [... *ki*]-⌜*ma*⌝ *šad-di-i ar-ṣip ú-šak-lil* [...]
10′) [...]-*ni* 1-*en pit-qu ap-tiq-ma ša* LUGAL [...]
11′) [... *ú*]-*šá-ni-ḫu-ma* UGU *šá ia-a'-a*-[...]
12′) [...]-*ia u* DINGIR.MEŠ ^{d}INANNA.MEŠ *ma-la it*-[...]
13′) [...] *x e-siq-ma ú-dan*-[*nin* ...]
14′) [... GIŠ.ÙR.MEŠ GIŠ].*ere-ni* MAḪ.MEŠ *tar-bit* KUR.[*ḫa-ma-nim* ...]
15′) [...] *ú-šat*-[...]

Lacuna

Lacuna

1′–7′) [...] ... [...] before me the lordship of Assyria ... [...] his/its [...] was [...] ... and he was not mindful [...] king of the world, king of Assyria, governor of Babyl[on, ... (5′) ... th]at he established in all the cult centers [...] my [...], the one who (re)built the *akītu*-house [...] (erasure) [...]

8′–15′) [... it] was [on my mind] and [I] thought [about it ... lik]e a mountain, I built (and) completed [... (10′) ...] ... one [...] I built (its) brickwork and [...] of/which a king [...] made (them) work hard and in addition to ... [...] my [...] and as many of the gods (and) goddesses as ... [...] I carved ... [...] and strength[ened ...] magnificent cedar [beams], grown on Mount [Amanus ...] ... [...]

Lacuna

1014

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4477	—	Nineveh, Kuyunjik	5.4×3.6	c

COMMENTARY

K 4477 is the upper right corner of a tablet. The color of the surface is the same as that of K 4463 (text no. 1013) and K 4454 (text no. 1012), but the interior is different. The scribal hand is not similar to that of either of the aforementioned fragments.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 636 (study)
1893–97 Winckler, AOF 1 p. 532 n. 1 (study)
1894 Winckler, Sammlung 2 p. 6 (copy)
1956 Borger, Asarh. pp. 116–117 §87 (study)

TEXT

Obv.	
1) [... KUR].ELAM.MA.KI [...]	1–7) (No translation warranted)
2) [...] *x-ad* NUN *ḫi-*[...]	
3) [...]*-man šá-at-pi ka-*[...]	
4) [...] *ri-šá-ni x x* AD.MEŠ [...]	
5) [...]*-e ma-ku-tu* [...]	
6) [...] *ra-a-na ni-i-ti* [...]	
7) [...] *sap-lu šá ka-*[...]	
Lacuna	Lacuna
Rev.	
Lacuna	Lacuna
1′) [...]*-ka*	Rev. 1′–5′) (No translation possible)
2′) [...]*-nu-ú-si*	
3′) [...]*-pi*	
4′) [...]	
5′) [...] *x x*	
Lacuna	Lacuna

1015

A fragment of a multi-column clay tablet from the Kuyunjik collection preserves part of an inscription describing the refurbishment of the statues of Babylon's tutelary deities, perhaps by Esarhaddon. Col. i is concerned with oracular consultation over a matter which is no longer clear. Col. v describes a festival held in the courtyard of Ešarra, the temple of the god Aššur at Aššur, including *mīs pî* "mouth-washing" rituals for the statues of the god Marduk and his entourage. This text is commonly referred to as Aššur C (Ass. C).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 6048 + K 8323	—	Nineveh, Kuyunjik	13×7.5	c

COMMENTARY

The two fragments were joined by R. Borger (Lambert, Studies Deller p. 158). Parts of two columns on both the obverse and reverse, and parts of the left and bottom edges are preserved. W.G. Lambert (Studies Deller p. 159) suggests that the tablet may have originally had three columns on each side.

BIBLIOGRAPHY

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1956 Borger, Asarh. pp. 7–8 §4 (Ass. C) (K 6048, edition)
1988 Lambert, Studies Deller pp. 157–174 (copy, edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
2002 Streck, AoF 29 pp. 222 and 230 (study)
2002 Vera Chamaza, Omnipotenz pp. 472–474 no. 203 (edition)

TEXT

Col. i

Lacuna

1′) [...] LÚ.*x x x x*

2′) [...] *ba-nu-u a-ge-e* MAN-*ti*

3′) [...] DUMU.MEŠ ⌜LÚ⌝.[ḪAL ...]-*lu-lu* ABGAL *šam-ni*

4′) [...] *x-šu šup-šu-uq e-x* [KUD]-⌜*is*⌝ EŠ.BAR *ma-li nam-ri-ri*

5′) [...] UDU.SILA$_4$.MEŠ *šuk-lu-lu-ti* [*šá la*] *i-šu-u ti-rik ṣu-ul-me*

6′) [*mim*]-*mu-ú ina lìb-bi-šú ba-šu-ú* ⌜*ú*⌝-*šá-an-ni-*⌜*an-ni*⌝

7′) ⌜*ul*⌝ *ú-pat-ti ša* DUMU.MEŠ LÚ.ḪAL *pal-ka-a ḫa-si-sún*

8′) *i-na ṭup-pi iš-ṭur e-ri-im ib-ri-im id-din-šú-nu-ti*

9′) ⌜*ul*⌝ *iṣ-lul kal mu-ši a-di ip-pu-ḫa* KUD-*is* EŠ.BAR EN EN.EN ^{d}UTU

10′) ⌜*a*⌝-*na šu-te-šur de-e-ni ni-iš qa-ti na-ši-ma*

11′) ⌜*e*⌝-*le-nu-u-a* DUMU *bi-bil lìb-bi-šú ú-ṣal-la* ^{d}UTU *u* ^{d}IŠKUR

12′) ⌜*en*⌝-*qu-ú-ti* DUMU.MEŠ LÚ.ḪAL *ú-šak-me-*⌜*sa*⌝ *šá-pal-šú-un*

13′) [*a*]-⌜*di*⌝ *qa-a-tu ú-ki-in-nu x x* [*x*] *x-*⌜*ap-ti*⌝

14′) [...] ⌜*šá*⌝ *uš-šu-uš* [...]

Col. ii

Lacuna

1′) *ina a-*⌜*ši*⌝-[...]

2′) *il*-[...]

3′) (blank)[...]

Lacuna

i 1′–14′) [...] ... [...] creator of the royal crown [... diviner]s [...] ... the oil expert [...] ... difficult ... [who makes] decision(s), filled with radiance, (i 5′) [...] perfect lambs [that] had [no] black spots. He repeated to me [al]l that was in his heart. He did not impart (it) to the wise diviners, (but rather) he wrote (it) on a tablet, put (it) in an envelope, sealed (it), (and) gave (it) to them. He did not sleep all night until the giver of decisions, the lord of lords, the god Šamaš shone. (i 10′) To obtain (correct) decisions, hands were raised (praying). His favorite son prayed to the gods Šamaš and Adad concerning me (and) he made skilled diviners kneel down before them. Until they had assigned a station (and) ... [...] ... distressed ... [...]

Lacuna

ii 1′–2′) (No translation possible)

ii 3′–7′) (No translation possible)

4′) *x x* [...]
5′) [...]
6′) [...]
7′) SAG-[...]
8′) *a-dan-nu* [...]
9′) ^{d}SAG.ME.[NÍG ...]
10′) *a-šar ni-ṣir-*[*ti* ...]
11′) *a-na sa-*⌜*din*⌝ [...]
12′) *ina šá-ma-me u* [*qaq-qa-ri* ...]
13′) AḪ-*su*-[*us* ...]

ii 8′–13′) The appointed time [...] Jupi[ter ...] hypso[ma ...] to ... [...] in heaven and [on earth ...] I/he thought/remembered [...]

Col. iii
Broken off

Col. iii
Broken off

Rev.

Reverse

Col. iv
Broken off

Col. iv
Broken off

Col. v
1) [...]
2) [...]
3) ⌜LÚ⌝ [...]
4) *a-lak* DINGIR-*ti-*[*šú* ...]
5) *ṭè-em* ^{d}⌜UTU⌝ [...]
6) UZU.MEŠ *ta-kil-ti* ⌜*šal*$^{?}$⌝-[*mu-te* ...]
7) *ik-šu-dam-ma* ITI.⌜GU$_4$⌝ [...]
8) ^{d}IŠKUR ŠÈG.MEŠ-*šú ú-maš-ša-*⌜*ram*⌝-[*ma* ...]
9) ÍD.IDIGNA ILLU-*šá iš-*[*ša-a* ...]
10) UD.7.KÁM *nu-bat-tu ša* ^{d}[...]
11) *ina* KISAL *é-šár-ra a-šar* ⌜*nab*⌝-[*nit* ...]
12) *ma-ḫar* MUL.MEŠ *šá-ma-me* ^{d}*é-*[*a* ...]
13) *ina ši-pir* ABGAL KA.LUḪ.[Ù.DA ...]
14) UD.8.KÁM *u*$_4$*-mu* [...]
15) *ul-tu* [...]
16) *x* [...]

v 1–16) [...] ... [...] the going of [*his*] divinity [...] (v 5) order of the god Šamaš [...] encouraging, *pro*[*pitious*] omens [...] the month Ayyāru (II) arrived [...] the god Adad released his rains [and ...] the Tigris River flood ro[se ...] (v 10) The seventh day, the vigil ceremony of the god(dess) [...] In the courtyard of Ešarra, where the creat[ion of ...] Before the stars of heaven the god E[a, ...] through the craft of the sage "the wash[ing of] the mouth" [...] the eighth day, the day [...] from [...] ... [...]

Lacuna

Lacuna

Col. vi
1) [...] *x x x* ⌜^{d}AMAR.UTU⌝ ^{d}*x x x x x x x x x x x x x*
2) [^{d}]⌜*zar-pa-ni-tum*⌝ *ina ká-ḫi-*⌜*li-sù ú-še-ší*⌝*-bu* ⌜*šu-bat né*⌝*-eḫ-tú*
3) [...] DINGIR *ina ke-nu* LUGAL-*su li-kín-*[*nu*] *li-šal-bi-ru* BALA.MEŠ-*šú*
4) [^{d}]*a-num an-tum ik-rib u*$_4$*-me* SÙ.MEŠ *lik-*[*tar*]-⌜*ra*⌝*-bu-šú a-na da-ra-a-*⌜*tim*⌝
5) [^{d}EN].⌜LÍL⌝ ^{d}NIN.LÍL *šim-tú ṭa-ab-tú ši-mat* [*la*]*-ba-ri li-šim ši-mat-su*
6) [^{d}]⌜*é*⌝*-a* DINGIR.MAḪ *šu-mu li-šar-šu-*⌜*šu*⌝*-ma li-rap-pi-šú* NUMUN-*šú*
7) [^{d}]30 ⌜^{d}UTU GISKIM⌝ MUNUS.SIG$_5$ ITI-*šam la na-par-ka-a li-tap-pi-lu a-ḫa-*⌜*meš*⌝
8) [...] *x x x* ḪÉ.GÁL ḪÉ.NUN *ṭuḫ-du ka-a-a-an liš-tab-ri ina* KUR-*šú*
9) [...] *x x* [...] ⌜*la*⌝*-ba-ri ka-šad lit-tu-ti* [...] *ra-im-šú*
10) [...] *x-si* SIG$_5$.MEŠ-*šú*
11) [...] TA LÚ.KÚR.MEŠ-*šú*

vi 1–11) [...] ... the god Marduk ... [... the goddess Z]arpanītu they seated (them) on a peaceful seat in Kaḫilisu. [...] ... may they make his kingship firm (and) make his reign endure; may [the god] Anu (and the goddess) Antu forever pronounce for him a blessing of long days; (vi 5) may [the god En]lil (and) the goddess Mullissu decree as his destiny a good destiny (and) a destiny of long (life); may [the god] Ea (and) the goddess Bēlet-ilī grant him progeny and expand his offspring; may [the god] Sîn (and) the god Šamaš, together, give him favorable sign(s) monthly, without ceasing; may [the god ...] ... abundance, establish constant plenty (and) prosperity in his land; [...] ... [...] old age, the attainment of (extreme) old age [...] ...; [...] ... his favorable; (and) [...] from his enemies.

Blank

1016

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription possibly reporting on Esarhaddon's attempt to return the statue of the god Marduk to Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13383	—	Nineveh, Kuyunjik	3.6×2.3	n

COMMENTARY

The fragment comes from the bottom left corner of the tablet and parts of the left and bottom edges are preserved. The obverse duplicates, with variation, K 6048 + K 8323 (text no. 1015) i 5′–14′; the restorations in lines 2′–7′ are based on that inscription.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1307 (study)
1988 Lambert, Studies Deller pp. 158–172 (copy, edition)
1993 Porter, Images, Power, and Politics p. 201 (study)
2002 Vera Chamaza, Omnipotenz pp. 487–488 no. 213 (edition)

TEXT

Obv.

Lacuna

1′) ZAG [...]
2′) ⌜UB?⌝ ŠE? ⌜TÚ?⌝ [...] *x x* [... UDU.SILA$_4$.MEŠ]
3′) ⌜*šuk*⌝-*lu-lu-te šá la i-šu-u ti-*⌜*rik*⌝ [*ṣu-ul-me* ...]
4′) ⌜*ul*⌝ *ú-pat-ti šá* DUMU.MEŠ LÚ.ḪAL.⌜MEŠ⌝ [*pal-ka-a ḫa-si-sún ṭup-pi áš-ṭur e-ri-im*]
5′) ⌜*ab*⌝-*ri-*<*im*> *a-din-šú-nu-ti ul aṣ-*[*lul kal mu-ši* ...]
6′) [*ú*]-⌜*qa*⌝-*a*ʾ-*a nam-ru* EN EN.EN [^{d}UTU ...]
7′) [*a-na*] ⌜*šu*⌝-*te-šur de-e-ni ni-*⌜*iš*⌝ [*qa-ti na-ši-ma* ...]
8′) [*ú-ṣal*]-⌜*li*⌝ ^{d}UTU *u* ^{d}IŠKUR *en-qu-u-te* [DUMU.MEŠ LÚ.ḪAL *ú-šak-me-sa šá-pal-šú-un*]

Rev.

1) ⌜*a*⌝-*di qa-tu ú-kin-nu ib-ru-ú x* [...]
2) *šu-te-mu-qu šap-ta-a-a pal-ḫa-*⌜*ku?*⌝ [...]
3) ⌜*im*⌝-*tal-li-ku* ^{d}*í-gì-gì ip-ru-*⌜*su*⌝ [...]
4) [UZU].⌜MEŠ⌝ *ti-kil-ti šal-mu-u-te* [...]
5) [*x x*] *x-ni* ^{d}UTU *u* ^{d}IŠKUR *šu-*[...]
6) [...] *x-ka i-be-el* KUR *x* [...]
7) [...] *x x x* [...]

Lacuna

Lacuna

1′–8′) ... [...] ... [...] perfect [lambs] that had no [black] spo[ts ...] I did not impart (it) to the [wise] diviners, [(but rather) I wrote (it) on a tablet, (5′) put (it) in an envelope], sealed (it), (and) gave (it) to them. I did not sl[eep all night ... I] waited for the shining lord of lords, [the god Šamaš, ... To ob]tain (correct) decisions, ha[nds were raised (praying) ... I pray]ed to Šamaš and Adad (and) [made] skilled [diviners kneel down before them].

Rev. 1–7) Until they had assigned a station (and) inspected ... [...] I was reverent with supplicating lips [...] The Igīgū gods took counsel and decid[ed ...] encouraging, propitious [omen]s [... (rev. 5) ...] ... Šamaš and Adad ... [...] ... will rule the land ... [...] ... [...]

Lacuna

1017

A fragment of a clay tablet from the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sennacherib based on the phrase *uš-te-eš-še-ra ka-ra-ši* in line 8′, and thus the text is placed here arbitrarily.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 11248	—	Nineveh, Kuyunjik	5×3.5	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1150 (study)

TEXT

Lacuna
1′) [...] *x* ÍD [...]
2′) [...] *ši-mat a*-[...]
3′) [... $^{d?}$]15 *i-šá-qu um*-[...]
4′) [...] *áš-lu-la šá-x* [...]
5′) [...] *x-gu lìb-ba-šá ḫa-še-e-šá lu* [...]
6′) [...] *x-šú* NIMGIR-*ia* LID *šu-uḫ-tú áš-x* [...]
7′) [...]-*ti-ik* 2-*tum* MU.AN.NA *il*-[...]
8′) [...] *x uš-te-eš-še-ra ka-ra-ši ab*-[...]
9′) [...]-⌜*ia*⌝ *lu-u ḫa-mut-ti x* [...]
10′) [...] *x i-kar-ra-*⌜*bu*$^{?}$⌝ *x* [...]
11′) [...] *x* ŠU *x* [...]
Lacuna

Lacuna
1′–7′) [...] ... river [...] ... [... the goddess] Ištar ... [...] I plundered ... [...] ... its heart, its lungs ... [...] its ... [...] my messenger ... [...] ... year ... [...]

8′–11′) [...] ... I mustered my camp ... [...] my [...] quickly ... [...] ... they prayed ... [...] ... [...]

Lacuna

1018

A fragment of a tablet preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon, Ashurbanipal, or even Aššur-etel-ilāni, and thus the text is presented here arbitrarily.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13732	—	Nineveh, Kuyunjik	3×3	c

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1335 (study)

TEXT

Lacuna
1′) *ša a-na-ku* ^{m}AN.˹ŠÁR˺-[*x-x* ...]
2′) LUGAL KUR AN.ŠÁR.[KI ...]
3′) *ina qí-bit* AN.˹ŠÁR˺ [...]
4′) *la-ba-ni* [...]
5′) *ša uz-zu* EN [...]
6′) *x x* [(*x*)] ˹AḪ?˺ [...]
Lacuna

Lacuna
1′–3′) [...] that I, Aššur- ...], king of Assyria, [...] at the command of the god Aššur ...]

4′–6′) (No translation possible)

Lacuna

1019

A sizeable fragment of a small clay tablet in the British Museum's Kuyunjik collection preserves part of an inscription that may recount the sack of Memphis at the hands of an Assyrian king. For this reason it may be an account of a campaign of Esarhaddon or Ashurbanipal to Egypt.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 8692	—	Nineveh, Kuyunjik	11×7	n

COMMENTARY

The top and right sides are missing. The script is Late Babylonian and horizontal rulings separate each line. Because the scribe marked every tenth line in the left margin, it is possible to estimate the number of lines missing in the lacuna at the beginning. The inscription was not collated, so the edition is based on W.G. Lambert's copy.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 952 (study)
1982 Lambert, JJS 33 pp. 61–70 (copy, edition, study)
1994 Onasch, ÄAT 27/1 p. 25–28 (study); 2 pp. 22–23 (edition)
1996 Borger, BIWA p. 336 (study)
2005 Ephʿal, JCS 57 p. 105 (study)

TEXT

Obv.

1–6) (Not preserved)

7) (traces)

8) [...] *x* DU MI ⌜LI⌝ [...]

9) [...] *x x x* RU *is-su-x* [...]

10) [...] *x-ma a-mir-šú la* ⌜*ib*⌝-[*ši* ...]

11) [... ERIM].⌜MEŠ⌝-*šú a-li-ku i-di-*[*šú* ...]

12) [...] *x a-*⌜*na*⌝ [URU.*mi*]-⌜*in*⌝-*pi* URU-*šú-nu pa-ni-šú-nu iš-*⌜*tak*⌝-[*nu* ...]

13) [*ina*] ⌜ABUL⌝.MEŠ URU *su-qa-ti-šú ù re-ba-ti-*[*šú* ...]

14) ⌜*ak*⌝-*mi-šú-nu-ti-ma i-na* GIŠ.TUKUL.MEŠ *a-nar-šú-nu-*⌜*ti*⌝ [...]

15) *i-tam-kip-ma mur-ni-is-qu ù ṭi-bi-iḫ* GIŠ.GIGIR.MEŠ *a*-MES *x* [...]

16) *i-na* SILA.DAGAL.LA URU *šá-lam-ti-šú-nu* UGU *a-ḫa-meš* [...]

17) *i-na* SAG.DU.MEŠ-*šú-nu* URU.AN.ZA.GÀR.MEŠ *e-pu-*⌜*uš*⌝ [...]

18) EGIR AN.ŠÁR ^{d}AMAR.UTU ^{d}UTU [...]

19) *ù* DINGIR.MEŠ GAL.MEŠ *šá* AN-*e u* KI-*tim* ⌜*ma*⌝-[*la ba-šu-u* ...]

20) *ú-ṣal-lu-ma ú-šam-ṣu-in-ni ma-la* ⌜*lìb*⌝-[*bi-ia* ...]

21) *a-na* É.GAL-*šú maš-ši-i'-ti ú-x* [...]

22) DAM.MEŠ-*šú* DUMU.MEŠ-*šú ù* DUMU.MUNUS.⌜MEŠ⌝-[*šú* ...]

23) [*šá*] *ki-ma šá-šú-ma* GIM ESIR *ṣal-mu* UZU.MEŠ-⌜*šú*⌝-[*nu* ...]

24) [*šal*]-⌜*lat*⌝ É.GAL-*šú* 8 LIM GUN KÙ.BABBAR SAḪAR.ḪI.A *šad-*[*di-šú* ...]

25) [...] ⌜GUN⌝ KÙ.GI *ru-uš-šú-ú* NA_4.MEŠ *a-qar-*⌜*tú*⌝ [...]

Rev.

26) ⌜*mim*⌝-*ma šum-šú bu-še-e šad-lu-*[*ti* ...]

27) *x* ME 20 SAGŠU KÙ.GI GAL.MEŠ *šá* SAG [...]

28) *šá ba-aš-mu* KÙ.GI *ù* MUŠ.MEŠ KÙ.GI *ina* ⌜*muḫ*⌝-[*ḫi šak-nu* ...]

29) 2.TA *ši-bir-ti* NA_4.*aš-gì-gì*.MEŠ *nab-nit* KUR-[*e* ...]

30) *šá* 5.TA.ÀM GUN.MEŠ *šu-qul-*⌜*ta*⌝-[*šu-nu* ...]

31) 50 LIM ANŠE.KUR.RA.MEŠ *dan-nu-ti ṣi-mit-*⌜*ti*⌝ [*ni-ri* ...]

32) 60-*šu* LIM GU_4.MAḪ.MEŠ *kab-ru-ti nap-tan* NUN-[*ti-šú* ...]

33) ⌜*la*⌝ *mi-na* UDU.NÍTA.MEŠ *šá* KUN GU_4.MEŠ *šak-*[*nu* ...]

34) *ù* GADA.MAḪ.MEŠ *la ni-bi ṣu-bat ba-*[*al-ti* ...]

35) [*ú*]-⌜*nu*⌝-*ut* KÙ.BABBAR KÙ.GI ZABAR GIŠ.ESI KUŠ NI [...]

36) [*ma*$^{?}$-*la*$^{?}$ *šu*$^{?}$]-⌜*mu*$^{?}$⌝ *na-bu-ú šá a-na* LUGAL-*ti-šú*

1–6) (Not preserved)

7–9) (No translation possible)

10–17) [...] ... and the[re was] no one who could find him [...] his [troops], who march at [his] side, [...] ... [they] star[ted out] towa[rd *Me*]*mphis*, their city; [... in the] city gates, its streets and [its] squares [... I] captured them and killed them with the sword [...]. (15) Jostled, I ... [...] thoroughbred(s) and the ... of chariots. [I heaped] their corpses upon each other in the city square [...]; I made piles with their heads [...].

18–25) After I had prayed to the gods Aššur, Marduk, Šamaš, [...] and the great gods of heaven and netherworld, as m[any as there are, ...] and after they had granted my [heart's] desire [...] I ... [...] into his plundered palace [...] his wives, his sons, and [his] daughters [... whose] skin, like his, was as black as pitch, [... the plunder] of his palace: eight thousand talents of silver, ore from [its] moun[tain, ... ta]lents of red gold, precio[us] stones, [...],

26–42) [eve]ry kind of thing, vast amou[nts] of goods, [...] ... hundred and twenty large gold headdresses from the heads of [...] on which [were set] golden vipers and golden serpents [...] two pieces of *ašgigû*-stone, a creation of the mountain[s, ... (30) whose] weight was five talents each, [...] fifty thousand strong horses, broken [to the yoke, ...] sixty thousand fattened choice oxen (destined for) [his] prince[ly] banquets, [...] countless [...], sheep with tails of oxen, [...] and innumerable choice linen robes, fest[ive] garments, [... (35) ut]ensils of silver, gold, bronze, ebony, leather, ... [... everything] that there is, which ... [...] for his kingship [...] ..., livi[ng] creatures, [...] whose body was red and white, ... [...] ... [...] which have [the ...] of a stag and which no one [... which] cannot be fo[und i]n city or land [...] ... [...]

12 The usual writings of Memphis in the inscriptions of Esarhaddon and Ashurbanipal are URU.*me-em-pi* or URU.*mi-im-pi*, so the restoration [URU.*mi*]-⌜*in*⌝-*pi* is only an educated guess (Lambert, JJS 33 p. 62).

ú-[...]
37) [*x x* (*x*)].ᶠMEŠᵀ *šik-na-at na-piš*-[*ti* ...]
38) [...] SA_5 *u* BABBAR SU-*šú é* ᶠ*ru*?ᵀ [...]
39) [...] *su ma gal a ri x* [...]
40) [...] ᶠ*lu*ᵀ-*lim-mu šá-kin-ma mám-ma ul* [...]
41) [... *i*]-*na* URU *u* KUR *la* ᶠ*in-nam*ᵀ-[*ma-ru* ...]
42) (traces)[...]
Lacuna Lacuna

1020

A fragment of a clay tablet from the Kuyunjik collection contains part of an inscription that may be attributed to Esarhaddon or Ashurbanipal. The fragment is included here arbitrarily.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 20241	—	Nineveh, Kuyunjik	2.1×1.9	c

BIBLIOGRAPHY

1992 Lambert, Cat. p. 46 (study)

TEXT

Obv.
Lacuna Lacuna
1′) [...]-*piš-ma* UGU *šá x* [...]
2′) [...]-*nu qé-reb* URU.*aš*-[...]
3′) [...]-ᶠRAᵀ KI TI LAM NU ᵈ[...]
4′) [...]-*li-ku* ᶠ*ab*ᵀ-[...]
5′) [...] *x* UŠ A ᶠRAᵀ [...]
Lacuna Lacuna

1′–5′) (No translation possible)

1021

A small piece of lapis lazuli from the city area in Aššur bears a fragmentary inscription that has been attributed to Esarhaddon. The object is reportedly held in the Istanbul Archaeological Museum, but its inventory number is unknown. According to Pedersén, both sides of this object are inscribed with a text that uses Esarhaddon's name Aššur-etel-ilāni-mukīn-apli (compare text nos. 13 and 74–75). Only a photograph of the obverse was available for study, but the two lines of text make Pedersén's identification uncertain.

CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
Ass 6011	Ass ph 708–709, 839, K 355	Aššur, city area	—	—	p

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 23 (study)

TEXT

Obv.
Lacuna
1′) [(...)] ^{md}*aš-šur*-[(...)]
2′) [(...)]-*e-tel*-DINGIR.MEŠ-[(...)]
Lacuna
Rev.
Lacuna
1′–2′) [(...)] Aššur-[(...)]-etel-ilāni-[(...)]
Lacuna

1022

Part of the neck and body of a stone jar, perhaps from Nineveh, bears the beginning and end of a proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, making its ascription to Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni probable. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2–4 symbol 4). The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–5–22,606a	Northern or central Iraq, possibly Nineveh, Kuyunjik, the South-West Palace	Height: 8.3	n

1′–2′ E. Frahm (private communication) tentatively proposes that the inscription could be read as "[Palace of] Esar[haddon, who is (now also) called Aššur]-etel-ilāni-[mukīn-apli]." Alternatively, one could read the text of the obverse as "[Palace of] Aššur-etel-ilāni," thus reassigning the text to Esarhaddon's grandson and second successor.

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21–24 and fig. 10 no. 66 (copy, edition, study)

2008 Niederreiter, Iraq 70 p. 85 (study)

TEXT

1) KUR ^{m}AN.ˈŠÁRˀ-[*x-x* ... KUR *aš*]-ˈ*šur*.KIˀ

1) The palace of *Esar*[*haddon ... king of* As]syr[ia].

1023

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription of a son or descendant of Sennacherib, possibly Esarhaddon. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The inscription, which is included here arbirarily, was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	91–5–9,248	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 8	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21, 24, and fig. 11 no. 69 (copy, edition, study)

TEXT

1) [...] ˈAˀ ^{md}30-PAP.MEŠ-SU MAN [...]

1) [...] son of Sennacherib, king [...]

1024

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription that names Esarhaddon. It is unclear whether the inscription belongs to Esarhaddon or a subsequent king, so its inclusion here is arbitrary. The vessel fragment is made of calcite/dolomite with banding cut transversely. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55–12–5,17	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, South-West Palace	Height: 6.9	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21, 24 and fig. 11 no. 72 (copy, edition, study)

TEXT

1) [... ^{m}]rd*aš-šur*-PAP-[AŠ ...]

1) [...] Esarha[ddon ...]

1025

A fragmentary stone vessel, perhaps a flask, bears part of a short proprietary inscription that appears to mention Esarhaddon. Finkel and Reade (Assyrian Stone Vessels p. 44) suggest that the inscription should most likely be attributed to Ashurbanipal, but it is included here arbitarily. The vessel body fragments are made of a gray-black slaty stone that closely resembles pottery. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55–12–5,13 + 81–7–27,178	55–12–5,13 is registered as coming from Sherif Khan and 81–7–27,178 as from Nineveh, Kuyunjik, South-West Palace	Height: 3.4; Max dia.: 29	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 43–44 and fig. 21 no. 320 (copy, edition, study)

TEXT

1) [... ^{m}*aš-šur*-PAP]-AŠ MAN ŠÚ [...]

1) [... *Esarha*]*ddon*, king of the world, [...]

1026

A flat-based, double-rim stone bowl from Nineveh bears the end of a short proprietary inscription of a descendent of Sennacherib, probably Esarhaddon or Ashurbanipal. Finkel and Reade (Assyrian Stone Vessels p. 53) argue that the spacing of the fragmentary inscription indicates that it should likely be attributed to Ashurbanipal, but it is included here arbitarily. The vessel, which is more than half complete, was pieced together using five fragments made of mottled black and white diorite. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 135453	81–2–4,25	Nineveh, Kuyunjik, possibly from the South-West Palace	Height: 3.4; Rim dia.: 14.5	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51–53 and fig. 26 no. 366 (copy, edition, study)

TEXT

1) [...] $^{\lceil d \rceil}$30-PAP.MEŠ-SU MAN KUR AŠ-*ma*

1) [... son of] Sennacherib, king of Assyria.

1027

A flat-based, double-rim stone bowl from Nineveh bears the beginning of a short proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, thus likely Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni. Parts of the rim, body, and base of the greenish grey siltstone vessel are preserved. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2–4 symbol 4), and the significant space between the etching and the beginning of the inscription may indicate that the former was a later addition. The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55–12–5,6	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, South-West Palace	Height: 3.8; Rim dia.: 27.5	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51–52, 55 and fig. 27 no. 383 (copy, edition, study)

2008 Niederreiter, Iraq 70 p. 85 (study)

TEXT

1) KUR ^{m}AN.ŠÁR-[*x*-*x* ...]

1) The palace of *Esar*[*haddon* ...]

1028

A fragment of a double-rim stone bowl from Nineveh bears part of a short proprietary inscription of a descendant of Sennacherib, possibly Esarhaddon. Parts of the rim and body of the vessel are preserved and the bowl is made of grey and brown siltstone. The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 138584	1932–12–12,1117	Nineveh, Kuyunjik, South-West Palace (SW IV, 10)	Height: 3.3; Rim dia.: 25.8	n

BIBLIOGRAPHY

1933 Thompson, AAA 20 pl. LXXXIX no. 102 (provenance, copy)

2008 Searight, Assyrian Stone Vessels pp. 51, 55 and fig. 27 no. 385 (copy, edition, study)

TEXT

1) [...] ⌜MAN⌝ ŠÚ MAN KUR AN.ŠÁR.KI DUMU ^{md}30-[PAP.MEŠ-SU ...]

1) [...] king of the world, king of Assyria, son of Senn[acherib, ...]

1029

A flat-based stone bowl from Nineveh bears the end of a short proprietary inscription that can be ascribed either to Esarhaddon or to one of his descendants. Although Finkel and Reade (Assyrian Stone Vessels p. 58) plausibly argue that it may be attributed to Ashurbanipal, the inscription is nevertheless included here, albeit arbirarily. This is the only stone vessel that gives a royal genealogy that includes Esarhaddon, Sennacherib, and Sargon II. The vessel, which is over half complete, was made of brown and white agate. It was reportedly broken in antiquity and repaired at that time using a bituminous adhesive. The inscription was not collated, thus the edition is based on the published copy.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118766	81–2–4,26	Nineveh, Kuyunjik, possibly from South-West Palace	Height: 4.6; Rim dia.: 15.3	n

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 53–54, 58 and fig. 30 no. 417 (copy, edition, study)

Figure 18. BM 118766, a flat-based stone bowl from Nineveh with a short proprietary inscription of a late Neo-Assyrian king, possibly Esarhaddon. © Trustees of the British Museum.

TEXT

1) [... ^{m}AN].ʿŠÁRʾ-PAP-AŠ MAN ŠÚ MAN ʿKURʾ [AŠ A ^{md}30-PAP.MEŠ]-ʿSUʾ MAN KUR AŠ A ^{m}MAN-GIN MAN KUR AŠ-*ma*

1) [... E]sarhaddon, king of the world, king of [Assyria, son of Sennache]rib, king of Assyria, descendant of Sargon (II), king of Assyria.

1030

A cylinder fragment preserves part of an inscription written in archaizing Babylonian script. King (Cat. p. 19) suggested that the text dates to the reign of Esarhaddon, but it should probably be attributed to Nebuchadnezzar II. For that reason, the inscription is not treated here.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 99042	1904–10–9,71	—	10×5	n

2001

An agate eyestone has an inscription stating that it was the property of Esarhaddon's wife, Ešarra-ḫammat, who was the mother of Ashurbanipal and Šamaš-šuma-ukīn.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Ash 1967.1483	—	—	Dia.: 1.6	n

BIBLIOGRAPHY

1969 Lambert, RA 63 pp. 65–66 and fig. 1 (copy, edition)
1987 Galter, ARRIM 5 pp. 14 and 30 no. 79 (edition)
1999 Radner, PNA 1/2 pp. 406–407 (study)

TEXT

1) *šá* ^{f}*é-šár-ra-ḫa-mat*
2) MUNUS.KUR *šá* ^{m}AŠ-PAP-AŠ MAN KUR AŠ

1–2) (Property) of Ešarra-ḫammat, wife of Esarhaddon, king of Assyria.

2002

An irregularly shaped gypsum block discovered at Aššur preserves part of the epitaph of Ešarra-ḫammat, Esarhaddon's wife who died in 673 BC. This text is commonly referred to as Aššur I (Ass. I).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 7864	Ass 5113c	Ass Ph 2215	Aššur, iA4II	44×39	c

BIBLIOGRAPHY

1927 Nassouhi, MAOG 3/1–2 pp. 21–22 (copy, edition)
1939–41 Weidner, AfO 13 p. 216 (study)
1954 Ebeling, Stiftungen p. 19 (study)
1956 Borger, Asarh. p. 10 §10 (Ass. I) (edition)
1981 Menzel, Tempel 2 p. T 22 no. 19 (edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 13 (study)
1999 Radner, PNA 1/2 pp. 406–407 (study)

TEXT

Lacuna
1′) [...] *x x* [...]
2′) [...] É *šú-a-tú* [(*x*)]
3′) [...] *ina* IGI-[*šú*]
4′) [(*x*)] É KI.MAḪ [(*x*)]
5′) ⌜*šá*⌝ *é-šár-*<*ra*>*-ḫa-mat*
6′) MUNUS.É.GAL-*šú*
7′) ⌜*u*?*-šad*?*-gíl*?⌝ [*x x* (*x*)]

Lacuna
1′–7′) [...] ... [...] that house [...] ... before [him], the tomb of Ešar<ra>-ḫammat, his wife, ... [...].

2003

Two fragmentary hexagonal prisms contain an inscription of Naqīʾa (Zakūtu), wife of Sennacherib, reporting that she built a palace for her son Esarhaddon, king of Assyria, in the citadel of Nineveh, behind the temple of the gods Sîn and Šamaš.

1′–3′ Menzel interprets the traces on the stone as: [MAN] ⌜KUR⌝ [AŠ]- ⌜*ma*⌝ / [*e-piš*] É *šú-a-tú* / [*a-na* MAN.ME Ú]Š.ME "[...] (who is) also [king] of [Assyria, builder] of this house [for the deceas]ed [kings]." Menzel's restoration of line 3′ was suggested by K. Deller. The author may have seen traces of LUGAL GAL ("great king") in line 1′, but this reading is not certain since the object was collated in less than ideal lighting.
7′ Menzel interprets the traces on the stone as: ⌜x⌝ KUR LAGAB [ ].

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2745 (+) Rm 494	Probably Nineveh	11.5×3.9; 4.8×4.5	i 1′–11′, ii 1′–21′, iii 1′–20′, iv 1′–17′, v 1′–8′	c
2	81–2–4,173	Probably Nineveh	6×3.5	iii 7′–19′, iv 9′–19′	c

COMMENTARY

91–5–9,217 (text no. 2004), a cylinder fragment preserving part of an inscription of Naqīʾa describing construction at Nineveh, is not included here since it is regarded as a parallel text, not as a duplicate. The titulary of Naqīʾa, Sennacherib, and Sargon II may differ in that inscription. A score of this inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1889 Meissner and Rost, BA 3 pp. 194–195, 208–209 and 285 (ex. 1 [K 2745 only], copy, edition)
1891 Bezold, Cat. 2 p. 471 (ex. 1, study)
1896 Bezold, Cat. 4 pp. 1617 and 1768 (exs. 1–2, study)
1898 Winckler, OLZ 1 col. 76 (ex. 2, study)
1927 Luckenbill, ARAB 2 p. 238 §§614–616 and p. 270 §700A–B (ex. 1 [K 2745 only], translation)
1956 Borger, Asarh. pp. 115–116 §86 (exs. 1–2, edition)
1986 Boncquet, AOB 4 p. 186 (exs. 1–2, study)
1988 Borger, ARRIM 6 p. 7 (exs. 1–2, study)
1998 Frahm, Fs Borger pp. 117–118 (study)
1999 Melville, SAAS 9 pp. 38–42 and 99 (exs. 1–2, edition)
1999 Streck, RLA 9 p. 165 (study)
2001 Schwemer, Wettergottgestalten p. 609 (study)
2006 Melville in Chavalas, ANE pp. 357–359 (translation)

TEXT

Col. i

Lacuna

1′) [LUGAL KUR *aš-šur*].KI
2′) ⌜*kal*⌝-*lat* ^{m}[MAN$^{?}$]-⌜GI⌝.NA
3′) LUGAL *kiš*-[*šá*]-*ti*
4′) LUGAL KUR [*aš*]-⌜*šur*⌝.KI
5′) AMA ^{m}*aš*-[*šur*-PAP]-AŠ
6′) LUGAL *kiš*-[*šá*]-*ti*
7′) LUGAL KUR *aš-šur.*⌜KI⌝-*ma*
8′) ^{d}*aš-šur* ^{d}⌜30⌝ ^{d}UTU
9′) ^{d}⌜AG⌝ [*u* ^{d}]AMAR.UTU
10′) [^{d}15 *šá*] ⌜NINA⌝.KI
11′) [^{d}15 *šá* LÍMMU-DINGIR].KI

Lacuna

Col. ii

Lacuna

1′) *is-pu-nu*-[*ma*]
2′) LUGAL.MEŠ *šá kib-rat* ⌜LÍMMU⌝
3′) *id-du-u*
4′) *ṣer-re-e-tú*
5′) UN.MEŠ KUR.KUR
6′) *ki-šit-ti*

Lacuna

i 1′–11′) [*I, Zakūtu/Naqīʾa, (...) wife of Sennacherib, king of the world*, king of Assyria], daughter-in-law of [Sarg]on (II), king of the world, king of [Assyria], (i 5′) mother of Es[arha]ddon, king of the world (and) king of Assyria; the gods Aššur, Sî[n], Šamaš, Na[bû, and] Marduk, [Ištar of Ninev]eh, (and) [Ištar of Arbela ...]

Lacuna

Lacuna

ii 1′–4′) [...]; who flattened [his *foes* and] fastened lead-ropes on the kings of the [four] quarters —

ii 5′–14′) He (Esarhaddon) gave to me as my lordly share the inhabitants of conquered lands, foes plun-

7′) *na-ki-ri*
8′) *ḫu-bu-ut* GIŠ.PAN-*šú*
9′) *ša a-na eš-qí*
10′) EN-*ú-ti-ia*
11′) *iš-ru-ka*
12′) GIŠ.*al-lu tup-šik-ku*
13′) *ú-šá-áš-ši-šú-nu-ti-ma*
14′) *il-bi-nu* SIG_4
15′) *qaq-qa-ru pu-ṣe-e*
16′) *ina* $MURUB_4$ URU *šá* NINA.KI
17′) [*ku*]-*tal* É ^{d}30 *u* ^{d}UTU
18′) [*ana mu-šab*?] LUGAL-*u-ti*
19′) [*ša* ^{m}*aš-šur*-PAP?]-AŠ
20′) [DUMU *na-ram lìb-bi*?]-*ia*
21′) [...] *x*

dered by his bow. I made them carry hoe (and) basket, and they made bricks.

ii 15′–21′) [I ...] a cleared tract of land in the citadel of (the city of) Nineveh, [be]hind the temple of the gods Sîn and Šamaš, [*for a*] royal [*residence of Esarh*]*addon*, my [*beloved son*, ...] ... [...]

Lacuna

Lacuna

Col. iii

Lacuna

Lacuna

1′) [...] ŠU
2′) [...]
3′) *ú-šat-*⌜*ri*⌝-[*ṣa* UGU-*šú*]
4′) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN
5′) *šu-ta-ḫa-a-ti*
6′) *qiš-ti* DUMU-*ia*
7′) *ú-rat-ta-a* KÁ.MEŠ-*šú*
8′) É *šu-a-tu*
9′) *ar-ṣip ú-šak-lil*
10′) *lu-le-e ú-ma-al-li*
11′) ^{d}*aš-šur* ^{d}MAŠ.MAŠ
12′) ^{d}30 ^{d}*šá-maš*
13′) ^{d}IŠKUR *u* ^{d}*iš-tar*
14′) ^{d}AG *u* ^{d}AMAR.UTU
15′) DINGIR.MEŠ *a-ši-bu-ut* NINA.KI
16′) *ina qer-bi-šú*
17′) *aq-re-ma*
18′) UDU.SISKUR.MEŠ ⌜*taš-ri-iḫ*⌝-*te*
19′) *eb-bu-ú*-[*ti*]
20′) ⌜*ma*?⌝-*ḫar*?-[*šú-un*?]

iii 1′–10′) [...] ... [...] I roof[ed it with ...] (and) I installed matching doors of cypress, a gift for my son, in its gates. I built (and) completed that house (and) filled (it) with splendor.

iii 11′–20′) I invited the gods Aššur, Ninurta, Sîn, Šamaš, Adad and Ištar, Nabû and Marduk, (and) the gods who reside in Nineveh inside it and [offered] sumptuous pure offerings before [them].

Lacuna

Lacuna

Col. iv

Lacuna

Lacuna

1′) LUGAL [...]
2′) UGU *x* [...]
3′) *mim-ma x* [...]
4′) *x* [...]
5′) ⌜*ru*⌝-[...]
6′) *a-šib* [...]
7′) *lil-bur* [...]
8′) ^{d}ALAD *x* [...]
9′) ^{d}LAMMA *mu-šal-li-*⌜*mu*⌝
10′) *qé-reb-šú ip-qí-du-ma*
11′) *it-ta-ru-ú*
12′) *ka-a-a-an*
13′) ^{md}*aš-šur*-ŠEŠ-SUM.NA
14′) LUGAL KUR *aš-šur*.KI

iv 1′–5′) [...] king [...] over ... [...] whatever ... [...] ... [...] ... [...]

iv 6′–12′) who resides [...] may [...] endure. The [...] *šēdu* (and) the safeguarding *lamassu* took care of its interior and constantly looked after (it).

iv 13′–19′) I invited Esarhaddon, king of Assyria, my beloved son, inside [it and] estab[lished] ... [...]

15′) DUMU *na-ram lìb-bi-*ʳ*ia*ˀ
16′) *ina qer-*[*bi-šú*]
17′) *aq-re-*ʳ*e*ˀ-[*ma*]
18′) *áš-ta-*[*kan*]
19′) *x* [...]
Lacuna

Col. v
Lacuna
1′) [...]-ʳ*šu*ˀ
2′) [...] *x-ki*
3′) *ú-šá-áš-kin*
4′) *mim-ma aq-ru*
5′) *ḫi-še-eḫ-ti* É.GAL
6′) *si-mat* LUGAL-*ú-ti*
7′) *a-na* m*aš-šur*-PAP-[SUM.NA]
8′) DUMU ʳ*na*ˀ-[*ram lìb-bi-ia*]
Lacuna

Lacuna

Lacuna
v 1′–8′) [...] ... [...] I had [...] ... instituted. [I ...] for Esarh[addon, my] be[loved] son, anything of value that a palace requires (and) is befitting kingship. [...]

Lacuna

2004

A cylinder fragment preserves part of an inscription of Naqīʾa (Zakūtu) describing construction in the citadel of Nineveh, possibly a palace for her son Esarhaddon. The script is Neo-Assyrian and horizontal rulings separate each line. The inscription may be a duplicate of the preceding text, K 2745 (+) Rm 494 (text no. 2003).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	91–5–9,217	Probably Nineveh	Length: 9.5+; Dia.: 5.3	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1948 (study)
1988 Borger, ARRIM 6 pp. 7 and 11 (transliteration; 7′–11′, translation)
1999 Melville, SAAS 9 pp. 38–40 and 99 (edition)
1999 Streck, RLA 9 p. 165 (study of line 2′)
2006 Melville in Chavalas, ANE pp. 357–359 (translation)

TEXT

Lacuna?
1′) [...] ʳLUGALˀ [...]
2′) [... MUNUS].É.GAL *x* [...]
3′) [md30-PAP.MEŠ]-ʳSUˀ LUGAL *kiš-šá-*ʳ*ti*ˀ [LUGAL KUR *aš-šur*.KI]
4′) [*kal-lat* mMAN-GI.NA LUGAL *kiš-šá-ti*] ʳLUGALˀ

Lacuna?
1′–5′) [...] *king* [... *Zakūtu/Naqīʾa ... wi*]*fe* ... [... Sennach]erib, king of the world, [king of Assyria, daughter-in-law of Sargon (II), king of the world, k]ing of [Assyria, mother of Esar]haddon, king of the world (and) king of [Assyria];

1′ It is unclear if line 1′ is the first or the final line of the inscription.

KUR [KUR *aš-šur*.KI]
5′) [AMA ^{m}*aš-šur*]-˹ŠEŠ˺-SUM.NA LUGAL *kiš*-[*šá*]-*ti* LUGAL KUR [*aš-šur*.KI-*ma*]
6′) [^{d}*aš-šur* ^{d}30] ˹^{d}˺UTU ^{d}AG *u* ^{d}AMAR.UTU ^{d}15 *šá* NINA.KI ˹^{d}˺[15 *šá* LÍMMU-DINGIR.KI]
7′) [^{m}*aš-šur*-ŠEŠ]-SUM.NA DUMU *ṣi-it lìb-bi-ia ina* GIŠ.GU.ZA AD-*šú ṭa*-˹*biš*˺ [*ú-ši-bu*]
8′) [...] *x dam-qu ú-še-ṣu-ú a-na* ˹*re*˺-[*še-ti*]
9′) [*ul-tu tam*]-˹*tim*˺ *e-li-ti a-di tam-tim šap*-[*li-ti*]
10′) [...] ˹*it*˺-*tal-la-ku-ma ma-ḫi-ra la* ˹*i*˺-[*šu-u*]
11′) [... *ga-re*]-*e-šú is-pu-nu-ma* LUGAL.MEŠ *šá kib-rat* LÍMMU-*tim id-du-u* ˹*ṣer*˺-[*re-e-tú*]
12′) [UN.MEŠ KUR.KUR] ˹*ki*˺-*šit-ti na-ki-ri ḫu-bu-ut* GIŠ.[PAN-*šú*]
13′) [*ša a-na eš-qí*] *be-lu-ti-ia a-na ši-rik-ti* ˹*iš-ru*˺-[*ka*]
14′) [GIŠ.*al-lu*] ˹*tup*˺-*šik-ku ú-šá-áš-ši-šú-nu-ti-ma* ˹*il*˺-[*bi-nu* SIG_4]
15′) [*qaq-qa-ru pu-ṣe-e ina*] ˹$MURUB_4$ URU *šá* NINA˺.KI *ku*-[*tal* É ^{d}30 *u* ^{d}UTU]

Lacuna

6′–11′) [the gods Aššur, Sîn], Šamaš, Nabû, and Marduk, Ištar of Nineveh, (and) [Ištar of Arbela glad[ly *placed* Esarha]ddon, my offspring, upon the throne of his father, [... *whose*] good ... [...] they made pre[eminent ...] who marched [... from the] Upper [Sea] to the Low[er] Sea (and) who does not [have] an equal (therein); (and) who flattened his [*foes*] and fastened lead-[ropes] on the kings of the four quarters —

12′–14′) He (Esarhaddon) gave [to me as] my lordly [share] (and) as a gift [the inhabitants of] conquered [lands], foes plundered by [his bow]. I made them carry [hoe (and) ba]sket, and they [made bricks].

15′) [I ... a cleared tract of land in] the citadel of (the city of) Nineveh, be[hind the temple of the gods Sîn and Šamaš ...]

Lacuna

2005

A short inscription on the obverse face of a clay tablet records that Naqīʾa (Zakūtu) dedicated a pectoral of red gold to the goddess Bēlet-Ninūa at Nineveh. The text was composed during the reign of her son Esarhaddon. Another inscription of this lady is found on the reverse of the tablet (see text no. 2006).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–5–22,90	Nineveh, Kuyunjik	6.7×4.6	n

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1835 (study)
1898 Johns, ADD 1/2 p. 499 no. 645 (copy)
1903 Meissner, MVAG 8/3 pp. 96–99 (edition)
1913 Ungnad, ARU p. 14 no. 14 (edition)
1916 Streck, Asb. p. ccxxvii (study)
1952 H. Lewy, JNES 11 p. 273 (study)
1956 Borger, Asarh. p. 116 §86 (study)
1969 Postgate, Royal Grants p. 123 no. 5 b (study)
1972 Borger, BiOr 29 p. 34 (study of line 7)
1981 Menzel, Tempel 2 p. 21* n. 247 (6–8, transliteration)
1986 Boncquet, AOB 4 p. 185 (study)
1988 Borger, ARRIM 6 p. 7 (study)
1999 Melville, SAAS 9 pp. 43 and 99–100 (4b–5, edition, study)
1999 Streck, RLA 9 p. 165 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (collation, study)

TEXT

Obv.

1) *a-na* ^{d}*be-let*-URU.NINA.KI *a-ši-bat é-maš-*^{r}*maš*$^{\neg}$

2) GAŠAN GAL-*tú* GAŠAN-*šá* ^{f}*na-qí-ʾa-a* MUNUS.É.GAL

3) *ša* ^{md}30-PAP.MEŠ-SU MAN KUR AŠ *kal-lat* ^{m}MAN-GI.NA

4) LUGAL ŠÚ LUGAL KUR AN.ŠÁR *tu-še-piš-ma* GABA KÙ.GI ḪUŠ.A

5) *ša tam-lit* NA_4 *ni-siq-ti ša* 3 MA.NA 3/4 KI.LÁ

6) *a-na* TI ZI.MEŠ *ša* ^{m}AN.ŠÁR-PAP-AŠ LUGAL KUR AN.ŠÁR DUMU-*šá*

7) *ù šá-a-šá ana* TI.LA-*šá* GIN BALA.MEŠ-*šá* SILIM NUMUN-*šá*

8) GÁ-*ma* BA-*iš*

1–2a) To the goddess Bēlet-Ninūa, who resides in Emašm[aš], great queen, her lady:

2b–5) Naqīʾa, wife of Sennacherib, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, commissioned a pectoral of red gold, which was inlaid with precious stone(s) weighing 3 3/4 minas.

6–8) She presented and dedicated (this object) for the preservation of the life of Esarhaddon, king of Assyria, her son, and for her own life, for the stability of her reign, (and for) the well-being of her offspring.

2006

A short inscription on the reverse face of a clay tablet records that Zakūtu (Naqīʾa) dedicated an ornate piece of jewelry to the goddess Mullissu at Aššur. The text was composed sometime between 680 and 669 BC since Esarhaddon is referred to as king of Assyria. Another of her inscriptions is found on the obverse of the tablet (see text no. 2005).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–5–22,90	Nineveh, Kuyunjik	6.7×4.6	n

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1835 (study)
1898 Johns, ADD 1/2 p. 498 no. 645 (copy)
1903 Meissner, MVAG 8/3 pp. 96–99 (edition)
1913 Ungnad, ARU p. 14 no. 14 (edition)
1916 Streck, Asb. p. ccxxvii (study)
1952 H. Lewy, JNES 11 p. 273 (study)
1956 Borger, Asarh. p. 116 §86 (study)
1969 Postgate, Royal Grants p. 123 no. 5 b (study)
1986 Boncquet, AOB 4 p. 185 (study)
1988 Borger, ARRIM 6 p. 7 (study)
1999 Melville, SAAS 9 pp. 43 and 99–100 (7b–9, edition, study)
1999 Streck, RLA 9 p. 165 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (collation, study)

2 The two GAŠAN signs in this line are written using different forms of the sign and the translation assumes that this indicated different Akkadian renderings of the logogram.

TEXT

Rev.

1) *ana* ⌜*šar*⌝*-rat* ^{d}NIN.LÍL *a-ši-bat é-šár-ra* GAŠAN GAL-*tu* GAŠAN-*šá*
2) ^{f}*za-ku-tú* MUNUS.É.GAL *ša* ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba*
3) MAN ŠÚ MAN KUR *aš-šur*.KI *kal-lat* ^{m}LUGAL-GIN MAN ŠÚ MAN KUR AŠ
4) AMA ^{m}AŠ-ŠEŠ-AŠ MAN ŠÚ MAN KUR AŠ-*ma tu-še-piš-ma*
5) *al-gu*-MES KÙ.GI *šá tam-lit* NA_4.ZÚ NA_4.[*x x x*]
6) NA_4.GUG NA_4.BABBAR.DILI NA_4.BABBAR.MIN_5 NA_4.[*x x x x*]
7) 1 1/2 MA.NA ZA.GÌN KI.LÁ *a-na* TI.LA ^{m}*aš-šur*-[PAP-AŠ LUGAL KUR AN.ŠÁR DUMU-*šá*]
8) *ù šá-a-šá ana* TI.LA-*šá* GÍD.DA [UD.MEŠ-*šá* (...)]
9) GIN BALA.MEŠ-*šá* SILIM NUMUN-*šá* GÁ-[*ma* BA-*iš*]

Rev. 1) [To the qu]een, the goddess Mullissu, who resides in Ešarra, great queen, her lady:
Rev. 2–7a) Zakūtu, wife of Sennacherib, king of the world, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, mother of Esarhaddon, king of the world (and) king of Assyria, commissioned a gold ... that was inlaid with obsidian, [...]-stone, carnelian, *pappardilû*-stone, *papparminu*-stone, [...]-stone, (and) lapis lazuli weighing 1 1/2 minas.

Rev. 7b–9) She presented [and dedicated] (this object) for the preservation of (the life of) Esar[haddon, king of Assyria, her son], and for her own life, for the lengthening of [her days, (...)], the stability of her reign, (and for) the well-being of her offspring.

2007

A deltoid-shaped banded agate bead has a short dedicatory inscription of Zakūtu (Naqīʾa). The deity to whom the object was dedicated is no longer preserved. The text dates to the reign of her son Esarhaddon.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Van De Mieroop, Studies Hallo pp. 259–261	—	2.7×2.6	n

COMMENTARY

The bead is in the Jonathan Rosen collection in New York City and is now part of an elaborate necklace consisting of gold and banded agate beads. The inscribed bead is larger than the other beads.

BIBLIOGRAPHY

1993 Van De Mieroop, Studies Hallo pp. 259–261 (photo, copy, edition)
1997 Frahm, Sanherib p. 149 (study)
1999 Melville, SAAS 9 p. 100 (study)
1999 Streck, RLA 9 p. 165 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (study)

1 See the note to text no. 2005 line 2.
5 According to the CAD (A/1 p. 338), *al-gu*-MES is of unknown reading and denotes a piece of jewelry. The word is probably related to *alagamešu*, a type of stone that appears to have been easy to carve.

TEXT

Obv.
1) *ana* ^{d}*x* [*x* (*x*)]
2) ^{f}*za-ku-tú*
3) MUNUS.É.GAL
Rev.
4) *šá* ^{m}30-PAP.ME-SU
5) MAN KUR AŠ *ana* TI ^{m}AŠ-PAP-AŠ
6) MAN KUR AŠ DUMU-*šá*
7) *ù šá-a-šá ana* TI-*šá* BA

1) To the deity D[N]:
2–Rev. 7) Zakūtu, wife of Sennacherib, king of Assyria, dedicated (this object) for the life of Esarhaddon, king of Assyria, her son, and for her own life.

2008

A short inscription on a small stone object records that Naqīʾa (Zakūtu) dedicated the bead to the goddess Bēlet-Bābili. The text was composed during the reign of her son Esarhaddon.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Lambert, NABU 2004 no. 85	—	—	n

COMMENTARY

This bead was reportedly held in a private collection. It is unclear whether the object was a bead or plaque, and the dimensions of this piece are likewise not known. The inscription was not collated since its present location is unknown.

BIBLIOGRAPHY

2004 Lambert, NABU 2004 pp. 86–87 no. 85 (copy, edition)

TEXT

Obv.
1) [*ana* ^{d}*be*]-*let*-KÁ.DINGIR.KI GAŠAN-*šá*
2) [^{f}]^{r}*na*^{1}-*qi-a* MUNUS.É.GAL
3) *šá* ^{m}30-PAP.^{r}MEŠ^{1}-[(*x*)]-ZU MAN KUR AŠ
4) *kal-lat* ^{m}MAN-GIN MAN KUR AŠ
5) AMA ^{m}AŠ-PAP-AŠ MAN KUR AŠ
6) *ana* TI ZI *šá* DUMU-*šá*
Rev.
7) *u šá-a-šá ana* TI.LA-*šá* BA

1) [To the goddess Bē]let-Bābili, her lady:
2–Rev. 7) [N]aqīʾa, wife of Sennach[er]ib, king of Assyria, daughter-in-law of Sargon (II), king of Assyria, mother of Esarhaddon, king of Assyria, presented (this object) for the preservation of the life of her son and for her own life.

3 One expects SU for *erība* in the RN, but Lambert's copy has ZU and his edition has ZU!.

2009

A banded agate bead bears a proprietary inscription of Naqīʾa (Zakūtu).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Scheil, RT 20 p. 200 no. 8	—	—	n

COMMENTARY

The bead was in the possession of Dr. J. Rouvier in Beirut (1898) and later owned by R. Garret of Baltimore (1952). The present location of the object is not known, and thus the inscription has not been collated. It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

BIBLIOGRAPHY

1898 Scheil, RT 20 p. 200 no. 8 (copy, translation)
1903 Meissner, MVAG 8/3 p. 97 (transliteration, study)
1948 Bowman, JNES 7 p. 75 n. 49 (study)
1952 H. Lewy, JNES 11 p. 272 n. 41 (study)
1986 Boncquet, AOB 4 p. 185 (study)
1987 Galter, ARRIM 5 pp. 14 and 22 no. 44 (edition)
1993 Van De Mieroop, Studies Hallo p. 259 (edition)
1997 Frahm, Sanherib p. 149 (translation, study)
1999 Melville, SAAS 9 p. 100 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (study)

TEXT

1) ^{f}*na-qi-ʾa-a* MUNUS.É.GAL *šá* ^{m}30-^{r}PAP^{1}.[MEŠ-SU (...)]

1) Naqīʾa, wife of Senna[cherib (...)]

2010

A fragment of a bronze relief depicting Naqīʾa (Zakūtu) following an Assyrian king (Esarhaddon or possibly Ashurbanipal) preserves part of an inscription describing *mīs pî* "mouth-washing" rituals performed before the stars of the night in the groves and orchards of Ekarzaginna, the temple of Ea in the Esagil complex in Babylon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
AO 20185	—	—	33×31×6.5	p

COMMENTARY

AO 20185 weighs 13.9 kg. The restorations are based on EŞ 6262 (text no. 60) rev. 46′–49′ and K 2694 + K 3050 iii 19′–21′ (see Borger, BIWA pp. 187–188, with previous literature). A label is written vertically on the gown of the figure on the left, Naqīʾa.

BIBLIOGRAPHY

1956 Parrot and Nougayrol, Syria 33 pp. 147–160 (photo, edition)
1966 Weidner, AfO 21 p. 130 (study)
1972 Borger, BiOr 29 p. 35 (study)
1996 Borger, BIWA p. 385 (study)
1997 Frahm, Sanherib pp. 169–170 (study)
1999 Melville SAAS 9 pp. 25–26, 46–49 and 99 (photo, edition)
1999 Streck, RLA 9 p. 165 (study)
2008 André-Salvini, Babylone p. 131 (photo)

Figure 19. AO 20185, a fragment of a bronze relief depicting Naqīʾa and an Assyrian king. © Collection of Antiquités Orientales of the Musée du Louvre.

TEXT

Lacuna
1′) [*ina ṣip*]-*pat* GIŠ?.ᵀKIRI$_6$?ᵀ *x* [...]
2′) [*x*] ᵀAḪᵀ *x x* AN *x* [...]
3′) [*ina*] ᵀ*ši*ᵀ-*pir* ABGAL KA.[LUḪ.Ù.DA]
4′) ᵀKAᵀ.DU$_8$.Ù.[DA *rim-ki*]
5′) [*te*]-*lil*-[*te*]
6′) *ma-ḫar* [MUL.MEŠ]
7′) *mu-ši-ti* ᵈ[*é-a* ᵈ*šá-maš*]
8′) ᵈ*asal-lú*-[*ḫi* DINGIR.MAḪ]

Lacuna
1′–10′) [They (the gods) entered the orch]ards, *groves*, ... [...] ... [... through the] craft of the sage ["the washing of] the mouth," "the open[ing of the] mouth," ["bathing," (and) "pu]rifica[tion"] (were recited) before [the stars of] the night: the gods [Ea, Šamaš], Asallu[ḫi, Bēlet-ilī], Ku[su], and [Ni]ngirima.

9′) $^{d}kù$-[*sù*]
10′) *u* $^{d\lceil}nin\rceil$-*gìrima* [*e-ru-bu*]
11′) *pi-i-šá lu am-si x* [...]
12′) *ṣi-i-*$\lceil ru \rceil$ KI *x x* [...]
13′) [...] *x x* [...] *x* [...]
Lacuna
Label on the gown of figure on the left
1) *ṣa-lam* $^{f\lceil}na^{?}$-*qi*$^{?\rceil}$-$^{\prime}a$-[*a* ...]

11′–13′) I washed its mouth ... [...] exalted [...] ... [...] ... [...]

Lacuna
Label on the gown of figure on the left
1) Image of Naqīʾ[a ...]

Minor Variants and Comments

Text No. 1

i 5.6 ⌜ù⌝ for *u*. **i 6**.20 *šá* for first *ša*. **i 7**.20 LUGAL-*u-te*. **i 7**.28 adds *-u-* after LUGAL. **i 7**.6 *-u* for *-ú*. **i 7**.6 *-šu* for *-šú*. **i 10**.9 NINA.KI for URU.*ni-nu-a*. **i 14**.6 omits *-u-* after *te-nu-*. **i 15**.9 omits *-ʾi-*. **i 16**.5 *ú-paḫ-ḫir-ma*. **i 17**.5 adds *u* after ᵈAG. **i 19**.6 *-ki-ir-* for *-kir-*. **i 19**.5–6 *-šú-nu* and *-šu-nu* respectively for *-šú-un*. **i 19**.6 *-ti* for *-tu*. **i 19**.5 adds *-u-* after *-šu-nu-*. **i 20**.5 u_4*-mu* for u_4*-me*. **i 20**.5–6 *-šú-* for *-šu-*. **i 21**.5 *-u-ti* for *-ú-ti*. **i 21**.6 *šá* for *ša*. **i 21**.5–6 LUGAL-*ú-ti* and LUGAL-*u-ti* respectively for LUGAL-*ti*. **i 24**.6 *-te-* for *-ti-*. **i 25**.9 adds *-ú-* after *-lu-*. **i 26**.5 *-tu* for *-ti*. **i 27**.5 *-iá* for *-ia*. **i 27**.5, 9 *-šú-* for *-šu-*. **i 29**.5–6 KI-*iá* for KI-*ia*. **i 30**.5, 9 *-ba-šú* for *-ba-šu*. **i 33**.6 *ṭè-me* for *ṭè-e-me*. **i 33**.5–6 *-šú-nu* for *-šu-nu*. **i 34**.5, 9 *-šú* for *-šu*. **i 35**.6 *ša* for *šá*. **i 35**.5, 9 *-la-te* for *-la-a-ti*. **i 35**.6, 9 *-šú-* for *-šu-*. **i 37**.6, 10, 17 omit *-e-* in *qí-bé-e-ti*. **i 38**.17 ⌜UMUŠ⌝ for *ṭè-em*. **i 39**.5 omits *-ši-* after *-še-*. **i 40**.5 *ana* for *a-na*. **i 40**.6 omits *-u-* after LUGAL. **i 41**.5 *šá* for *ša*. **i 42**.9 *ṭa-a-*⌜*bu*⌝ for DÙG.GA. **i 42**.6 *-da* for *-du*. **i 42**.5–6 ḪUL-[x] and MUNUS.ḪUL respectively for *le-mut-tú*. **i 45**.17 adds *u* after ᵈEN. **i 45**.4, 17 URU.*ni-nu-a* for NINA.KI. **i 45**.30 *ša* for *šá*. **i 46**.4, 17, 30 *ša* for *šá*. **i 48**.17 *-šú-* for *-šu-*. **i 48**.4, 17 *-u-* for *-ú-*. **i 49**.4 *-u-* for *-ú-*. **i 49**.4 *-šú-* for *-šu-*. **i 49**.5 [...]-*me-su-*<x>*-nu*-[x]. **i 50**.2, 4, 17 *ša* for *šá*. **i 51**.4 adds *-u-* after LUGAL. **i 51**.2 -⌜*iá*⌝ for *-ia*. **i 51**.4 *u* for *ù*. **i 53**.4 *šá* for *ša*. **i 54**.4, 23 *-u* for *-ú*. **i 57**.2, 5, 23 *la-ab-bi-iš*, [...]*-iš*, and *la-ab-bi-*[...] respectively for *lab-biš*. **i 58**.2 omits *-u-*. **i 58**.2 *ir-* for *ar-*. **i 59**.16 *ù* for *u*. **i 59**.16, 23 URU.*ni-nu-*[*a*] and [URU.*ni*]*-nu-a* respectively for NINA.KI. **i 59**.2 *ša* for *šá* in both instances. **i 60**.2 *qa-a-ti* for *qa-ti*. **i 61**.2 *-tú* for *-ti*. **i 61**.2 omits *-a-* after *ka-la-*. **i 62**.2 *-ri-i-* for *-re-e-*. **i 64**.2 omits GIŠ before ŠUDUN. **i 65**.16 *-šur* for *-šu-ur*. **i 68**.2 adds *-i-* after *-ʾi-*. **i 69**.2 *-qi-* for *-qí-*. **i 69**.2, 16 omit *u*. **i 69**.2, 16 *-uḫ-iš* and *-ḫi-iš* for *-ḫiš*. **i 69**.2, 24 *-de-ma* for *-de-e-ma*. **i 70**.2, 6 u_8- for *-u-*. **i 70**.2 *ḫa-* for *ḫal-*. **i 70**.2 adds LÚ before *qu-ra-di-šú-un*. **i 70**.26 *qú-* for *qu-*. **i 70**.2, 6 *ṣi-ru-ti* for MAḪ.MEŠ. **i 70**.16 *ṣi-ru-u-ti* for MAḪ.MEŠ. **i 71**.6 omits *-ma* after *ṣab-tu*. **i 71**.6, 16, 26 *-šal-* for *-šá-ʾa-*. **i 71**.2 omits MEŠ after GIŠ.TUKUL. **i 72**.2 *-ḫúp-* for *-ḫup-*. **i 72**.16, 26 *-ḫu-up-šu-* for *-ḫup-šú-*. **i 72**.24 [...]*-up-* for *-ḫup-*. **i 73**.16 adds *-ú-* after *-ru-*. **i 73**.2, 16, 24 *-u* for *-ú*. **i 74**.6 *be-*[*le*]*-et* for *be-let*. **i 74**.2 omits *u*. **i 74**.2 *ša-* for *šá-*. **i 77**.2, 6, 16, 26 *-šú-* for *-šu-*. **i 77**.2, 16 *iq-bu-u* for *iq-bu-ú*. **i 77**.6, 16 *an-nu-ú* for *an-nu-u*. **i 78**.6 *-te* for *-ti*. **i 78**.6, 16 *-ia* and *-iá* respectively for *-a-a*. **i 80**.6 *ša* for *šá*. **i 80**.16 *-iá* for *-ia*. **i 81**.16 *-iá* for *-ia* in both instances. **i 82**.5 *-i* for *-e*. **i 82**.5 *u* for *ù*. **i 83**.6 *šá* for *ša*. **i 83**.5–6 *-ti-* and *-te-e-* respectively for *-te-*. **i 84**.26 *ana* for *a-na*. **i 84**.5–6 [x]*-du-ú* and ZU respectively for ZU-*ú*. **i 85**.6, 16 add *ù* after ᵈ30. **i 86**.5 *-tú* for *-tum*. **i 87**.3, 5, 16 .KAM for .KÁM. **i 87**.3, 5 *ša* for *šá*. **ii 2**.5 *-šib* for *-ši-ib*. **ii 4**.5 *šá* for *ša*. **ii 4**.3, 5 LUGAL-*u-ti* and LUGAL-*u-te* respectively for LUGAL-*ti*. **ii 4**.5 DÙG.GA for *ṭa-a-ba*. **ii 5**.5 *-ma* for *-me*. **ii 7**.6 *ka-a-a-an* for *ka-a-an*. **ii 8**.5–6 *ḫi-*⌜*iṭ*⌝-[...] and *ḫi-iṭ-ṭi* respectively for *ḫi-ṭi*. **ii 8**.5 adds *-u-* after LUGAL-. **ii 9**.3 ḪUL-*tum* for *le-mut-tu*. **ii 10**.5 *-šú-nu* for *-šu-nu*. **ii 10**.5–6 *kab-tu* for *kab-tú*. **ii 12**.5 adds ᵐ before ᵈ. **ii 12**.5 -PAP-AŠ for -ŠEŠ-SUM.NA. **ii 12**.5–6 KIŠ for *kiš-šá-ti*. **ii 14**.5–6 .MEŠ- for .ME-. **ii 14**.6 ŠÚ for KIŠ. **ii 14**.6 erroneously adds MAN after second LUGAL. **ii 15**.6 ŠÚ for KIŠ. **ii 16**.6 AN.ŠÁR for ᵈ*aš-šur*. **ii 16**.5 *ù* for *u*. **ii 16**.6 omits *u*. **ii 18**.5 DINGIR.DINGIR.⌜MEŠ⌝ for DINGIR.MEŠ. **ii 19**.6 *šá* for *ša*. **ii 21**.5–6 *iš-šú-u-šú* and *iš-šu-ú-šu* respectively for *iš-šu-u-šu*. **ii 21**.5–6 add *-u-* after LUGAL-. **ii 21**.6 *-nu-ú* for *-nu-u*. **ii 21**.6 AN.ŠÁR for ᵈ*aš-šur*. **ii 22**.6 omits *-ud-*. **ii 22**.5–6 *-ta-ri* for *-tar*. **ii 23**.6 *ša* for *šá*. **ii 23**.6 omits *-u-*. **ii 24**.5 *-u* for *-ú-ma*. **ii 24**.6 omits *-ú-* before *-ma*. **ii 24**.5 *-ši-* for *-še-*. **ii 24**.6 KI.TUŠ for *šub-tu*. **ii 24**.5–6 *-tú* for *-tum*. **ii 25**.5–6 omit RA after É.KUR. **ii 25**.5 ⌜BÁRA.MEŠ⌝*-šú-nu* for BÁRA-*šu-nu*. **ii 26**.5 *-u* for *-ú*. **ii 27**.5 È for *ṣi-it*. **ii 27**.5 adds -ši after first ᵈUTU. **ii 27**.6 ⌜*a-na*⌝ for *a-di*. **ii 27**.5 -⌜*tíš*⌝ for *-tiš*. **ii 27**.6 *-ṭi-iš* for *-tiš*. **ii 28**.5 *-ru* for *-ra*. **ii 28**.5 *-tim* for *-ti*. **ii 28**.6, 21 -u_8- and *-ú-* respectively for *-u-*. **ii 29**.6 adds *-u-* after *-ru-*. **ii 30**.5–6, 21 *-u* for *-ú*. **ii 30**.6 omits *ù*. **ii 31**.5–6, 21 *-mal-* for *-ma-al-*. **ii 32**.21 *dun-* for *du-un-*. **ii 32**.5–6 *-ú-* for *-u-*. **ii 32**.6, 21 *-ši-im* for *-šim*. **ii 34**.5–6 LUGAL for MAN. **ii 34**.6 GIM for *ki-ma*. **ii 34**.5–6 IM.DUGUD for *im-ba-ri*. **ii 35**.5 omits MEŠ after KUR. **ii 35**.6 omits *-e* after KUR.MEŠ. **ii 35**.5 [...]*-tum* for *-ti*. **ii 36**.5–6 add MEŠ after DINGIR.DINGIR. **ii 36**.5–6 *-ti* and *-tu* respectively for *-tum*. **ii 38**.6 *-tu* for *-tum*. **ii 40**.5–6 *-kit-ti-li-šir* for -ZI-SI.SÁ. **ii 40**.5–6 -IBILA-SUM.NA and [...].NA for -A-AŠ. **ii 40**.6 adds KUR after LÚ.GAR KUR. **ii 42**.4–5 *-ti* and *-tu* respectively for *-tú*. **ii 42**.2 *i-na* for *ina*. **ii 43**.2, 4–5 omit *ù*. **ii 43**.5 omits *-e-* after *-id-ke-*. **ii 44**.2 <ŠEŠ>.UNUG.KI. **ii 44**.2 *ar-du* for ARAD. **ii 44**.4–5 add LÚ before ARAD. **ii 44**.5 *-gil* for *-gíl*. **ii 44**.5 *-šú-* for *-šu-*. **ii 45**.6 *-šu* for *-šú*. **ii 45**.2 *ul-tu* for *iš-tu*. **ii 45**.4–5 omit *u*. **ii 45**.2 *ša* for *šá*. **ii 46**.2 *ša* for *šá*. **ii 46**.5 omits ᵈ in ᵐᵈ*aš-šur-*. **ii 46**.2 *ina* for *i-na*. **ii 47**.5 omits *-še-*in *ú-še-ši-bu-ni-ma*. **ii 47**.2 KUR for KUR.KUR. **ii 47**.5 -⌜lu_4⌝ for *-lu*. **ii 49**.2 *-šú-* for *-šu-*. **ii 49**.2 *-ra-ma* for *-ram-ma*. **ii 50**.2 *-te-e-šu* for *-te-e-šú*. **ii 52**.2, 16 *-šú* for *-šu*. **ii 53**.2 *-u* for *-ú*. **ii 53**.2 -GIŠ for -SI.SÁ. **ii 54**.2 *-u* for *-ú*. **ii 54**.2 omits *-e-* after *iš-me-*. **ii 56**.16 *šá* for *ša*. **ii 56**.2 *-te-* for *-ti-*. **ii 56**.2 adds *u* after ᵈ30. **ii 56**.2 *u* for *ù*. **ii 57**.2 *-šu* for *-uš*. **ii 58**.2 ᵐI- for ᵐ*na-ʾi-id-*. **ii 58**.2 adds ᵈ before *-mar-duk*. **ii 58**.2 *-šu* for *-šú* in all instances. **ii 58**.2, 16 KUR.*e-lam-ti* for KUR.ELAM.MA.KI. **ii 58**.2, 16 *ša* for *šá*. **ii 58**.2 *a-na* for *ana*. **ii 58**.2 *i-tep-pu-šu* for *e-tep-pu-šú*. **ii 59**.2 *-mu-ur-* for *-mur-*. **ii 59**.2 KUR.*e-lam-ti* for KUR.ELAM.MA.KI. **ii 60**.2 omits KI after *aš-šur*. **ii 61**.2, 16 omit *-ú-*. **ii 62**.2, 16 *-ḫir-* for *-ḫi-ir-*. **ii 63**.16 *-ti* for *-tu*. **ii 66**.2, 16 *-ú* for *-u*. **ii 66**.2 *šap-ti-iá* for *šap-ti-ia*. **ii 67**.2 *šá* for *ša*. **ii 67**.2, 16 *-ti* and *-te* respectively for *-tim*. **ii 67**.2 omits ᵈ. **ii 67**.16 *aš-šur*.KI for ᵈ*aš-šur*. **ii 68**.2, 16 *-dun-ni* and *-dun-nu* respectively for *-du-un-nu*. **i 68**.2, 16 *-la-ti-* and *-la-te-* respectively for *-la-a-ti-*. **ii 68**.16 *šá* for *ša*. **ii 68**.2 *-u* for *-ú*. **ii 71**.16 *-šu* for *-šú*. **ii 73**.5 *-šú-* for *-šu-*. **ii 75**.16 omits NÍG.ŠU. **ii 75**.16 *-tú* for *-tu*. **ii 76**.5 *u* for *ù*. **ii 77**.5 *šúm-* for *šum-*. **ii 77**.6 [...]*-šu* for É.GAL-*šú*. **ii 78**.5 omits *-te*. **ii 78**.5 *šá* for *ša*. **ii 79**.5 omits *ù*. **ii 79**.5–6 ANŠE.MEŠ for ANŠE.NÍTA.MEŠ. **ii 80**.6 *ḫa-at-* for *ḫat-*. **ii 81**.5 *u* for *ù*. **ii 82**.6 omits ᵈ. **ii 82**.5–6 -PAP-AŠ for -ŠEŠ-SUM.NA. **iii 1**.6 omits ᵐ. **iii 2**.6 *-du-*x for *-du-u-a*. **iii 3**.6 -⌜*ú*⌝ for *-u*. **iii 4**.5 *-ú* for *-u*. **iii 5**.8 adds ᵐ before *gi-*. **iii 6**.5 *gam-* for *ga-am-*. **iii 6**.5 *-lum* for *-lu*. **iii 7**.5 *-dun-* for *-du-un-*. **iii 7**.6 omits *-ni* after URU.MEŠ. **iii 8**.8 *-i-te* for *-i-ti*. **iii 8**.8 *ù* for *u*. **iii 8**.6, 8 *-qi-* for *-qí-*. **iii 9**.6 omits ᵈ. **iii 10**.8 *šá* for *ša*. **iii 10**.5, 8 *-e* for *-i*. **iii 10**.5, 8 *u* for *ù*. **iii 11**.6 *-ši-* for *-še-*. **iii 12**.5, 8 ᵈ*aš-šur*.KI and *aš-šur*.KI respectively for *aš-šur*. **iii 12**.5 *-u* for *-ú*. **iii 13**.6 *-ti* for *-te*. **iii 13**.8 *-u-te* for *-ti*. **iii 14**.5, 6, 8 -⌜*a*⌝*-at-tú*, -⌜*at-tu*⌝, and -⌜*da*⌝*-tú* respectively for *-da-at-tú*. **iii 15**.6 *ša* for *šá*. **iii 15**.5, 8 *ú-* for *ut-*. **iii 15**.5, 6 *-šú* for *-šu*. **iii 17**.6 ᵐᵈ*ba-ʾa-li* for ᵐ*ba-ʾa-li*. **iii 18**.5 *-te* for *-ti*. **iii 19**.6 *-tu* for *-tú*. **iii 21**.5 *u* for *ù*. **iii 21**.5 *-u* for *-ú*. **iii 22**.6 *-liḫ* for *-liḫ*. **iii 22**.5, 8 *šá* for *ša*. **iii 23**.5 *-e* for *-i*. **iii 23**.5, 8 add *-ú-* after *mar-ṣu-*. **iii 25**.5–6 add *-u* and *-ú-* respectively after *re-ṣu-*. **iii 25**.5 *-ú-* for *-u-*. **iii 26**.6 KI for *it-ti*. **iii**

26.5, 8 *-ú-* for *-u-*. **iii 27**.6 *-qí* for *-qi*. **iii 27**.5 *-lum* for *-lu*. **iii 28**.6 omits ^{d} before *aš-šur*. **iii 28**.6, 8 *ù* for *u*. **iii 30**.6 *-šú-* for *-šu-*. **iii 30**.5 KUR-*e* for KUR-*i*. **iii 31**.26 [...]-*nak-ki-is* [...]. **iii 35**.6 EGIR-*u* for EGIR-*ú*. **iii 36**.5 *áš-šu* for *áš-šú*. **iii 36**.6 omits ^{d}. **iii 36**.6, 16, 26 *-mi-* for *-mì-*. **iii 36**.6 *-me* for *-ma*. **iii 38**.26 [...]-*a*.KI <*e-te->et-ti-iq* for NINA.KI *e-te-et-ti-iq*. **iii 39**.5 has KUR for URU. **iii 39**.6, 16 *mu-ṣur* for *mu-ṣur-ri*. **iii 41**.5 omits $MURUB_4$ URU *šá*. **iii 41**.6 *ša* for *šá*. **iii 41**.5–6 NINA.[KI] for URU.*ni-na-a*. **iii 42**.26 *-šú-* for *-šu-*. **iii 44**.16, 26 *-ma-a'-du* for *-man-da*. **iii 48**.2 *-ú-* for *-u-*. **iii 48**.2 *-bu-ti* for *-bu-te*. **iii 48**.15, 26 omit *-u-* in *pa-áš-qu-u-ti*. **iii 49**.2 *ḫa-* for *ḫat-*. **iii 49**.26 *-u-* for *-ú-*. **iii 50**.2 *šá* for *ša*. **iii 50**.2 omits *-ni-*. **iii 50**.2, 16, 26 omit *-u-* in *dan-nu-u-ti*. **iii 50**.15–16**,** 26 omit *-ú-* in *tak-lu-ú-ma*. **iii 51**.26 *-šu-* for *-šú-*. **iii 52**.2 *-nu-te* for *-nu-ti*. **iii 52**.2 *a-di* for *ù*. **iii 52**.15 adds *-ni* after URU.MEŠ. **iii 52**.26 *-te-* for *-ti-*. **iii 53**.2 *ak-*[...] for KUR-*ud*. **iii 53**.2 *-pu-ul* for *-pul*. **iii 53**.16 *-sun* for *-sún*. **iii 53**.15 [^{d}]^{r}GIBIL$_6$$^{\urcorner}$ for ^{d}GIŠ.BAR. **iii 54**.2 *-tu-ti-* for *-tu-te-*. **iii 54**.2 *ša* for *šá*. **iii 54**.26 *u* for *ù*. **iii 54**.26 *gúl-* for *gul-*. **iii 54**.15 *i-tab-šu-ú* for *i-šú-ú*. **iii 54**.2, 26 *-šu-* for *-šú-*. **iii 54**.26 *-u* for *-ú*. **iii 55**.2 *-tú* for *-tu*. **iii 55**.16, 26 omit *-u-*. **iii 56**.15 *-ú-* for *-u-*. **iii 57**.2 *-ti* for *-te*. **iii 57**.2 URU for KUR. **iii 58**.15 *-šu-* for *-šú-*. **iii 59**.2, 16 *-tu-ú* and *-tú-ú* respectively for *-tu-u*. **iii 59**.2, 26 *-qù* for *-qu*. **iii 60**.16, 26 have KUR for URU. **iii 62**.2, 16 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Text No. 2

i 1.4 omits ^{d}. **i 5**.2 MAN for LUGAL. **i 5**.4 -ŠEŠ. for -PAP. **i 6**.2 MAN for LUGAL. **i 7**.2, 4 ^{d}*aš-šur* for ^{d}*a-šur*. **i 9**.2, 4 *ša* for *šá* before NINA.KI. **i 9**.2 *ša* for *šá* before LÍMMU-. **i 9**.4 URU.LÍMMU-DINGIR for LÍMMU-DINGIR.KI. **i 10**.4 *-šu* for *-šú*. **i 11**.2 *-tú* for *-tu*. **i 13**.4 *-ri* for *-ra*. **i 13**.2 *-u* for *-ú*. **i 15**.4 *-šu* for *-šú*. **i 19**.2 *-mil-* for *-mi-il-*. **i 22**.2, 4 *-ú-* for *-u-*. **i 22**.2 *-tú* for *-tu*. **i 22**.4 MURUB$_4$ for *qé-reb*. **i 23**.4 SAG.DU-*su* for *qaq-qa-su*. **i 24**.4 NÍG.GA-*šu* for NÍG.GA-*šú*. **i 24**.2, 4 *-tú* for *-tu*. **i 26**.4 *lu-bul-tu* for *lu-bul-ti*. **i 26**.4 *ù* for *u*. **i 26**.2, 4 *-šu* for *-šú*. **i 27**.4 *-šu* for *-šú*. **i 31**.2, 4 *-pa-* for *-paḫ-*. **i 36**.2 *-ši-ib* for *-šib*. **i 43**.2 *u* for *ù*. **i 43**.2 *-ku-ut-ti* for *-ku-ti*. **i 43**.2 *-du-ni* for *-du-un-ni*. **i 45**.2 *-u-* for *-ú-*. **i 46**.2-3 *-šu-* for *-šú-*. **i 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*šá* for *ša*. **ii 25**.2 MAN for LUGAL. **ii 27**.4 adds *-di-* after *-id-* and omits ^{d}. **ii 27**.4 *-šu* for *-šú*. **ii 33**.2 *-gíl* for *-gil*. **ii 35**.2 *šá* for *ša*. **ii 35**.2 omits RA after KÁ.DINGIR. **ii 36**.2 *-šu* for *-šú*. **ii 39**.2 *-te* for *-ti*. **ii 40**.2 omits ^{d} before EN. **ii 40**.2 MUATI for AG. **ii 40**.2 *-u* for *-ú*. **ii 42**.2 omits RA after KÁ.DINGIR. **ii 42**.2 *u* for *ù*. **ii 42**.2 *-gíl* for *-gil*. **ii 43**.2 MUATI for AG. **ii 43**.2 A for DUMU. **ii 44**.2 *-šib-* for *-ši-ib-*. **ii 45**.2 *-ša-* for *-šá-*. **ii 46**.2 *-nu-tu* for *-nu-ti*. **ii 55**.2 *-a-* for *-an-*. **iii 1**.2 *-te* for *-ti*. **iii 2**.2 *-šu* for *-šú*. **iii 3**.2 *-bil-šú-* for *-bíl-šu-*. **iii 4**.2 *-šu* for *-šú*. **iii 5**.2 *-šib-* for *-ši-ib-*. **iii 8**.2 *-te* for *-ti*. **iii 9**.2 *-ú-* for *-u-*. **iii 10**.2 *-me* for *-mi*. **iii 12**.2 *-tú* for *-ti*. **iii 15**.2 *-ú* for *-u*. **iii 21**.2 *šú-* for *šu-*. **iii 22**.2 adds *u* before UN.MEŠ-. **iii 25**.2 *-tú* for *-tu*. **iii 26**.2 *-me-e-* for *-mé-e-*. **iii 30**.2 *-šu-* for *-šú-*. **iii 34**.2 *-gíl* for *-gil*. **iii 34**.2 *-šu* for *-šú*. **iii 36**.2 *-šu* for *-šú*. **iii 37**.2 A for DUMU. **iii 38**.2 *ša* for *šá*. **iii 38**.2, 5–6 *-qar* for *-qa-ru*. **iii 38**.5 A.MEŠ for *ina* A.MEŠ *u*. **iii 39**.2 *-ú-* for *-u-*. **iii 39**.2, 5 *šub-* for *šu-ub-*. **iii 40**.2 omits ^{d}. **iii 41**.2, 5 *tè-em* and *ṭè-me-šú-ma* respectively for *ṭe-mi*. **iii 41**.6 omits *ra-ma-ni-šú*. **iii 41**.2 *bil-* for *bíl-*. **iii 42**.2 *-tu* for *-ti*. **iii 42**.5–6 *-te* for *-ti*. **iii 47**.2 *-bi* for *-bu*. **iii 58**.2 *dan-nu-ti* for KAL.MEŠ. **iii 58**.2 *ša* for *šá*. **iii 61**.2 *-lat-* for *-la-*. **iii 61**.2 *-bit-* for *-bi-*. **iv 1**.2 *ša* for *šá*. **iv 1**.2 *pa-ar-* for *pa-ri-*. **iv 2**.2 *ša* for *šá*. **iv 3**.2 *ša* for *šá*. **iv 5**.2 *ša* for *šá*. **iv 7**.2 omits ^{d}. **iv 7**.2 *-šu-* for *-šú-*. **iv 8**.2 *-qi* for *-qí*. **iv 11**.2 *-šu-* for *-šú-*. **iv 17**.2 *-ut* for *-te*. **iv 19**.2 omits *-at-*. **iv 20**.2 omits *-uš-*. **iv 21**.2 *-tú* for *-tu*. **iv 22**.2 *ša* for *šá* in both instances. **iv 26**.2 *šá* for *ša*. **iv 31**.2 *ki-ma* UTU-*ši* for GIM *u*$_4$*-me*. **iv 32**.2 UD.MEŠ- for *u*$_4$*-me-*. **iv 32**.2 *-te* for *-ti*. **iv 33**.4 [NINA(?)].KI for URU.*ni-na-a*. **iv 35**.2 *-šú* for *-šu*. **iv 36** *-qi* for *-qí*. **iv 37**.2 *til-li* for *til-lu*. **iv 38**.4 *-šu* for *-šú*. **iv 39**.2 *aš-šur* for *a-šur*. **iv 45**.2 adds GIŠ before *al-lu*. **iv 45**.2, 7 *-šu-* for *-šú-*. **iv 46**.4 [...].MEŠ for .ḪI.A. **iv 47**.2 *-tú* for *-tu*. **iv 48**.4 *-ḫir-* for *-ḫi-ir-*. **iv 48**.4 omits *-ma*. **iv 49**.7 *ki-ma* for GIM. **iv 50**.5 *-tú* for *-tu*. **iv 51**.7 ⌜uš⌝*-rad-di* for *ú-rad-di*. **iv 52**.2, 5 *ina* for *i-na*. **iv 55**.2, 5 *šá* for *ša*. **iv 56**.2 *-šu-* for *-šú-*. **v 5**.2 *ša* for *šá*. **v 8**.2 GI.RIM for GIRIM. **v 8**.2 *-tú* for *-tu*. **v 8**.2 omits *-a-* after *ḫur-šá-*. **v 11**.2 *-qi-* for *-qí-*. **v 14**.4 UGU for *e-li*. **v 14**.2, 4 *-tú* for *-tu*. **v 15**.4 omits MEŠ. **v 17**.2 *-šu* for *-šú*. **v 18**.2, 4 *šá* for *ša*. **v 20**.2 *šá* for *ša*. **v 22**.4 [MAḪ(?)].MEŠ for *ṣi-ru-ti*. **v 23**.4 *-šú* for *-šá*. **v 28**.2, 4 *ša* for *šá*. **v 30**.2, 4 *-ṣi-ru* for *-ṣir*. **v 34**.2, 4 *-u-* for *-ú-*. **v 37**.2 *ù* for *u*. **v 41**.2, 4 omit GIŠ. **v 42**.2 *-ḫir-* for *-ḫi-ir-*. **v 50**.4 *ša i-na ma-ta-a-ti* for *šá ina* KUR.KUR. **v 50**.2 *-te* for *-ti*. **v 51**.2 *i-* for *e-*. **v 51**.2, 4 *-tep-* for *-te-ep-*. **v 51**.2 *-šú* for *-šá*. **v 55**.2, 4 *ša* for *šá*. **v 55**.4 *ù* for *u*. **v 56**.2, 4 *-šú* for *-šu*. **vi 1**.4 *-qít* for *-qit*. **vi 4**.2 *-tú* for *-tu*. **vi 4**.7 has *šá* [...] after É.GAL instead of *šu-a-tú*. **vi 6**.2 *u-ma-al-li-šú* for *ú-ma-al-li*. **vi 8**.7 *pa-qí-* for *pa-qi-*. **vi 8**.7 adds *-a-* between *-la-* and *-ma*. **vi 8**.2, 4 *-mu* for *-ma*. **vi 10**.2, 7 ^{d}*aš-šur* for ^{d}*a-šur*. **vi 11**.2, 7 DÙ- for *ka-li-*. **vi 12**.7 *-bé-e-šá* for *-bi-šá*. **vi 12**.7 *-ri-i-* for *-re-*. **vi 13**.2 *-iḫ-te* for *-iḫ-ti*. **vi 13**.4 *eb-bu-te* for *eb-bu-ti*. **vi 14**.2 *-šu-* for *-šú-*. **vi 14**.4 adds *-i-* after *aq-qí-*. **vi 16**.4 *-šú-un* for *-šú-nu*. **vi 17**.2 *-u-* for *-ú-*. **vi 18**.2 adds *u* before UN.MEŠ. **vi 18**.4 has DÙ- for *ka-li-*. **vi 19**.2 *-kul-te* for *-kul-ti*. **vi 19**.4 omits *-e-* in *qé-re-e-ti*. **vi 21**.2 *-šib-* for *-ši-ib-*. **vi 22**.3 *-šu-* for *-šú-*. **vi 24**.3 *-qi* for *-qí*. **vi 25**.2, 4 *aš-šur* and ^{d}*aš-šur* respectively for ^{d}*a-šur*. **vi 25**.2 MAN for LUGAL. **vi 26**.2–4 *u* for *ù*. **vi 26**.2 omits KI after *aš-šur*. **vi 28**.4 *-mu-ru* for *-mur*. **vi 28**.2 *-tu-te* for *-tu-ti*. **vi 31**.4 *i-na* for *ina*. **vi 31**.2 omits ITI. **vi 32**.2, 4 omit ANŠE before *mur-*. **vi 32**.2 *-qi* for *-qí*. **vi 34**.2 *ta-ḫa-zi* for MÈ. **vi 35**.2 *-lat* for *-la-at*. **vi 37**.4 *-qí-* for *-qi-*. **vi 42**.4 *-riš* for *-ri-iš*.

Text No. 11

4′.3 has [...] ⌜x ŠÀ x⌝ [...]. **8′**.3 *šá-* for *ša-*. **10′**.2–3 *šu-mì-* for MU-.

Text No. 12

14.2 *šá* for *ša*. **15**.2 *u*$_4$*-mu* for *u*$_4$*-me*. **17**.2 *-tú* for *-ti*. **19**.2 omits *-es* after *e-re-*. **25**.2 ^{m}*aš-šur-* for AN.ŠÁR-. **27**.2 *-iq-tú* for *-iq-tu*.

27.2 *šá* for *ša*. **30**.1 has -˹*ia*˺ for *-e-a*. **30**.2 has *li*-[...] for *lis-*.

Text No. 48

23.2 LUGAL KUR *šu-me-ri u ak-ka-de-e* for MAN KUR EME.GI$_7$ *u* URI.KI. **24**.2 *-u* for *-ú*. **28**.2 omits *-na* after *má-gan-*. **31**.2 *-e'-ú* for *-e'-u*. **33**.2 *-a-a-* for *-ia-*. **38**.2 *-bi-šú* for *-bi-šu*. **38**.2 *-ú* for *-u*. **40**.2 *-ú* for *-u*. **41**.2 KÁ.DINGIR.RA.KI for KÁ.DINGIR.KI. **43**.2 [...]*-ti* for *-bat*. **44**.2 *-mu-ur-* for *-mur-*. **44**.2 KUR ^{d}[...] for KUR *aš-šur*.KI. **47**.2 ^{m}LUGAL- for ^{m}MAN-. **48**.2 adds ^{d} before EN-. **48**.2 -DÙ for *-ba-<ni>*. **50**.1 has [...]*-u-ma* before *šu-lu-ku*. **52**.2 correctly has *ina* GIŠ.GU.ZA AD-*ia*; AD-*ia* is omitted in ex. 1. **56**.2 *uš-tap-pa-a* for *ul-ta-pa-a*. **57**.2 *le-e-* for *li-i-*. **57**.2 *-pe-ši* for *-pe-e-ši*. **59**.2 omits *u* after ^{d}30. **60**.2 *šur-šu-du* for *šur-šu-di*. **61**.2 omits KUR before *aš-šur*.KI. **62**.2 omits *ina* before GEŠTU.II. **62**.2 *-ti* for *-tim*. **63**.2 *šá* for *ša*. **65**.2 omits *u* before *la-ban*. **66**.2 ^{d}*iš-ta-ri* for ^{d}*iš-tar*. **67**.2 *-ú* for *-u*. **70**.2 *-qu-ú-ti* for *-qu-ti*. **70**.2 *šá* for *ša*. **70**.2 *ba-ni-šú-nu* for *ba-ni-šú-un*. **71**.2 *ṣir-ti* for *ṣir-tu* (after *uz-nu*) **71**.2 *šur-ka-šu-* for *šur-ka-šú-*. **71**.2 *ṣir-tu* for *ṣir-ti* (before *mim-ma*). **73**.2 LÚ.IBILA.MEŠ for LÚ.DUMU.MEŠ. **74**.2 *ù* for *u*. **75**.2 adds *-a-* after *-ḫar-*. **77**.2 *ú-ad-du-u-ni* for *ú-ad-du-ni*. **81**.2 correctly has MEŠ after NAGAR, KÙ.DÍM, TIBIRA, and DUMU; MEŠ is omitted in ex. 1. **81**.2 *um-ma-ni* for *um-ma-a-ni*. **81**.2 *ú-ad-di-šú* for *ú-ad-du-šú*. **82**.2 *a-na* for *ana*. **82**.2 *qu-u-ti* for *-qu-ti*. **83**.2 EN-[...] for *be-lu-ti*. **83**.2 *-šú-nu-ti* for *-šu-nu-ti*. **84**.2 ŠU.II.MEŠ- for ŠU.II-. **85**.2 EN-*ia* for EN-*iá*. **85**.2 omits *ù* after ḪUŠ.A. **85**.2 *-me* for *-mu*. **86**.2 adds *-a'-* before *-diš*. **89**.2 GABA-*su-nu* for GABA-*su-un*. **89**.2 *-ú* for *-u* after *mim-mu-* and GAL-. **89**.2 EN for ^{d}EN. **89**.2 *šar-ra-ti* for *šar-rat*. **90**.2 adds *-a'-* before *-diš*. **90**.2 *bal-tu* for *bal-tú*. **91**.2 *iṣ-ṣi* for GIŠ. **91**.2 ^{d}*taš-me-tum* for ^{d}PAPNUN. **93**.2 *-ib* for *-ba*. **93**.2 *u* for *ù*. **94**.2 ^{d}GAŠAN-*de-ri* for *šar-rat*-BÀD.AN.KI. **94**.2 ^{d}EN-TI.LA for ^{d}*be-let*-TI.LA. **94**.2 adds ^{d} before DUMU.É. **96**.2 *-li-ia*$_5$ for *-li-ia*. **98**.2 *kur-ru-* for *ku-ru-*. **98**.2 [...]*-me* for *u*$_4$*-mu*. **99**.2 omits *u* between AN-*e* and KI-*tim*. **99**.2 EN for ^{d}EN. **99**.2 URU.KÁ.[...] for TIN.TIR.KI. **101**.2 GAL-*u* for GAL-*ú*.

Text No. 54

23'.2 *-aš-šur* for -^{d}*aš-šur*. **24'**.2 *ḫaš-la-ti* for *ḫaš-la-a-tú*. **27'**.2 [...]*-na* for *ina*. **29'**.2 omits *u* after EME.GI$_7$.

Text No. 57

ii 19.5 omits *u* before *gir-re-e*. **ii 25**.5 *lìb-bi* for *lib-bu*. **ii 28**.5 *reš-* for *re-eš-*. **ii 30**.2 *-te* for *-ti*. **ii 43**.5 *-re-e* for *-ri*. **iii 5**.5 *šá* for *ša*. **iii 35**.6 *-nu-ú* for *-nu-u*. **iii 45**.6 omits *-u-* in *ba-ru-u-te*. **iv 16**.2 *-tú* for *-tu*. **iv 26**.3 *-tu* for *-tú*. **iv 29**.3 [...]*-si* for TÚG.ḪUL. **v 14**.3–4 *-mì-* for *-mi-*. **v 17**.4 *-ku-un* for *-kun*. **v 18**.3 *-šu* for *-šú*. **v 27**.6 *uš-ší-* for *uš-še-*. **v 27**.6 adds *-ma* after *ad-di*. **v 31**.6 *šá* for *ša*. **vi 1**.6 *-ši-šú* for *-še-šú*. **vi 12**.6 -˹*sér*˺ for *-ser*. **vi 30**.4 EN-[...] for *be-lu-ti-šú*. **vii 2**.9 KUR-*i* for KUR-*e*. **vii 6**.9 [GI]M for *ki-ma*. **vii 6**.5 *-te* for *-ti*. **vii 7**.5 *šu-te* for *-šu-ú-te*. **vii 7**.9 *-ti* or *-te*. **vii 12**.3 *-ti* for *-te*. **vii 13**.5 adds DAG after A.RI. **vii 17**.5 AD instead of LUGAL. **vii 18**.5 *-ti* for *-te-* in first instance. **vii 18**.3, 5 *-ti* for *-te-* in second instance. **vii 23**.3 *-nim-* for *-ni-*. **vii 24**.3 *-nu-u* for *-nu-ú*. **vii 28**.3 UD.MEŠ for *u*$_4$*-me*.

Text No. 58

i 13.3 *-te* for *-ti*. **ii 14**.1 [^{d}]*a-*˹*šur*$_4$˺ for AN.ŠÁR. **iii 3**.3 omits KI after *aš-šur*. **iii 6**.2 [AN].ŠÁR for ^{d}*a-šur*$_4$. **iii 8**.2 ^{d}*aš-šur* for AN.ŠÁR. **iii 9**.2 has *-u* for *-ú*. **iii 10**.2 omits ^{d} before *šùl-*. **iii 11**.3 ˹A˺ for DUMU and adds ^{d} before 10. **iii 16**.2 *-uš* for *-šu*. **iv 12**.2 Ì.MEŠ for Ì+GIŠ. **iv 13**.2 *-šú* for *-šu*. **v 8**.2 GÍD.DA for GÍD and *u*$_4$*-me-* for UD.MEŠ-.

Text No. 60

18' *rik*$_x$ = BU. **41'**.2 *-šu-* for *-šú-*, *ma-a'-diš* for *ma-diš*.

Text No. 62

1.2 KUR for É.GAL. **2**.2 AŠ for *aš-šur*. **3**.2 adds KI after KA.DINGIR. **4**.3 DUMU for A. **4**.3 adds MAN *dan-nu* after Sennacherib's name. **4**.3 *aš-šur* for AŠ. **4**.2 omits MAN ŠÚ. **7**.2–3 *u* for *ù*. **8**.2 *pi-ṣe-* for BABBAR-.

Text No. 64

2.1 adds M[AN ...] after URI.KI. **4**.1 omits KI after *aš-šur*. **7**.2 *u* for *ù*. **9**.2–3 *šú-* for *šu-*.

Text No. 75

1.2–3 *ana-* for *a-na-*. **4**.2–3 .MEŠ- for .ME-. **6**.2–3 omit MAN ŠÚ. **12**.2–3 *-te* for *-ti*. **17**.2–3 DINGIR.DINGIR for DINGIR.ME.

Text No. 77

1.6 GAL for GAL-*ú*. **2**.2 EME.GI$_7$ for *šu-me-ri*. **2**.2, 6 *u* for *ù*. **3**.6 *šá* for *ša*. **3**.2, 6 *-qí-* for *-qi-*. **3**.6 *nu-u-* for *nu-ú-*. **4**.3 *e-pe-šu* for *e-pe-šú*. **4**.6 *ud-du-šú* for *ud-du-šu*. **5**.4 *-u* for *-ú*. **7**.2 *ana* for *a-na*. **7**.4 *šal-lu-ti* for *šal-lu-tu*. **8**.2–3 add *ša* after ^{d}*iš-tar*. **12**.2–3, 6 add *u* before ^{d}AMAR.UTU **12**.2 *šá* NINA.KI for *ša* NINA.KI. **13**.6 *-u-* for *-ú-*. **13**.4 -˹*tim*˺ for *-ti*. **14**.4, 6 *-kìr-re-e-šu* for *-ki-re-e-šú*. **14**.2, 6 -˹*šu*˺*-te-e-* and *-šu-te-* respectively for *-šu-ti-*. **14**.6 *-šú* for *-šá* after *ú-šak-ni-*. **15**.6 *-u* for *-ú*. **15**.6 *-šú* for *-šu*. **16**.4 *ša-* for *šá-*. **16**.6 *šá* for *ša* before *i-te-e*. **16**.6 *-šú* for *-šu* after LUGAL-. **20**.6 *kan-šu-te-šú* for *kan-šu-ti*. **23**.6 *-šú* for *-šu*. **23**.5 *-lum* for *-lu*. **26**.6 *ṣe-eḫ-* for *ṣe-ḫe-*. **32**.6 *-te* for *-ti*. **33**.6 omits *i-na* before LUGAL.MEŠ. **33**.5 *ma-ti-* for *ma-a-ti-*. **37**.5 MAN for LUGAL. **38**.5 MAN for LUGAL. **39**.5 EME.GI$_7$ for *šu-me-ri*. **42**.5 adds KI after *aš-šur*. **47**.6 omits *ib-ši-ma*. **47**.5 [...]*-ti* for *ka-bat-su*. **49**.6 *-qi* for *-qí*. **50**.5 *-šú* for *-šu*. **51**.5 *-šú* for *-šu*. **52**.6 *a-na* for *a-di*. **53**.6 adds GIŠ.ŠUR.MÌN after GIŠ.EREN. **59**.6 *an-ḫu-us-su* for *an-ḫu-su*. **60**.6 MU- for *šu-mì-*. **60**.6 Ì.GIŠ.MEŠ for Ì.MEŠ. **61**.6 *-šú* for *-šu* after *šu-me-* and *áš-ri-*.

Text No. 78

3.6 *ša* for *šá*. **3**.6 *dal-ḫa-a-ti* for *dal-ḫa-a-te*. **3**.6 *-qin-nu* for *qi-nu*. **4**.6 *-ú* for *-u*. **5**.4 *-u* for *-ú*. **7**.4 *ana* for *a-na*. **8**.4 omits ^{d} before *iš-tar*. **8**.4 *-šu* for *-šú*. **12**.4 has KI-*tim* for *tam-tim*. **13**.4 *-šu* for *-šú* in all instances. **14**.4 *ša* for *šá*. **14**.4 *gim-*[*mir*] for *gi-mir*. **16**.4 *-šu* for *-šú*. **37**.1–2 omit *ina* before UN.MEŠ. **38**.1 omits *-ti* after *ma-aq-tu-*. **38**.5 *ma-aq-qu-*[...] for *ma-aq-tu-*˹*ti*˺. **41**.4 *-šu* for *-šú* after *ṣe-ru-uš-*. **44**.4 [*š*]*u-mì* for *šu-mi*.

Text No. 83

2.1 KÁ.DINGIR.KI for KÁ.DINGIR.RA.KI. **2**.1 LUGAL for MAN.MEŠ. **3**.2 [...]*-si* for *-su*. **3**.1 omits MEŠ after *kib-rat*.

Text No. 84

2.2 KUR *aš-šur* for KUR AŠ. **3**.3 has *ba-nu* for *ba-nu-u*. **4**.1 Omits *-lam* after *ṣa-*.

Text No. 88

1.2 KUR for É.GAL.

Text No. 96

4.1 *u-* for *ú-*.

Text No. 104

i 16.4 [*da*]*-al-* for *dal-* and *-ú* for *-u*. **i 19**.4 *-ri-i* for *-re-e*. **i 22**.4 *qer-bi-šú* for *lìb-bi-šu*. **i 23**.4 *i-* for *e-*. **i 23**.4 *-la* for *-lu*. **i 24**.4 *i-* for *e-*. **i 25**.1 *ib-bu-*[...] for *i-bu-*. **i 26**.4 *-ši-na* for *-šin*. **i 27**.4 *i-* for *e-*. **ii 12**.4 *-ru* for *-ri*. **ii 14**.4 adds *-ut-* after *tu-*. **ii 16**.4 *e-li-* for UGU- and *-iá* for *-ia*. **ii 17**.4 duplicates *tas-pu-nu-ma*. **ii 17**.4 *gim-ri* for *gi-mir*. **ii 19**.4 *-ta* for *-ti*. **ii 21**.4 adds *u* after GAL-*ti*. **ii 23**.3 *-u-* for *-ú-*. **ii 28**.2 omits *ù*. **ii 28**.2 KI for *qaq-*[*qa-ri*]. **ii 33**.2 Á for Á-*ti*. **iii 8**.4 *-tú* for *-ti*. **iii 9**.4 *šá* for *ša*. **iii 10**.4 *-e-a* for *-ia*. **iii 12**.4 *a-na* for *ina*. **iii 12**.4 *-tú* for *-ti* in both instances. **iii 13**.4 omits MEŠ. **iii 13**.4 *-te* for *-ti*. **iii 14**.4 *šá* for *ša*. **iii 15**.4 TIN.TIR.KI for [KÁ.DINGIR].RA.KI. **iii 15**.4 *-še* for *-uš*. **iii 17**.2 *-ni* for *-nu*. **iii 17**.4 *ki-i-nu* for *ke-e-nu*. **iii 18**.4 adds *-e-* after *ad-ke-*. **iii 19**.4 omits *-ia*. **iii 21**.2 *-šin* for *-ša*. **iii 22**.2 *e-mid-da* for *e-mi-du*. **iii 23**.2 *-ku* for *-ki*. **iii 23**.4 adds GIŠ before *tup-šik-ki*. **iii 43**.3 *uš-še-* for *uš-ši-*. **iii 45**.3 *pi-i* for KA. **iii 46**.3 *tè-* for *te-*. **iii 52**.4 omits *-ma* after *-lil*. **iv 1**.3 *-tú* for *-ti*. **iv 2**.4 *ṣi-ru-ti* for MAḪ.MEŠ. **iv 3**.4 *-ni* for *-nim*. **iv 3**.3 *-e* for *-i*. **iv 5**.3 omits MEŠ. **iv 5**.3–4 *šá* for *ša*. **iv 6**.3–4 *ṭa-bu* and *ṭa-bu* <<*ṭa-a-bi*>> respectively for DÙG.GA. **iv 8**.4 *ba-bi-* for KÁ.MEŠ-. **iv 9**.2–3 *ù* for *u*. **iv 9**.2 ^{d}15.MEŠ for ^{d}*iš-tar*. **iv 9**.3 adds MEŠ after ^{d}*iš-tar*. **iv 9**.2 *a-šib* for *a-ši-bu-ut*. **iv 9**.3 *-ti* for *-ut*. **iv 10**.2–4 *-šú* for *-šu*. **iv 10**.2 *ša* for *šá*. **iv 10**. 2–4 *-te*, *-ti*, and *-tú* respectively for *-tu*. **iv 11**.4 *u* for *ù*. **iv 11**.2 *-di* for *-du*. **iv 11**.3–4 *-bil-* for *-bi-lu-*. **iv 12**.4 *-šùn* for *-šu-un*. **iv 13**.2 omits *-ut-* in *šal-pu-ut-ta-*. **iv 13**.2 *lum-mun-* for *lu-mu-un-*. **iv 14**.4 *-mu-* for *-me-*. **iv 14**.2, 4 *-te* and *-tú* respectively for *-tu*. **iv 15**.4 TÚG- for *ṣu-bat-*. **iv 16**.2 .MEŠ- for .ME-. **iv 16**.4 [*pa*]*-rak-ki-* for BÁRA-. **iv 18**.2 .MEŠ for .ME. **iv 18**.4 adds ^{d} before MÁŠKIM.MEŠ. **iv 23**.2 [...] ŠA in place of [...]*-su-nu-ti*. **v 4**.3 omits *-ma*. **v 7**.3–4 *ar-* for *ár-*. **v 8**.3 *-ra-a-ti* for *-rat*. **v 8**.3–4 UN.MEŠ and UN.[x] respectively for *ni-ši*. **v 10**.3 *šá* for *ša*. **v 10**.4 [...] LÚ.[...]. **v 11**.3 *-te* for *-tu*. **v 13**.3 *u* ^{d}BAD for *ù* ^{d}EN.LÍL. **v 14**.3 *-ar-šú-* for *-ár-šu-*. **v 15**.3 *šá-* for *ša-*. **v 15**.3 *-ti* for *-tú*. **v 16**.4 *ina* for *a-na*. **v 16**.3 *-te* for *-ti*. **v 17**.4 *ana* for *a-na*. **v 18**.3 *-uz-* for *-u'-ú-*. **v 20**.4 LÚ.TIN.TIR.[KI.MEŠ] for KÁ.DINGIR.RA.KI.MEŠ. **v 21**.4 *bu-šá-šu-nu* for NÍG.ŠU.MEŠ-*šú-nu*. **v 23**.4 *ú-lab-biš-ma* for *ú-la-bi-iš*. **v 24**.4 TIN.TIR.[KI] for [KÁ].DINGIR.RA.KI. **v 24**.4 *-uš-šùn* for *-šu-un*; **v 25**.3 *á-*BE for *a-ša-bi*. **v 26**.3 erroneously adds *-pa-* after *ṣip-pa-*. **v 26**.3 *-te* for *-ti*. **v 28**.4 *-is-su* for *-is-su-nu-ti*. **v 28**.4 *-bi* for *-bu*. **v 29**.4 *-ti* for *-tu*. **vi 3**.5 TIN.TIR.KI for KÁ.DINGIR.KI. **vi 4**.5 *-mu* for *-me*. **vi 15**.6 [*a*]*-na-ku* for *ana-ku*. **vi 20**.6 *iš-di* for SUḪUŠ. **vi 22**.1 [*li-ti*]*-ir* for *li-ter-ra*. **vi 24**.1 *li-kin* for *li-kun*.**vi 28**.4 adds *-ma* after -[*šam*]*-*. **vi 29**.4 *-ti* for *-tu*. **vi 30**.4 *-ti* for *-tu*. **vi 30**.1–2 *da-*[*mì-iq-tu*] for SIG$_5$. **vi 31**.4 *-mu* for *-me*. **vi 33**.6 *-iá* for *-ia*. **vi 39**.5 *li-na-ru* for *lu-nar*. **vi 43**.6 *ù* for *u*. **vi 46**.6 omits *u*. **vi 46**.6 *ḫé-gál-lu* for ḪÉ.GÁL. **vi 46**.5 [*ma*]*-ti-* for KUR-. **vii 1**.5 *-ši-* for *-šú-*. **vii 8**.6 *-u* for *-ú*. **vii 10**.6 *lu-ma-a-še* for *lu-ma-še*. **vii 12**.6 *-šu-* for *-šú-*. **vii 24**.5 *-ṭir* for *-ṭi-ir*. **vii 27**.5 *ana* for *a-na*. **vii 27**.6 KI- for *áš-ri-*. **vii 27**.5 *-šú* for *-šu*. **vii** 28.1 ⌜DINGIR.ME⌝ for DINGIR.MEŠ. **vii 29**.1 -⌜*šú*⌝ for *-šu*.

Text No. 105

i 14.2 *-lu-us-* for *-lut-*. **i 17**.2 *-nu-u* for *-nu-ú*. **i 18**.2 *-ru* for *-ri*. **i 19**.2 GAL-*tum* for GAL-*ti*. **i 20**.2 adds *-e* after BALA-. **i 21**.2 *ù* for *u*. **ii 18**.2 *re-*[...] for *réme-*. **ii 20**.2 *a-na* for *ana*. **ii 25**.2 omits *-e-*. **iii 24**.2 *ù* ^{d}UTU for *u* ^{d}*šá-maš*. **iii 25**.2 *ša* for *šá*. **iii 27**.2 *-nu* for *-na*. **iv 24**.2 *-dúr-ru* for *-du-ru*. **v 20**.1 *-íl* for *-gíl*. **v 31**.2 reads [...]*-še-šu-nu* for ŠUḪ-*šu*. **vi 12**.2 *-te* for *-tu*. **vi** 12.2 *a-na* for *ana*. vi **13**.2 *ša* for *šá*. **vi 19**.2 *-ku* for *-ki*. **vi 21**.2 *-ti* for *-te*. **vi 25**.2 *-te* for *-tú*. **vii 10**.1 [*i*]*-na* for *ina*. **vii 12**.2 KÁ.DINGIR.RA.KI for TIN.TIR.KI. **vii 18**.2 *ša* for *šá*. **vii 19**.2 *re-e-* for *re-*. **vii 20**.2 *ša* for *šá*. **vii 21**.2 *ù* for *u* and *-te* for *-ti*. **vii 23**.2 KÁ.DINGIR.RA.KI for TIN.TIR.KI. **vii 24**.2 *-nu* for *-na*. **vii 24**.2 adds .MEŠ after NÍG.ŠU. **vii 27**.2 omits *-ma*. **vii 33**.2 *ki-din-nu-šu-*[...] for *ki-di-nu-us-su-nu*. **vii 34**.2 *-tu* for *-ti*. **vii 34**.2 *ša* for *šá*. **viii 8**.2 *ù* for *u*. **viii 11**.2 *šam-me* for Ú. **viii 14**.2 *ù* for *u*. **viii 16**.2 *-te-* for *-ti-*. **x 15**.2 *-me* for *-mi*. **x 19**.2 *-tu* for *-tú*.

Text No. 106

i 2.7 *-šat* for *-šá-ti*. **i 6**.7 EME.GI$_7$ for *šu-me-ri*. **i 9**.7 *-liḫ* for *-liḫ*. **i 9**.7 *ù* for *u*. **i 11**.5, 7 [GAL]*-ú* for GAL. **i 11**.7 has [...]*-a*. **i 12**.5 *-gug* for *-gu-ug*. **i 16**.5 ŠÀ- for *lìb-ba-*. **i 17**.5 *-tu* for *-te*. **i 17**.5 omits *-šú*. **i 18**.1 *ina* for *i-na*. **i 20**.5 *-ka* for *-šú*. **i 22**.5 *u* for *ù*. **i 23**.5 *-ta* for *-tu*. **i 27**.1 omits MEŠ after DINGIR. **i 27**.1, 6 *-šu* for *-šú* in both occurrences. **i 29**.1 *ki-ṣu-* for *ki-iṣ-ṣi-*. **i 29**.6 *-šu-* for *-šú-*. **i 33**.6 adds *-e-* after *-bé-*. **i 33**.6 *-šu* for *-šú*. **ii 1**.5 *-uz-* for *-ú-*. **ii 1**.6 *-u-* for *-ú-*. **ii 3**.5 *-šú-* for *-šu-*. **ii 3**.5–6 *-ta* for *-tu*. **ii 4**.2, 6 *i-*[*na*] and [*i*]*-na* respectively for *ina*. **ii 4**.2, 5 *re-*[*eš*] and *re-eš* respectively for SAG. **ii 5**.2, 5–6 *i-*[*na*], *i-na*, and [*i*]*-na* respectively for *ina*. **ii 5**.5–6 *-ri-i* for *-re-e*. **ii 6**.5 *ša* for *šá*. **ii 6**.5 *i-na* for *ina*. **ii 7**.5 *-ti* for *-tu*. **ii 8**.5 adds *-ma* after *-bu-*. **ii 9**.5 *-lut* for *-lu-ut*. **ii 10**.5, 7 *-ma-al-* and *-ma-*[*al-*] respectively for *-mal-*. **ii 11**.5, 7 ŠU.II- for *qa-tu-*. **ii 12**.5 EN GAL-*i* for ^{d}EN GAL-*u*. **ii 18**.5 *u* for *ù*. **ii 20**.5 *-ú* for *-u*. **ii 25**.5 *-ti* for *-tim*. **iii 1**.6 *i-*[*na*] for *ina*. **iii 6**.6 *-šu* for *-šú*. **iii 8**.6 ŠU.II- for *qa-ti-*. **iii 9**.1, 4, 6 *-pa-* for *-paḫ-*. **iii 13**.5–6 *i-na* for *ina*. **iii 13**.5–6 omit GIŠ after Ì. **iii 13**.6 *diš-pu* for LÀL. **iii 15**.5–6 *ku-ru-un-nu* for KURUN.[NAM]. **iii 16**.6 *-ni* for *-nu*. **iii 17**.5 *-i* for *-e*. **iii 20**.1 *áš-šú* for *áš-šu*. **iii 21**.3 *-tu* for *-te*. **iii 27**.3 reads [...]*-la*. **iii 29**.5 *i-na* for *ina*. **iii 37**.3 SIG$_4$ for *li-bit-tuš*. **iii 45**.3 [*e*]*-li* for UGU. **iii 45**.3 omits u_4*-me*. **iii 50**.2, 6 [...]*-a-ti* and *-ra-*[x (x)] respectively for *-rat*. **iii 52**.2, 6 *-le-e* for *-la-a*. **iii 53**.4, 6 *-ma-al-* for *-mal-*. **iii 55**.5 *a-ši-bu-*[x] for *a-šib*. **iv 14**.3 ZABAR for *si-par-ri*. **iv 23**.2 *-šu* for *-šú*. **iv 25**.2 *-šu* for *-šú*. **iv 39**.3 *ù* for *u*. **iv 45**.3 *-šú* for *-šu*. **iv 46**.3 BIR.MEŠ for *sa-ap-ḫa-a-ti*. **v 20**.3 *qa-ab-li* for MURUB$_4$. **v 21**.3 *a-bi ù um-me* for AD *ù* AMA. **v 22**.3 *i-da-* for Á-. **v 26**.2 LÚ.<*nak*>*-ri-ia* for *a-a-bi-ia*. **v 30**.3 *-a-a* for *-ia*. **v 32**.3 adds *-an-* after *-za-*. **v 36**.3 *iš-di* for SUḪUŠ-*di*. **v 41**.3 *ù* for *u*. **v 51**.3 *ku-un-* for *kun-*. **vi 9**.7 adds ^{d} before ŠE.TIR. **vi 11**.7 *-li* for *-lu*. **vi 12**.3 [*pe*]*-ṣe-*[*e*] for BABBAR-*i*. **vi 13**.5 *-i* for *-e*. **vi 15**.5, 7 *-ti* for *-ta*. **vi 18**.7 *-šá* for *-šú*. **vi 19**.2 *li-*[...] for *lip-*. **vi 21**.2 *ina* for *i-na*. **vi 22**.3 *e-zi-*[*ib*] for *e-zib*. **vi 23**.5 [...].MEŠ for *ar-kat*. **vi 25**.3, 5 *i-na* for *ina*. **vi 30**.1 [...]*-ir* for *-kir-*[*šu*]. **vi 33**.3 *li-*[...] for *lip-*. **vi 34**.3 *-qi* for *-qí*. **vi 35**.2 *a-na* for *ana*. **vi 35**.2 *áš-ri-šú-nu* for KI-*šu*. **vi 40**.5 *-šem-* for *-še-em-*. **vi 47**.2–3, 5 omit ^{d}. **vi 47**.2, 5 *-ú* for *-e*. **vi 49**.2–3 *ina* for *i-na*. **vi 51**.2, 5 *-mu-* for *-me-*. **vi 52**.2, 5 MU-*šú* for MU-*šu*. **vi 52**.2 NUMUN-*šu* for NUMUN-*šú*. **vi 53**.2, 5 *lu-ḫal-liq* for *li-ḫal-liq-ma*. **vi 54**.2, 5 u_4*-me* for UD. **vi 55**.2, 5 *-šú* for *-šu*. **vi 56**.2, 5 *-mu* for *-me*. **vi 60**.2 omits *ma-at*.

Text No. 126

3.1 and possibly 2 PAP for ŠEŠ. **3**.1 -AŠ for -MU. **4**.1 and possibly 2 omit -ke$_4$. **7**.1 KÁ.DIŠ.DIŠ for TIN.TIR.KI. **9**.1 nam-ti-la-bi-šè.

Text No. 128

1.3 *-tú* for *-tu*. **1**.3 DINGIR.ME for DINGIR.MEŠ. **2**.8 š[*a*] for *šá*. **2**.7 ⌜*ù*⌝ or *u*. **3**.3 *a-ši*(text: ME)*-bat é-bára-*<*dúr*>*-gar-ra*. **4**.8 ^{m}AN.ŠÁR-PAP-AŠ for ^{m}AN.ŠÁR-ŠEŠ-SUM.NA. **4**.8, 15 KÁ.[DINGIR.RA.KI] and KÁ.⌜DINGIR⌝.[RA.KI] for TIN.TIR.KI respectively. **5**.5, 8 DINGIR.ME GAL.ME. **5**.15 [E]N.ME-*šú*. **5**.9–10 *it-tak-lu-ma*. **5**.15 [... *-ša*]*k-ši-du-šú*. **6**.10 [... DINGI]R(?)*-ú-ti-šú-nu*; possibly insufficient room to restore [*a-na nu-uḫ-ḫu lìb-bi* DINGI]R-. **7**.15 ^{d}50 for ^{d}*en-líl*. **7**.3 despite copy in JCS 17, third ^{d}EN seems all right. **7**.10 DINGIR.ME. **7**.9 despite copy in JCS 17, *ma-li-ku*, not ŠU-*li-ku*. **7**.15 *ma-li-ki*. **7**.1 despite copy in JCS 17, original has *-ni-* not -DÙ- in second-to-last word. **7**.10 *ú-šak-ni-šú*. **8**.15 KÁ.D[INGIR.RA.KI] for TIN.TIR.KI. **8**.15 *ma-ḫa-zi*. 9.4 *ina* for *i-na*. **9**.15 GAL-*u*. **9**.15 *a-na* KÁ.DINGIR.RA.KI *sa-li-me*. **9**.15 *ir-mu-u*. **10**.4, 9, 15 *a-na* (exs. 4, 9) and [*a-n*]*a* (ex. 15) for *ana*. **10**.5 ⌜*ú*⌝*-še-rib-ú-ma*. **11**.2 [*ul-t*]*u*,

not [*ul-t*]u_4 of JCS 17 copy. **11**.11 *ú-kin*(?)*-nu*; the copy in JAOS 70 appears to have an extraneous winkelhaken at the beginning of the sign. **12**.3 *it-pe-šu*, not *it-pa-šu* of copy in JCS 17. **12**.15 *ša* for *šá*. **12**.11 *i-na* for *ina*. **13**.11 *ù* for *u*. **13**.14 ⌜URI.KI⌝*-<i>*. **14**.2 -⌜DÙ⌝ for *-ba-ni*. **14**.13 *-ba-na* for *-ba-ni*. **15**.1, 5, 14 *ma-ḫar* for *maḫ-ri*. **16**.4 *áš-te-<e'>-e*. **16**.11 [*a*]*s*(*)*-suḫ*(*): copy has] *ma-ḫa-su*. **16**.11, 14 *ki-ma* for GIM. **16**.2, 4 *la-bi-ra-a-tú*. **16**.13 GIM for *ki-ma*. **16**.2 *re-ši-i-šú*. **16**.12–13 *re-ši-i-ši*. **16**.5, 14 *ul-lu*. **17**.12 SIG_5*-tì-ia*, not SIG_5*-ti-ia* of copy in JAOS 70. **17**.2, 4 TIN.ME. **17**.2 UD.ME SÙ.ME. **17**.12–13 *lit-tu-tu*. **17**.12 DÙG-*ub* UZU *u* not ZIB-*ub* GAB TI of copy in JAOS 70. **17**.5 *ši-mat*. **17**.12, 14 *ši-ma-ti*. **18**.2, 3, 13 *ina* for *i-na* (second occurrence). **18**.12 UD.MEŠ for u_4*-me*. **18**.13 omits u_4*-me*. **19**.8 MU.SAR-*u*. **19**.1 <UD>.MEŠ. **19**.13 <BAL>*-q*[*í ...*]. **19**.12 *ina* omitted on copy in JAOS 70 but present on exemplar. **20**.8 *ša* MU.SAR-*u*. **20**.6 copy in JCS 17 has SAL-*ṭir* for *ši-ṭir*, but cast suggests a form closer to *ši* than SAL. **20**.2 *ib-ba-*⌜*tu*⌝, not *ib*-ŠU-⌜*tu*⌝ of JCS 17 copy. **20**.3 *lu-u*. **21**.6 *i-na* for *ina*. **21**.7 omits *ina*.

Text No. 129

17.1 *sa-li-me* for *sa-li-mu*.

Text No. 132

1.2 ^{d}*en-líl* EN for ^{d}50 ^{d}EN. **1**.1 erasure between ^{d}50 and ^{d}EN. **1**.1 RE written over an erasure. **2**.2 omits masculine determinative. **2**.2 -PAP-MU for -ŠEŠ-AŠ. **2**.2 LU[GAL KU]R for MAN KUR. **3**.2 LUGAL for MAN on both occurrences. **4**.2 URI.KI.<<KI>>. **4**.2 *pú-<kù>-dadag-ga*. **6**.2 *ú-rab-ba*(*): the final sign appears to have four horizontal wedges.

Text No. 133

1.3 *šur-bu-*⌜*tu*⌝. **1**.3 *šá-ru-uḫ-tu*. **2**.4 ^{d}*a-nu-ú-tu*. **2**.7 *-nu-* for *-nú-*. **2**.7–8 *-ti* for *-tu* (Luckenbill-Borger). **4**.3 *ru-um-tu* (against *ru-um-ti* of copy [BIN 2 no. 28]). **4**.7–8 *ana* for *a-na* (Luckenbill-Borger). **5**.7 *u* for *ù*. **6**.7 *-ti* for *-at*. **6**.7 *ad-* for *ád-*. **7**.7 omits *-ti* after GAL. **8**.3, 7 *kiš-šat* for ŠÚ. **8**.3 ⌜*kib*⌝*-ra-a-ti er-bet-ti*. **8**.7 omits KUR before *šu-me-ri*. **8**.3 *u* for *ù*. **8**.3–4 *ak-ka-di-i* and *ak-*⌜*ka*(?)*-ad*(?)⌝ respectively for URI.KI. **10**.7–8 *ana* for *a-na* (Luckenbill-Borger). **10**.7–8 ^{d}IDIM for ^{d}*é-a* (Luckenbill-Borger). **10**.3 inserts an *u* after ^{d}AG. **10**.5 omits *u*. **10**.3, 5 ^{d}*iš-tar* for ^{d}15. **11**.3, 5, 7 DINGIR.MEŠ GAL.MEŠ. **11**.5, 7 EN.MEŠ-*šú*. **11**.4 *ú-šak-šíd-uš*. **12**.3, 5 *-ḫi for -ḫu*. **12**.5 *ù* for *u*. **12**.3–4 *-šú* for *-uš*. **12**.4 *da-ru-u*. **13**.3–4 *e-li-šú* for UGU-*šú*. **14**.3, 5 DINGIR.MEŠ. **14**.4 *i-bé-lu-ma*. **15**.3, 5, 7 *ú-šak-ni-šú*. **15**.3–5 *še-pu-uš-šú*. **16**.3 *ba-a-nu-ú*. **17**.7 omits *u* after *eš-re-e-ti*. **17**.7–8 add *-nu* to end of *mu-kin-* (Luckenbill-Borger). **17**.3 *-ka* for *-ku*. **17**.8 *-šin* for *-ku* (Luckenbill-Borger). **18**.3 ⌜u_4⌝*-mu*. **18**.7 UD.MEŠ. **18**.3, 7 *ana* for *a-na*. **18**.3 *ir-*⌜*šu*⌝*-ú sa-li-mu*. **20**.3, 7 *a-na* for *ana*. **20**.3, 5, 7 *u* for *ù*. **20**.7 omits *-ma* of *ú-še-ri-bu-ma*. **21**.4 *pa-rak-ku*. **21**.5–8 omit *-ka* (for ex. 8: Luckenbill-Borger). **21**.4 *da-ra-a-tu*. **21**.5 *da-ra-a-a*(?)*-t*[*i*]. **22**.1 ⌜*a*⌝*-<na>*. **22**.8 *ana* for *a-na* (Luckenbill-Borger). **22**.8 omits *-ma* of *ud-diš-ma* (Luckenbill-Borger). **23**.3, 5, 7 *a-na* (3, 7) and [*a*]*-na* (5) for *ana*. **23**.5 *áš-ri-šu-nu*. **23**.5 *ú-ter-šu-nu-ti-ma*. **23**.3 *ú-kin-nu*. **24**.3, 7 *it-pe-šú*. **24**.3 *ḫa-a-sis*. **24**.3, 5 *ši-pir* and *ši*(?)*-pir* respectively. **26**.7 *-eri*$_4$- for *-eri-*. **26**.3 omits KI at end of line. **27**.3 KUR *šu-me-ri*. **27**.7–8 *ak-ka-di-i* for URI.KI (Luckenbill-Borger). **28**.3 ^{md}EN-*ba-ni*. **28**.4 ⌜A⌝ for DUMU. **29**.7–8 *-ti* for *-tu* of LUGAL-*ú-tu* (Luckenbill-Borger). **30**.3 *i-nu-šú* for *i-nu-ma*; ex. 8 has *-šu* for the *-ma* (Luckenbill-Borger). **30**.1 *a-n*[*u*(?)]-⌜*ú*⌝*-tu*; the second sign is damaged, but seems more likely to be *nu* than *nù*. *nu* clear on ex. 3. **31**.8 *-ri-iš* for *-riš* (Luckenbill-Borger). **32**.1 *ṣab*(*): text has UD. **33**.7 *šá-di-i* for KUR-*i*. **34**.3 BIN 2 no. 28 copy has ^{d}5, but the piece actually has ^{d}15. **34**.3, 7 *šu-a-ti*. **34**.7 *-iá* for *-ia*. **35**.3, 7 UGU for *muḫ-ḫi*. **36**.3 u_4*-mu* for first UD.MEŠ. **36**.3–4 u_4*-me* and [u_4*-m*]*e* respectively for second UD.MEŠ. **36**.8 u_4*-mu* for second UD.MEŠ (Luckenbill-Borger). **36**.3–4, 7 *šu-a-ti*. **37**.1 *qit*(*): text has TA. **39**.3, 7 *ur-ra-ak*. **39**.4 [UD].ME for UD.MEŠ. **41**.4, 7 ^{d}15 for ^{d}*iš-tar* (for ex. 3: Stephens). **41**.4 *lik-kil-me-šu-ma* (Stephens).

Text No. 134

1.3 ⌜*ù*⌝ for *u*. **2**.1 ^{d}*a-nù-u-tú*, not ^{d}*a-nù-tú* of YOS 1 copy. **2**.3 ^{d}*a-nù-ú-ti*. **3**.2 [*...-l*]*a-*⌜*a-ti šá*⌝. **3**.2 *u* for *ù*. **4**.2 [(*u*) M]È(?) for *ù ta-ḫa-zi*. **4**.2 *a-li-kát*. **4**.2 *mu-ra-a*[*s-...*]. **5**.2 *šá* for *ša*. **6**.2 -MU for -SUM.NA. **6**.2 LUGAL for MAN on all three occasions. **6**.2 KUR.EME.(x) [...] for KUR *šu-me-ri*. **7**.2 ⌜*šaḫ*⌝*-*. **7**.2-*ú* for *-u*. **7**.2 *pa-a-liḫ*. **8**.2 *-ú* for *-u*. **8**.2 *u* ⌜KÁ⌝.DIŠ.DIŠ.KI *za-a-ni*[*n*] for *ù* KÁ.DINGIR.RA.KI *za-nin*. **9**.2 K[I.ŠU.PEŠ$_5$] *šá ina qer-bi-ši-na* for *ma-ḫa-zi ša ina qé-reb-ši-na*. **10**.2 -ŠEŠ.MEŠ- for -PAP.MEŠ-. **10**.2 LUGAL for MAN on all five occasions. **11**.2 *šá* for *ša*. **12**.2 *šá* LUGAL for *ša* MAN. **13**.2 *áš-te-e'-i*. **22**.3 [*šu-m*]*i*(?) for *šu-mì*. **23**.2 -⌜*ú-a*⌝ for *-u-a*. **23**.2–3 [*...*]-⌜*tu*⌝ [*l*]*u-ú* and ⌜*ib*⌝*-ba-*⌜*tu*⌝ *lu-ú* respectively.

Text No. 135

1.3 *pu-su-um-tú*. **1**.2 *i-la-a-te ša ku-uz-bu ù ul-ṣu za-a'-na-at*. **1**.2 *ma-la-ti*. **2**.2 *ša* for *šá*. **2**.2 *be-le-e-te šur-ba-at*. **3**.2 *sek-ra-at*. **3**.2 *na-ra-mat ru-bu-ti-*⌜*šú*⌝. **4**.2 *-ti* for *-tum*. **4**.2 *-kàt* for *-kát*. **4**.1 *pa-e-le-šú*. **5**.2 *ša* for *šá*. **5**.2 GAL-*ti*. **6**.2 MAN for LUGAL on all three occasions. **6**.2 KUR *šu-me-ri*. **7**.2 *šáḫ-* for *šaḫ-*. **7**.2 *-u* for *-ú*. **7**.2 *pa-liḫ*. **8**.2 *ba-nu-u*. **8**.2 *ù* for *u*. **8**.2 *za-nin*. **9**.2 *-e-te* for *-e-ti*. **9**.1 *ma-ḫa*(Text: ZA)*-zi*. **9**.2 *ša* for *šá*. **9**.2 *qé-reb-ši-na iš-tak-ka-nu*. **9**.1 *qer-bi-ši-<na>*. **10**.2 -PAP.MEŠ- for -ŠEŠ.MEŠ-. **10**.2 MAN for LUGAL on all five occasions. **10**.2 KÁ.DIŠ.DIŠ.KI for KÁ.DINGIR.RA.KI. **10**.2 KUR *šu-me-ri u* URI.KI. **11**.2 *ša* for *šá*. **12**.2 *ša* MAN. **12**.3 *ma-ḫar* for *maḫ-ri*. **13**.2 omits *-i*. **13**.2 *a-gur-ri* for SIG_4.AL.ÙR.RA. **13**.2 *ak-še-er*. **14**.2 GAL-*ti*. **14**.2 *qé-reb-šú*. **14**.2 omits *-ma*. **14**.2 *da-ra-a-te*. **15**.2 *si-ga-ar-šá*. **16**.2 *ṣir-ti*. **16**.2 *a-šá-bi-ki*. **17**.3 -MU for -SUM.NA. **17**.2 ^{d}MUATI for ^{d}AG. **17**.2 *ḫa-a-a-ri-ki*. **17**.2 *da-mi-iq-ti* for *ba-ni-ti*. **18**.2 TI.LA. **18**.2 *ṭu-ub*. **18**.1 UZU(*): text has AM-TI. **18**.2 *ù* for *u*. **18**.2 *ši-i-me*. **19**.2 LUGAL-*ti-ia*. **20**.2 u_4*-me*. **20**.2 EGIR-*u ša*. **21**.2–3 *šu-mì* and MU respectively. **21**.2–3 *šu-mì-šú* and MU-*šú* respectively. **21**.2 *-ru-u* for *-ru-ú*. **22**.2 *i-šem-mu*(*-*)*u ša šu-mì* for *i-šem-mu-ú u šá šu-mi*. **23**.2 *-u-a* for *-ú-a*. **23**.2 *i-ab-bat*. **24**.2 *ag-gi-iš*. **24**.2 *-šu-ma* for *-šú-ma*. **24**.2 *-tú* for *-tim*. **25**.2 *ir-ši-šú*.

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1932-12-10,526+	1.27
1932-12-10,531+	1.26
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1979-12-20,151	96.1
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DT 252+	48.1
DT 299+	99
K 192+	116
K 221+	48.2
K 1643	77.2
K 1652	78.5
K 1653	77.4
K 1654	18
K 1656	77.3
K 1657	77.5
K 1658+	10
K 1659+	78.6
K 1667+	1.2
K 1679+	3
K 1695	1.24
K 2388	44
K 2648	1011
K 2669+	48.2
K 2671	30
K 2711	54.1
K 2742+	11.2
K 2743+	11.2
K 2745+	2003.1
K 2801+	48.1
K 2852+	33
K 3053+	48.1
K 3082+	34
K 3086+	34
K 3127+	38
K 4435+	38
K 4454	1012
K 4463	1013
K 4473+	40
K 4477	1014
K 4487	54.2
K 4513+	116
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K 6386	133.2
K 6387+	1.2
K 7599	33
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K 7967	101
K 8323+	1015
K 8523	31
K 8542+	3
K 8692	1019
K 9662+	33
K 10025	50
K 10057	41
K 10490+	2.5
K 11248	1017
K 13383	1016
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